

## Sürat-ul-Kahf

## The Cave. XVIII

(Makkan, 12 Sections and 110 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (t, e . . . $\left.\dot{B}_{2}+1\right)$ All praise to Allah who has sent down to His bondman ${ }^{285}$ the Book, and allowed no crookedness therein. ${ }^{258}$
2. (t- . . . (, ) Straightforward. ${ }^{287}$ that it may warn ${ }^{288}$ of a sever ${ }_{8}$ violence from before Him, and bring glad tidings to the believers who work righteous works that theirs sha! be a goodly wage. ${ }^{28 \%}$
3. ( 1 L 1 . . ,
4. (L, . . , , y, ) And that it may warn those ${ }^{280}$ who say: God has taken a son. ${ }^{201}$
5. (مالهم . . . . Sj!) No knowledge they have of it, nor had their fathers. ${ }^{312}$ Odious is the word that comes from their mouths; they utter not but a lie. ${ }^{269}$

285 i. e., the holy Prophet. See P. I, n. 98.
286. The religion of Islam, says an eminent Christian writer, is preseminently a practical one, reflecting the practical and efficient mind of its originator. It offers no unattainable ideal, no theological complications and perplexities, no mystical sacraments and no priestly hierarchy involving ordination, consecration and 'apostolic succession.' (Hitli, op, cit., p. 129).
287. (in itself, and also serving as a norms), The word qualifies 'the Book,'

288, (the ungodly).
289, i. 6 ., the Paradise.
290. (in particular).

| 292. (who invented such blasphemies). <br> 293. (opposed not only to fact but also to reason). 'For the men of the first and second centuries there was nothing incredible in the idea of the divinity of Jesus Christ. The world was full of gods and demons, impersonations of, or emanations from, the Ultimate Being. Nor did it seem improbable that these should assume human form ...+ Even intellectual pagans, as time went on, were willing to include Christ in their pantheon; they resented only the Christian claim to his exclusive deification.' (EMK, IV. p. 1997). |
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6. (iLi , . . dhati) Thou art, as if going to kill thyself over their footsteps out of sorrow ${ }^{294}$ for they do not believe in this discourse. ${ }^{295}$
7. (Xe.. the ili) We have made whatever is on the earth as an adornment of it, that We test them ${ }^{208}$ - which of them is best in work.
8. ()$_{y}, \ldots,(1)$ f $)$ And We are going to make whatsoever is on $\mathrm{it}^{297}$ a bare soil. ${ }^{208}$
9. (has . . . (l) Dost thou think that the people of the cave and the inscription were of Our signs a marvel? ${ }^{300}$
10. ( 4 , . . $\angle$ g il) Re-call when the youths took themselves to the cave and said: O our Lord! grant to us mercy from before Thee and prepare for us in our affair a right course.
11. (Isic ., Lisi) Therefore We put a covering over their ears in the cave for a number of years. ${ }^{301}$
12. (1 $1+1$... f) Thereafter We raised them up that We might know which of the two parties ${ }^{302}$ was best at reckoning the time that they had tarried. ${ }^{303}$

SECTION 2
13. ( $s$ s...$v_{0}$ ) We recount to thee their tidings with truth ${ }^{504}$ They were certain youths who believed in their Lord, and We increased them in guidance.
294. i. e., in thy extreme solicitude and earnest zeal for their coversion.
295. i. e, in the Qur'an promulgating the doctrine of perfect Unity.
296. i. e., mankind.
297. (on the Last Day).
298. i, e., bereft of all life and activity.
299. (O Prophet!).
300. Who were they? The Holy Qur'and, as usual, lays stress on the moral lessons of the story, and not on the identification of the persons concerned, General opinion among the Muslim doctors fayours the view that they were

Christian-- 'Clristian' in the origital, per-Paulin sense of the word-- yemths of a good fernily in Eplesus, who, to avoid the crnel and velentless persecution of the Roman emperor Decius (250, C.E.), shut tarmselyes up in a cave, and rembinesl thore asleep for over threen centhuies. 'Twn Christians. Theodore and Rufinus, write the story of the young martyrs on metal plates, which they place under the stomes closing the cave. (ERE. XI, D. 428) For the Christian version of the narrative, sec EBr. XX, p. 383. Ephesus, now Ayasoluk and about 36 miles from Smyrna on the railroad to Aidin, whis Greck city in Asin Minor, and about 6 miles from the sea, nealy opposite the island of Samus. The city is mentioned soveral times in the NT. الر means a tablet of load, wherean were inscribed, or ongraved, the names of the People of the Cave, commonly called the Seven Sleepers, and theit ancerstry, and their story, and their religion, and what it was from which they fled : . . and which was put upon the entrance of the cave? (T,L),
301. (sn that they slent undisturlind) ©f the Christian account:- When the emperor Decius persecuted the Christians, seven noble vonths of Ephestis can. cealnd themselves in a spacions cavern in the sitic of an adjacent montain; wherethey were donmed to nerish by the tyrant, who gave orders that the entrace should be firmly secured with a pile of huge stones. They immodiotely fell into a deep slumber, which was miraculnusle prolnoged, without injuring the powers nf life, during a period of ote lmindred and eighty-seven ynars.' (GRE. II. p. 413) According to another and a friller Christian accoumt:-The Seven Sleepers of Ephesus were Constantive, Dionvsius, Joln, Maximiam. Malchus, Martinian, and Serapion-seven young men, converts to Christianity, who during the persecution of Clnistians under the Emperor Decitrs, A. D. 250, refused to bow before an idol set up by the Emnernr at Ephesus. The stnry gocs that they fipd tha cave in Mount Celion, and that Decins, in his ragn, ardered all caves in that momntain to be sealed. Nothing was heard of them for 230 years, when they were discovered by some workmen who were digsing fnundations. Awakened from their long sleep, they offered coins of such antiquity that the attention of the authoritics was attracted. They did not long survive, and thefr bodies weve taken for burial in a large stone coffin to St. Victor's Church, Marseilles.
302. (of the slecpers). 'At the end of that time, the slaves of Adolius, th whom the inheritance of the mountain had deseended, removed the stonns, to supply thaterials for some rustic edifice; the light of the sun darted into the cavern, and the seven slecpers were permitted to awake,' (GRE, TII. p. 413),
303. (in the cave).
304. (as prople cven in the holy Prophet's time had greatly differed thereiii). Although it is almost certainly 'a Christian tale', yet 'the Jows of Makka regarded the legend as their own property.' (Torvey, op. cit., pp. 120, 35).

14. (b2e: . . . . Whe 1 ) We braced their hearts when they stood forth ${ }^{305}$ and said: our Lord is the Lord of the heavens and the earth; never we shall cait upon a god beside Him, for then we shall be saying an abomination ${ }^{306}$
15. ( $5 . . .8: 0$ ) These, our people, have taken for themselves gods beside Him ${ }^{300_{-}}$. - why then do they ${ }^{302}$ not bring for them a clear authority? ${ }^{300}$.-. who does a great wrong than he, who fabricates a lie against Allah?
16. $(\vec{\omega}, \ldots, j 1$,$) And now when you { }^{310}$ have withdrawn yourselves from them ${ }^{n 1}$ and what they worship, except God, take yourselves to the cave: your Lord will unfold for you some of His mercy, and will prepare an easy arrangement ${ }^{312}$ of your affair for you.
17. (hes, s, And thou ${ }^{113}$ wouldst see the rising sun veering away from their cave on the right, and the setting sun passing them on the left, ${ }^{317}$ while they were in the spacious part of the cave, $\boldsymbol{n}^{15}$ that $t^{316}$ is of the signs of Allah. Whom Allah gurifes, he is the guided indeed, and whom He sends astray, for him thou wilt never find a directing friend.

305 (firm and resolute before the persecuting tyrant and their ewn people). The Decian persecution ( $249-251 \mathrm{C}, \mathrm{E}$.) was most vigorous, 'systematic and thorough', sparing neither women nor booys, and 'produced more apostates than even the latter persecution.' (ERE. IX, p. 746).
306. All this shows that the persecuted youths were monotheists and true followers of the prophet Jesus, and not Christ-worshippers of the Pauline variety.
 exceeds the due bounds.
307. The Roman religion was a curious medkey of animism, fetishism and the worship of heavenly bodies. Many were the gods which figured in prayers and litanies, and 'twelve great gods to whom bangucts or lectistersia were scmetimes offered' formed 'divitue council'. (Reinach, Otphens, pp. 102, 107).
308. Fi. .., our polytheistic people.
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18. ( $\mathrm{L}, \ldots, \ldots, c_{y}$ ) And thou wouldst have deemed them awake ${ }^{312}$ whereas they were asleep, and We turned them over on the right and the left, while their dog ${ }^{318}$ stretched forth his two forelegs on the threshold. Hadst thou lookedst at them thou wouldst have surely turned away from them in fright and wouldst have been filled with awe of them.
19. ( $14=1$. . . ${ }_{3} 5$, Likewise ${ }^{319}$ We raised them up that they might queston among themselves. There spoke a speaker from amongst them: how long have you stayed? They said: we have stayed a day or part of a day. They said: your Lord knows best how long you have stayed; now send one of you with this your money ${ }^{780}$ in the city, and let him find which food is the cleaner there ${ }^{381}$ and let him bring you a provision for that, and let him be circumspect, ${ }^{332}$ and let him by no means discover you to anyone. ${ }^{323}$
20. ( 14.4 . . .ir) Verily they, if they come to know of you, would stone you ${ }^{324}$ or make you revert to their faith, ${ }^{725}$ and lo! then you shall never fare well.
317. (perhaps from the freshness of their appearance and the beaming radiance of their faces, $O$ reader 1 ).
318. (who had loyally followed them as they passed by him when fleeing to the cave). An animal noted for its watchfulness and loyalty and devotion to man. 'Dogs were among the first animals domesticated, appearing in Egyptian inscriptions of 3000 B. C. and in many earlier records.' (C.E. III. p. 643),
319. i. e., as miraculously as We had sent them to sleep.
320. (which obviously was the coin current in the time of their flight to the cave).
321. i. c, undefiled by its dedication to the Roman gods. 'After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger; and resolved that Jamblichus, one of their number, should secretly return to the city, to purchase bread for the use of his companions.' (GRE. It. p. 413).
Christians, whin publicly disowned or renounced the faith which they had professed.

21. (1Lem . . A 45 , ) And likewise ${ }^{320}$. We caused their affair to be lit upon that they ${ }^{327}$ might realise ${ }^{328}$ that Allah's promise is true, and that the Hour ! there is no doubt about it. ${ }^{330}$ Re-call when they ${ }^{330}$ were disputing among themselves regarding their affair. ${ }^{331}$ and then they said: build over them a building--their Lord is the Best Knower about them--- then those who prevailed in their affait said : surely we shall raise over them a place of worship. ${ }^{333}$
22. (1u-1 . . $0,0,0$.) Presently they ${ }^{333}$ will say: they were three, the fourth being their dog. And they will say; they were five, the sixth being their dog -guessing at the unknown - -and they will say: they were seven, the eighth being their dog. Say thou: my Lord is the Best knower of their number ; none knows that except only a few; so debate not thou regarding their number except an outward debating, ${ }^{334}$ and ask not anyone regarding them.

## SECTION 4

23. (1د.,$~\left(1, \dot{a}^{\prime}\right)$ And never say thou ${ }^{335}$ of a thing: I am going to do that on the morning;
24. ( $14.4, V^{1}$ ) except with this reservation that Allah so will ${ }^{386}$ And remember thy Lord ${ }^{337}$ when thou forgettest, ${ }^{389}$ and say thou: perchance my Lord will guide me to something nearer to right ${ }^{335}$ direction than this. ${ }^{340}$
25. ( $k$. ${ }^{3}$. . . , , 2 s) And they ${ }^{344}$ stayed in their cave three hundred years and added nine. ${ }^{342}$
26. i. $\epsilon$, in the same miraculous manner.
27. i.e., the inhabitants of the city, who were Christians by now.
28. (with the greater certainty). The astonishingly long sleep of these youths, and their waking after so long a time is clearly reminiscent of the state of the dead boing raised to life.
29. This happened precisely at a timo when the Cliristians, seized by a new heresy, had legin to doubt and deny the factof resurrection. 'After 307 years, in the reign of the emperor Theodosius II, a beresy breaks ont, led by a bishop

Theodore, denying the resurrection of the dead, and the emperor is greatly perturbed. Then God suggests to Adolius, the proprietion of the field where the cave is to buitd a sheepfold for his flock ; for this purpose the workmen use stones which close the entratice of the cave, and thus the cave is reopencd. God awakens the youths, who think that they have slept only one nighe . . Tbeodosius is informed of what has happened and comes to Ephesus to the cave. One of the youths . . . tells him that in order to demonstrate the truth of the resurection, God had caused them to fall asleep and then resuscitated them before the Judgmen-Day. (ERE. XI. p. 428).
330. i. e., the people of the city.
331. (as to what sort of building should be erected over them).
332. There still slands 'on the eastern side of Mount Pion, overhanging the road that leads from the temple of Diana to the Magnesian Gate of the city, . . . a rock-hewn church, close to a cave in which the "Seven Sleepers of Ephesus" were, according to the legend, saved from the Roman persecution by a slumber of some centuries' duration (DB. I, p. 725).
333. i. e., some of those to whom thou wouldst relate the story.
334. (and this outward debating is no other than the true recital of the revealed facts).
335. (O Prophet !).
336. When the pagans as instigated by the Jews put three questions to the Prophet regarding the nature of soul, the sleepers of the cave, and Zul-Qarnain, he bid them come to him the next day to receive the answer, but forgot to add 'if it please God', for which omission the bad to wait for about a fortnight before any Revelation was vouchsafed him relating to these matters.
337. (in every matter and on every fresh resolve).
338. (at the first moment of thy recovery from accidental lapse).
339. The purport is: thy Lord is likely to support me with yet greater and brighter proofs of my Prophethood than the answering of these posers suggested by the Jews.
340. (answering the question about the sleepers of the cave).
341. i. e., the sleepers.
342. (years thereto). Perhaps 300 years accurding to the sola: calendar, and 309 according to the lunar, In the ancient Christian versions of the story the number of years given is 307 in the text, and 353, etc., as variants (ERE. XI, p. 428, f.n.). See Appendix I at the end of this sürah.

 His alone is the hidden knowledge of the heavens and the earth. How well He sees and hears! They ${ }^{34}$ have no patron beside Him, nor in His rule He associates anyone.
27. (1) . . . $\ddagger 1$, ) And recite thou what has been Revealed to thee of the Book of thy Lord: ${ }^{345}$ and none may alter His words, ${ }^{346}$ and never wilt thou find beside Him a covert.
28. ( $b, i, \ldots, j$, ) And endure thyself in the company of those who call upon their Lord in the morning and evening seeking His countenance, ${ }^{367}$ and let not thine eyes rove from them ${ }^{388}$ seeking the adornment of the life of this world; ${ }^{349}$ and obey thou not him whose heart We have made to neglect of Our remembrance, ${ }^{350}$ and who follows his lust, and whose affair is exceeding the bound.
 fore believe who will and let him disbelieve who will. ${ }^{351}$ Verily We have prepared for the wrong-doers a Fire the awnings ${ }^{352}$ of which shall encompass them; and if they cry for relief they shall be relieved with water like the dregs of oil ${ }^{333}$ scalding their faces. ${ }^{164}$ III the drink, and vile the resort I
343. (and it is His computation that is given here).
344. $i$. e., the scoffers.
345. (and with that recitation thy duty ends).
346. (of promise) ie., none can stand between Him and His will.
447. -poor and lowly as they are-
448. (in thy solicitude for the coversion of the rich and well-to-do),
349. The meaning is : do not think that the conversion of the rich and the powerful raises the dignity of Islam; it is the moral and spiritual grandeur of the poor and meek that should be cared for.
44 Part XV

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30. (Xe ... int) Verily those who believe and work the righteous works - - We do not waste the wage of him who does well in regard to his work.
 running streams. Bedecked they shall be therein with hracelets of gold and wear they shall green robes of satin and brocade, reclining therein on the couches. Excellent the reward, and goodly the resort !

## SECTION 5

 We made for one of them two gardens of vines and hedged both with palms, and We placed tillage in-between.
 and stinted not aught thereof, and We made a stream to gush forth in the midst of the two.
 companion ${ }^{359}$ as he spoke to him : I am better than you in substance and mightier in respect of retinue. ${ }^{3}{ }^{60}$
 doer in respect of his own soul. And he said $:^{368}$ I do not consider that it will ever perish;
355. (to illustrate the utter worthlessness of the life of this world divorced from religion).
356. (plentifully).
357. (other than the two gardens). st is not only 'fruit' but also signifies, 'property, or wealth, increased and multiplied ; or various kinds of property, or wealth, increased and multiplied, and gained, or acquired, for onself.' (LL).

358. 一 an infidel-
359. -a believer-
360. (which means that all is well with me, and God is not at all ill-disposed towards me).
361. (taking his companion with him with a view to mortifying him).
362. (confining his view to the immediate, material causes).

36. (Ui. . . . Wg) nor I consider that the Hour is going to happen; and if I am brought back to my Lord, ${ }^{\text {a6a }}$ surely 1 shall find something better than this as a retreat. ${ }^{344}$
37. ( y ) , . . . Jis) His companion said to him ; as he spoke to him : art thou a disbeliever in $\mathrm{Him}^{365}$ who created thee of dust; then of a sperm, and formed thee a man?
38. (tu-1 . . . BJJ) But, ${ }^{386} \mathrm{He}$ is Allah, my Lord, and with my Lord I do not join anyone.
39. (5w, . . . 8y, 2 ) Why then thou saidst not when thou enteredest thy garden : whatever Allah may will, there is no power save in Allah; If thou seest then I am inferior to thee in substance and offspring;
 better ${ }^{867}$ than thy garden and send on $i^{2558}$ a bolt from the heaven ${ }^{989}$ so that it become a slippery plane;
41. ( ) . . . . ${ }^{4}$ ) or the water thereof become deep-sunken, ${ }^{370}$ so that thou canst make a search therefor.
363. (at all, assuming the possibilily of resurrection).
364. The mian fondly imagined that his affluence was solely due to his merit and not to any beneficence on the part of God.
365. (by thus denying the fact of resurrection).
366. (as for me).
367. (either in this world or the Next).
368. i.e, on thy garden which has made thee so arrogant and presumptuous.
369. (or some other sudden calamity unforeseen by thee).
370. (into the earth).

42. ( $1+21 \ldots \frac{1}{4}$ ) And his property was encompassed, ${ }^{371}$ and lo! he was wringing the palms of his hands ${ }^{372}$ over what he had spent on it, ${ }^{3+3}$ so it lay fallen down on its trellises, saying: Oh ! would that I had not joined anyone with my Lord!
43. ( Allah. nor he could be an avenger himserf.
44. (his . . . (ella) Herein is a/l protection from Allah the True; excellent is He as to the reward and excellent to the final end ! ! ${ }^{374}$

## SECTION 6

45. (1رLir, Propound thou to them the similitude of the life of this world. ${ }^{975}$ It is as water which We send down from the heaven. then there mingles with it the vegetation of the earth, and lo! it becomes dry stubble which the winds scatter. ${ }^{376}$ And Allah is Potent over everything.
46. (x.l . . . Jut) Riches and sons are the adormment of the life of the world, ${ }^{377}$ and the righteous works that last ${ }^{378}$ are excellent with thy Lord in respect of reward and excellent in respect of hope ${ }^{379}$
47. ( $1+-1 \ldots, 5$ ) And beware of a Day when We will cause the mountains to pass away, ${ }^{380}$ and thou wilt see the earth plain, ${ }^{381}$ and We will gather them, ${ }^{352}$ and We will leave of them not one.
48. (18. . . . 1 Now you are come to Us as We had created you the first time. ${ }^{388}$ Aye! you fancied that We had appointed for you no tryst. ${ }^{\text {s84 }}$
49. (with complete ruin, after he had received without effect this forewarning and admontion by his believing companion). For $f^{e}$ see n. 357 above.
50. (in extreme anguish).
51. (in this world). The words are intended both to comfort the poor believers and to rebuke the vainglorious in fidels.
52. (in the Hereafter).


53. (1-x1, . . ring , And the Book ${ }^{385}$ shall be piaced, ${ }^{188}$ and thou wilt see the culprits alarmed at what is therein, and they will say: Ah! woo to us! what ails this Book thet it leaves not any misdeed, small or great, but it has comprehended it ! And they shall find present all that they had wrought; and thy Lord wrongs not any one. ${ }^{387}$

## SECTION 7

 obeisance to Adam, and they made obeisance, but Iblis did not. ${ }^{388}$ He was of the jinn, ${ }^{720}$ so he tresspassed the command of his Lord. Would you then ${ }^{321}$ take him and his progeny as patrons instead of Me, whereas they are unto you an enemy ${ }^{399}$ III is for the wrong-doers this exchange, ${ }^{393}$
51. ( ) . . heavens and the earth, ${ }^{398}$ nor at the creation of themselves; nor was I to take the seducers as supporters. ${ }^{365}$
385. (of deeds, wherein one's actions are recorded).
386. (in everyone's hand).
387. (so there is no possibility of any omission or a wrong entey in that Book of deeds).
388. (As also to other creatures).
389. See p. I. tin. 151, 152.
390. This categorically denies the myth of Satan's bring an 'angel' fallent or otherwise. The genii are made of fire, not of light as are angels, and like human beings, can freely choose for themselves the path of right or wrong.
391. (O mankind!).
392. (always wishing ill of you).
393. i. e, this choice of the devil and his band as patrons and protectors-a dreadful choice is this !
394. i. e., Satan and his progeny.
395. (for help and advice). 's.4.th also signifies, 'He caused him to be present, ${ }^{3}$ (LL).
396. So the very conception is absurd thourgh singular in form is plural in meaning.

52. (ر) And beware a Day whereon I shal! say : . . ${ }^{387}$ cry unto My associates ${ }^{308}$ whom you fancied. ${ }^{399}$ So they will call upon them and they will answer them not, We shall place between them ${ }^{800}$ a barrier ${ }^{401}$
53. () And the culprits will see the Fire and imagine they are about to fall therein; and they shall not find therefrom a way of escape.

## SECTION 8

 bles in this Qur'än for mankind, but man is of all things the most contending. ${ }^{102}$
55. (y. ... $h_{f}$ ) And nothing prevents mankind from believing now when the guidance has come to them and from asking forgiveness of their Lord, except that there may come to them the dispensation of the ancients ${ }^{405}$ or that the chastisement may come to them face to face.
56. ( $\mathrm{H}_{3}, \ldots, b_{7}$ ) And We do not send messengers save as bringers of glad tidings and wamers, ${ }^{044}$ and those who disbelieve ${ }^{305}$ dispute with falsehood that they may rebut thereby the truth; and they take My signs and what they are warned of as a mockery.
397. (to the polytheists),
398. (to protect you).
399. (to be My co-partners, and whose aid and support you presumed).
400. i, e., the polytheists and theit 'gods.'
401. (which will make the polytheists entirely despair of the help of their 'gods').

$403 . i, e_{4}$ judgment in this world.
404. (so that the message they deliver is to be judged on its merits, and its truth does not depend on such extraneous facts as miracles or visitations of Divine judgment in this world).
405. (perversely ignoring the merits of the Message).

57. ( $(1,5-5)$ And who does greater wrong than he who is admonished with the signs of his Lord and yet turns away from them and forgets what his hands had sent forth? ${ }^{60 \pi}$ We have set up veils over their hearts lest they should understand it, ${ }^{407}$ and in their ears a heaviness; and if thou callest thern to the guidance, ${ }^{408}$ lo! they will not let themselves be ever guided.
58. ( $\left.x_{;}, \ldots, 4, s\right)$ And thy Lord is the Forgiver, ${ }^{209}$ Owher of Mercy ${ }^{4}{ }^{40}$ Were He to call them to account ${ }^{411}$ for what they have earned. He would have hastened torment for them, but for them there is a tryst, ${ }^{46}$ and beside it they cannot find a place to take themselves to
59. (و) And these cities ${ }^{1413}$ We destroyed them when they did wrong. and We had appointed a tryst for their destruction. ${ }^{414}$

SECTION 9
 not cease ${ }^{417}$ journeying until I reach the confluence of the two seas. ${ }^{418}$ or I shall go on for ages.
61. (b, . . . (bi) And when the two reached the confluence of the two, they forgot their fish, ${ }^{215}$ and it found its way into the sea freely. ${ }^{420}$
62. (hi ... (1) And when the two had passed by, ${ }^{421}$ he said to his page : bring to us our breakfast ${ }^{422}$ we have indeed got toil from this journey of ours.
406. (Of sins and misdeeds),
407. i.e., the truth; the Qur'an. See p. I, n. 47 ; P. 15, n. 122 above.
408. (O Prophet!),
409. (so He will forgive them if even now they embrace Islam).
410. (so He is giving them full respite in the world),
411. (here and now).
412. (so they can yet escape),
413. (to the inhabitants of whicl was meled out exemplary punishment in former times).
414. (similarly the present-day infidels also have a fixed time for their doom).
415. (Who was instructed by God to go in search of a particular servant of God, who would impart to him such knowledge as even he did not then possess).
416. i. e., Joshua, who was Moses attendant and was to become his successor. In the Bible (Nu. 11:28) he is, according to various interpreters, described as 'the servant of Moses, one of his young men.' (AV) 'the minister of Moses, and chosen out of many' (DV), and 'attendant of Moses, and one of his young men.' (EBI, c. 2599) The servants and other dependants of a Hebrew have formed no unimportant element . . . . Hebrew servants shared in the family sacrifices and festivals . . . . Besides bond-servants, a Hebrew householder was likely to have a number of hired servants.' (NSBD, pp, 260, 261).
417. (from marching on).
418. (where that particular servant of God was to be found). 'The most probable geographical location .... is where the two arms of the Red Sea join together, viz, the Gulf of Aqabah and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. (AYA).
419. i. e., the cooked fish which they had with them for food.
420. (and this was an indication of the spot where Moses was to find thrit holy man).
421. (that particular place, and were proceeding on).
422. Fish, salted thoroughly and exposed to the sun 'was much in vogue in ancient Egypt' and 'in great demand for provisions for the journey.' (EBI, c. 1529).

63. (hre ... ل. He said: look here! as we were proceeding to the rock I became unmindful of the fish, and naught but Satan made me forget to mention it to thee, and it took marvellously its way into the sea,
64. (Leas . . . Jb) Müsā said: that is exactly what we have been seeking. ${ }^{\text {ses }}$ Then they turned back on their footsteps, retracing.
65. ( . . . $L_{-}$, , ) Then the two found a bondman from Our own bondmen, ${ }^{424}$ on him We had bestowed a mercy from before Us $\mathrm{s}^{423}$ and him We had taught a knowledge ${ }^{426}$ from Our presence.
66. (L: _ . . . Jï) Müs百 said to him: shall I follow thee that thou mayest teach me of what thou hast been taught a directive knowledge.
67. ( 1 . . . 5bi ) He said: verily thou wilt not be able to have patience with me;
68. (2) . . .2 ) and how canst thou have patience over that which thy knowledge does not encompass? ${ }^{427}$
69. ( $\downarrow 1$. . . ل J6) Müsă said: thou wilt find me, if Allah will, pati at and I shall not disobey thee in any affair.
423. i. e., that was precisely the place to which we had been directed.
424. The Qur'āa does not mention this servant of God by name. In Had_li, he is called Khidhr or Khadliir, and is reported to have a life of bundreds of yeare.
425. He was certainly a saint, possibly a prophet.
426. This special knowledge consisted mainly of a pre-vision of the events of this world, and was different from the Knowledge of Divine truths imparted to Moses, though by no means superior to it,
427. i.e over things of a mysterious nature, which will certainly appear to them as opposed to the Laws of God.

70. ( 15.5 , ha) He said; well, if thou wouldst follow me, then do not question me of anything, until I begin to mention it myself. .iss

## SECTION 10

71. (1, . . . When b) Then the two ${ }^{29}$ journeyed together until when they embarked in a boat, he scuttled it. ${ }^{30}$ Mūsa said: hast thou scuttled it that thou mayest drown the people thereof? assuredly thou hast committed a thing grievous.
72. ( able to have patience with me?
73. ( $\quad$ _ . . db) Müsa said: do not take me to task for what 1 forgot and do not impose hardship in my affair. ${ }^{431}$
74. (1, . . . . Wikis) Then the two journeyed dis z till when they met a boy, ${ }^{933}$ and he killed him. Müsä said: hast thou killed an innocent ${ }^{\text {dhs }}$ person not in return for a person? ${ }^{333}$ assuredly thou has committed a thing formidable.
75. (and to interpret its meaniug).
76. i. e., Moses and his instructor.
77. (by pulling out a plank or two by means of a small axe which he had with him).
78. (by taking me to task for a there lapse of memory).
79. (on the land).
80. (who had not yet reached the age of majority).
81. (for being a minor he could not be slain even as a matter of retaliation).
82. (which fact makes the crime all the more horrible).


## PART XVI

75. (6, ... Jli) He said: did I not tell thee thou wouldst not be able to have patience with me?
76. (b, ic . . . db) Müsā said; if I question thee regarding anything after this, abandon me; surely there has reached thee an excuse from my side. ${ }^{1}$
77. ( $\},-1$. . . (alals) Then the two departed, until when they came to the people of a city, they begged food from the citizens2; but they refused to entertain the two. ${ }^{3}$ Then they, found therein a wall about to collapse and he set it upright. ${ }^{4}$ Mūsä said: hadst thou wished thou couldst have taken a wage therefor ${ }^{5}$
78. (—, .. Jo) He said: this shall be the parting between me and thee. Now I shall declare to thee interpretation of that over which thou couldst have no patience.
79. (hat . . . LI) As for the boat, it belonged to poor men working in the sea. ${ }^{7} 1^{8}$ wanted to damage it, as there was before them a prince confiscating every boat. ${ }^{\circ}$
80. (for parting with me).
81. Note that unlike modern towns, this ancient city had no hotels or restaurants, and its inhabitants were bound, according to the moral notions prevalent at the time, to act as hosts to all outside visitors and to offer them full hospitality.
82. Which was a great offence in the social code of the day, and liable to be judged very severely. Cf. Jn. 19: 15.
83. (by stroking it with his hand).
84. (like hired labourers, and thus apart from supplying ourselves with much-needed provision, wouldst have conveyed to these rude people at least our disapprobation of their conduct).
85. (as previously arranged).
86. (and earning their living thereby).
87. -who could see what the boatmen themselves conld not-
88.     - (so I did this in the boatmen's own interest, and in order to save them from dire want). . $1, y$ here is in the sense of 'before.'

89. (35 ... betty) And as for the boy, his parents were believers, ${ }^{30}$ and we ${ }^{11}$ apprehended ${ }^{12}$ that he might impose upon them exorbitance and infidelity; ${ }^{13}$
90. ( $l_{0}, \ldots, l_{\left.i s j^{t}\right)}$ ) so we intended ${ }^{1 d}$ that their Lord should change for them one better than he in piety and closure in affection. ${ }^{15}$
91. (1. . . . $41 y$ ) And as for the wall, it belonged to two orphan boys in the town and underneath $\mathrm{it}^{16}$ was a treasure belonging to them, ${ }^{17}$ and their father was righteous. So thy Lord intended that the twain should attain their maturity and bring forth for themselves their treasure as a mercy from their Lord; and I did $i t^{18}$ not of my own bidding. ${ }^{10}$. That is the interpretation of what thou couldst not bear patiently.

## SECTION 11

 thou: 1 shall recite to you some mention of him. ${ }^{23}$
84. ( . . . . . J ) Verily WeI We established him in the earth, and gave him the means of everything. ${ }^{24}$
85. ( . . . .
10. (and the boy would have grown as an infidel).
11. The change from the ordinary singular ' I ' to the majestic plural 'we' indicates full deliberation and strength of conviction on the part of the speaker,
12. st sometimes, as here, is synonymous with
13. (by their excessive fondness for him).
14. (by putting an end to the boy's life).
15. (towards them).
16. (buried in the ground).
17. (as heritage from their father but unknown to them).
18. i.e, all that you have not seen.
19. (but as directed by God).

20, i.e., the pagans as instigated by the Jews.
21. (O Prophet!).
22. Literally 'the two-horned'; identified by the majority of the commentators with Alexander the Great; so named from his expeditions to the East and West. He was actually represented on his coins with two horns. Horn in the Bible is 'a symbol of stiength', and 'is frequently mentioned to signify power and glory,' (CD. p. 457) In Hebrew usage 'raising the horn of a people or an individual' signifies victory or pride, "brtaking" signifies 'defeat," (ERE, VI. p. 792) Evin Moses (Peace be on him !) was represented with horns. 'It has become a widespread belief that Moses, when he came down From Mount Sinai with the tables of the Law, had two horns on his forehead. (JE. VI. p. 463). Also EBi. c. 2111. sef Appendix II.
23. (as Revealed by God).
24. (to attain anything he desired). "Alexander overawes the imagination thore than any other personage of antiquity, by the matchless development of all that constitutes effective force. (Grote, History' of Greece, VII. p. 468). 'By no contempotary man had any such power ever been known or conceived. With the turn of imagination then prevalent, many were doubtless disposed to take him for a god on earth.' (pp, 465-66) 'He never lost a battle, and he never retreated in face of the enemy. If we consider the range of his operations no general of the ancient world, not even Casar, and none of the modern world, not even Napoleon, can be compared with him. All other commanders drew plans on a smaller scale. While they played with fragments of continents, he played with continents?. (UHW. III. p.1423) ${ }^{4} \mathrm{He}$ had fired the imagination of the ancient world to such a degree that after his death there was an Alexander cult and on coins his likeness displaced the likeness of the gods.' (p, 1448). See also EMK. HI. p. 911.
25. (to the west of his country). The first notable campaigns of Alexander were in northern and western directions.

86. ( $L-\ldots s^{-}$) until when he reached the setting-place of the sun. ${ }^{26}$ he perceived it setting ${ }^{27}$ in a miry spring, and he found a nation ${ }^{24}$ nearby it. We said:s9 0 Zul-Qarnainl either chastise them or take the way of kindness in respect of them. ${ }^{30}$
87. ( 5 shall chastise him, and then he shall be brought back to his Lord, and He shall torment him with a formidable torment.

88, ( $1, \ldots, \ldots b$ ) And as for him who believes and works righteously, for him will be a goodly wage, and anon we shall speak to him some-thing easy of our affair. ${ }^{3+}$
89. (. . . f) Thereafter he followed a waye ${ }^{3.3}$
90. (tre . . . perceived it rising upon a nation for whom We had not set a veil against it ${ }^{35}$
91. (ك) Thus it was. And surely We have encompassed in knowlege ${ }^{3 a}$ all that was with him.
92. (ㄴ.......) Thereafter he followed a way, ${ }^{37}$
93. $(y, \ldots, \ldots)$ until when he arrived between the two mountains, ${ }^{38}$ he found beside them a people who almost did not understand a word ${ }^{39}$
 mischief in the land; ${ }^{4 \pi}$ should we then pay thee tribute so that thou place between us and them a barrier?
95. (h, , . . Jib) He said: better than your tribute is that wherein my Lord has established me; ${ }^{* 1}$ so help me with your labour, ${ }^{42}$ and I shall place between you and them a rampart.
26. (to the western point where the expedition terminated. both signify the Wesi. (LL).
27. the has two distinct meanings ; one, the found it, lighted on it, attained it,' having an objectivity, a correspondence with fact ; the other is the perceived it,
became sensible of it,' having ouly a subjective import. Here it is used in the latter sense, and the phrase means, 'it appeared to him that the sun was setting.
28. (of infidels). The reference may well be to Lake Ochrida to the west of the town of the same name in south Serbia (Yugoslavia). It is about 50 miles west of Monastia, 2260 ft , above sea-level, in a mountainous limestone region. 'Its waters are supplied by subterranean streams. Its chief outlet is the river Black Drin, on the north.' (EBr. XIX, p. 989, 11th Ed.) 'The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Lonking at the sunset from the town, the observer would see the sun set in a pool of murky water.' (AYA).
29. (by inspiration).
30. (and unite them to the true faith). The choice between the two alternatives rested with the invader-king.
31. (after preaching and warning).
32. That the King Zul-Qarnain was a man of God is implied all through his story in the Qur'ä; and if his identification with Alexander the Great be correct, the fact accords well with a reference in the Bible. (Dn. 11:3) 'It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with greater dominion" whose kingdom shall be destroyed after his death." (JE, I. p. 341) Jews, the only monotheistic people of his time, were even ready to recognise him as the promised Messiah. 'The Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. (VIII, p, 507) Josephus has described in some detail Alexander's visit to Jerusalem, and the trend of his remarks shows that Alexander was a monotheist. "When he went up into the temple, he offered sacrifice to God, according to the high priest's direction: and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him. wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he himself was the person intended.' ("Ant." XI, 8:5).
33. (this time to the east of his country).
34. i. e., an eastern region.
35. Perhaps they were a people without clothes and without houses.
36. (so Ours is the only true, infallible narrative).
37. This time there is no indication of the direction; probably it was; as guessed by AYA, a continuation of the eastward campaigns.
38. is is both 'a barrier' and a 'mountain.' Here it means the latter.
39. (of Zul-Qarnain and his companions) : i, c., so unlike was their language. Now where to locate their country? The question has raised a medley of answers. But the place most likely seems to be the eastern portion of Central Asia, where there was a defile known as 'Iron-Gate' or 'Bab-ul-Hadid' (in Arabic), near

Derbend in Hissar district, not to be confused with another Pass of Derbend which is in the region of the Caucasus, and which is identiffed by Marco Polo as 'Sudd-i-Iskander' or Alexander's rampart. (Yule, The Book of Marco Pole, I. p. 50) AYA, who has made a special study of the sulject, favours the view here adopted, and his observations are worthy of careful perusal. After rejecting alternative suggestions he proceeds:- We now come ro the Iron Gate which corresponds exactly to the Quranic deseription, and has the best claim to be connected with Alexatider's story. It is near Derbend in Central Asia, Hissar district, about 150 miles south-east of Bukhara. A very narrow defile, with overcharging rocks, occurs on the main route between Turkistan and India; latitude $38^{\circ} \mathrm{N}$, longitude $67^{\circ} \mathrm{E}$. It is now called in Turki Buzghol Khana (Gcat-house), but was formerly known as the Iron Gate. There is no iron gato there now, but there was one in the seventh century, when the Chinese traveller Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and lhung with bells. Nearby is a lake named 1skander Kul, connecting the locality with Alexander the Great'. See for confirmation of the main descriptive facts EBr. XIII, p. 526 , 11th Ed.
40. (by plunder and ruin when they make depredations into our land). 'They were the Mongol tribes on the other side of the Barrier, while the industrious men who did not understand Zul Qarnain's language were the Turks, with their agglutinative language, so different from the language of Western Asia.' (AYA) These turbulent tribes were descendants of Japhet, the son of Noah. Of the Biblical Magog only this much seems to be certain that he was a son of Japhet, all else being mere conjecture. The expression 'of the land of Gog' is used in ancient inscriptions as a synonym for 'barbarian' country. (See EBi. c. 1747; EBr. XII. p. 190, 11 th Ed).
41. (and I do not need anty monetary help of subsidy from you). Note that Zul-Qarnain ascribed all his glory to God, and not to his own skill and ability, 42. i.e., with manual labour.

96. (آنى ( . . . Bring me lumps of iron. ${ }^{45}$ (Then when he had evened up ${ }^{46}$ the two mountain-sides ${ }^{46}$ he said! blow! Then when he had made it a fire, he said: bring me molten copper ${ }^{88}$ and I shall pour it thereon.
97. (i. . . . Li) In this wise ${ }^{47}$ they ${ }^{48}$ were not able to scale it, ${ }^{48}$ nor were they able to burrow through it. ${ }^{\text {56 }}$
98. (t- . . . J6) He said: ${ }^{61}$ this is a mercy from my Lord; ${ }^{58}$ then when the promise of my Lord ${ }^{63}$ comes, ${ }^{54} \mathrm{He}$ shall make it powder, and the promise of my Lord is ever true. ${ }^{65}$
99. (Lot . . . $15 ; 5$ ) And We will let, $t^{56}$ them on that day, surge some of them against others, ${ }^{57}$ and the Trumpet shall be blown, ${ }^{88}$ and then We will muster together.
100. ( with a setting ${ }^{68}$ -
101. (he . . . . لill in unto those whose eyes had been under a covering from My remembrance, nor had they been able to hear. ${ }^{\text {.0 }}$

## SECTION 12

 My bondmen instead of $\mathrm{Me},{ }^{62}$ as patrons? We have prepared Hell as an entertainment for the infidels.
103. ( ${ }^{(y)} \mid$ ) . . . J) Say thou: ${ }^{63}$ shall I declare to you the greatest losers in respect of works?
43. This little detail is sufficient to rule out the possibility of the 'great wall' of China being the rampart of Zul-Qarnain.
44. (the intervening space).
45. (and had put the bellows and fite around).
46. (so that it may enter between the pieces of the heated iron and the whole become one mass).
47. -after the rampart was finished--
$62 \quad$ Part XVI


101. (hes. . . .illy They are those whose effort is wasted in the life of the world, and they imagine that they are doing well in action? ${ }^{4}$
 Lord and in their meeting with Him, vain shall be made a/l their works, and We will not allow them any weight ${ }^{65}$ on the Day of Judgement.
106. (tys. ... dis) That shall be their meed: Hell; for they disbelieved and held My signs and My messengers in mockery,
107. ( $4 ;$. . . . theirs shall be Gardens of Paradise for an entertainment;
108. ( $\left.y_{,}, \ldots, b_{i}\right)$ abiding therein, ${ }^{56}$ they shall not seek any removal out of them.
109. (د. . . . j) Say thou: were the oceans ${ }^{57}$ to become ink for the words of my Lord, ${ }^{88}$ the ocean would surely exhaust before the words of my Lord exhausted, even though We brought another ocean for support. ${ }^{69}$
110. ( $\mathrm{L}_{\mathrm{a}}$ 1 . . . Ji) Say thou: 1 am but a human being like yourselves; ${ }^{70}$ pevealed unto me is that your God is One God. ${ }^{71}$ Whoso then hopes the meeting with his Lord, let him do righteous deed, ${ }^{72}$ and let him not join anyone in the worship of his Lord. ${ }^{33}$
64. (so mere exertion and toil, even in apparently good works, would be of no avail, unless backed and impelled by true faith). Wo here is in the sense of
65. (as all these works, even seemingly meritorious, have been divorced from true faith).
66. (for ever).
$67, i, e$, the whole of the watery portion of the world. 'The surface of the globe', says an authority, 'is really almost covered by one huge ocean, upon which the continents float like islands. In fact, 79 per cent of the earth's area is ocean, and only 21 per cent is land. The volume of the ocean is eleven times the volume
64 Part XVI
of all the lanct above sea level. If the mountains of the earth and the deeps of the
ocean were smonthed out, the whole globe would be covered to a diepth of one mile. 68, (to write them out therewith). By 'worls of my Lord' are meant denoting His exellence, His attributes, and His perfection.
69. So interminable athd inexhaustible are the words of G
70. (and neither a 'Lord' nor an 'Incarnation'.-.the two ch
70. (and neither a 'Lord' nor an 'Incarnation'- -the two chief props of
Chtistianity). Even the holiest of the prophets is tio more than a mere mortal. 71. Which is quintessence and central truth of Xslam as opposed to polyrimiarianism, and dualism.
73 So it is mot a mere belief in monotheism that mater forms of worship atd adoration also are due to Flim alone.

## APPENDIX I

## Seven Sleepers

(Period of Slumber)

## By S. Abul Hasan Ali Nadvi

The story is extant in a number of versions: Greek, Syriac, Latin, Coptic Arabic, Armenian, Ethiopic and Georgian and there is also no reason to doubt the authenticity of the ancient texts. Edward Gibbon, who normally gives little credence to the miraculous and outlandish stories, writes of this legend:
"The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the Modern Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug, ${ }^{1}$ a Syrian bishop, who was born only two years after the death of younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the youngmen of Ephesus. Their legend before the end of the sixth century was translated, from the Syriac into the Latin language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honnurably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world, ${ }^{\text {s }}$ "
The duration of the time spent by the companions of the Cave in deep slumber has been variously given in different versions. Some Christian writers reckon it to be as much as 353 or 373 years but the gencral consensus of opinion is that the youths slept for a period ranging from 300 to 307 years. In round numbers, 300 years in their solar calendar would come to 309 in the lunar calendar.

Ibn Kathir's of the view that the number of years spent in the cave, from the time the youths miraculously fell into sleep to the time they were awakened, was made known to the Prophet of tslam through revelation. The period given by Ibn Khatīr, too, is 300 years according to the solar calendar, and 309 according to the lunar calenda:. He further says that since every hundred solar years are equal to one hundred and three of the lunar calendar, the Quran says: "and added nine** after "three hundred years".

1. Ja es, one 0 . the orthodox fathers of the Syrian Churth was born A. D. 452 ; he began to compose his semmons, A.D. 474 ; was made Vishep of Natnac, is she Diatt of Sarug, and province of Mesopotamia, A.D. 519; and died A.D 521 (Assemanni, tom i, pp. 288, 289). For the homily de Puzris Ephesinis, see pp. 335, 339,
2. Edward Gibbon: The Declire ard Fatl of tho Roman Eimpire; London (1908); Vol. III, Pp. 413.414.

Most of the Christian sources as well as Gibbon and other Muslim writers hold the view that the vouths concealed thomselves in the cave during the persecution by Decius (A, D. 250), known by the name of Daqiānūs to the Arab historians. Decius is known to have instituted an orgatised persecution of the Christians throughout the Roman empire. The second sovereign mentioned in the traditions is Theodosius II ( $408-450 \mathrm{~A}$. D.) in whose repign the youths are reported to have been awakened. Taking $250 \mathrm{~A}, \mathrm{D}$. and $450 \mathrm{~A} . \mathrm{D}$. we get an interval of 200 years. Gibbon relies on the traditions which give this period as one hundred and eightyseven years and, taking his stand upon it, exercises his wit to tidicule the period mentioned in the Qut'än, Some of the earliest as well as recent commentators of the Qur'ān, for instance, Jamăluddin Qasimi and Abul 'Ala Maududi have, therefore, tried to explain away this apparent contradiction by putting forth the view that the words "three hundred years and add nine", mentioned in the Qur'ān, simply repeat the then current traditional view instead of indicating any definite period of the deep slumber of the youths. They argue that the above-mentioned passage is to be read in the context of the preceding verses: "(Some) will say : They were three, their dog the fourth . . ." This view is attributed to Qatädab and Mutrif Ilon 'Abrlulla'. The commentators who prefer this interpretation also point out the suczecding verse which says; "Allah is Best Aware how long they tarried". Their contention is that if God had revealed the exact period, He would not have drawn attention towards His own perfect knowledge immediately after the verse in question. This exrgesis is accribed to Ibrs 'Ablyās but Alūsi, another commentator, points out that since Ibn 'Abbas gives the number of the Companions of the Cave as seven, he ought to have placed reliance on the period ton, for, both the verses mentioning the number of the companions and the period of slumber are followed by a similar warning about the true knowledge being with God alone. ${ }^{2}$

There are, however, several other eminent commentators of the Qur'än who do not agree with this explanation. They hold the view that it is not correct to put a construction nn ary verse which is not explicitly clear. Similarly, no interpretation should be acceptable unless it can be reliably fxplained with the help of elaborate details. Imām Rāzi, a commentator of note; says in the Tafszr Kabzr:
"The verses intervening between the revelation: '(Some) will say; They were three, their dog the fourth. ... ', and the verse giving out the number of years show that the two are entirely unconnected. On the other hand, the passages 'So contend not concerning them except with ant outward contending', and 'Say: Allah is Best Aware how long they tarried', do not refer to any tradition or fable mentioned earlier. These can, therefore, only mean that insteat of relying on what others (Jews and Christians) say, one should pin

[^1]one's faith in the revealed truth." ${ }^{1 / 1}$
Shaikh-ul-Islam Ibn Taimiyal says: "The view taken by certain commentators, on the basis of the words: "Say, Allah is Best Aware", that the Qur'an quotes the traditions (in regard to the period of sleep) current among the Jews and Christians, is erroneous. The period indicated is not repetition of what others say : it is a revelation from God." ${ }^{2}$

It has to be remembered that the so-called discrepancy pointed out by Gibbon in the period of sleep mentioned in the Qut'ann, proceeds from the assum.ption that the youths concealed themselves in the cavern during the Decian persecution. Decius was proclaimed Emperor in September 249 A. D. and died in June, 251 A. D. It seems most probable that Decius was assigned the role of a villain in this tragic drama, by the later scribes, owing to his atrocious cruelty in the persecution of those Christians who disobeyed his edict to perform a pagan religious sacrifice ${ }^{3}$ in the presence of duly appointed commissinners, who were to issue a certificate (Zibellus) that they had done so. This imperial edict is reported to have been issued in June, 250, and then early in 251, but a few months before the death of Decius, the Commissioners seem to have ceased their activities. Decius, who ruled for less than two years, had to spend the greater part of his brief rule amidst the cares of war, first against the Emperor Philip and then against the Goths. His final engagement took place on a swampy ground in the Dobruja in June 251 and ended in the defeat and death of Decius. ${ }^{4}$ He perhaps never got the time to visit his far off eastern dominions: at least the accounts of his rule given by the historians are silent about any such excursion by him.

The ecclesiastical writers of the fourth or fifth centuries seem to have exaggerated the earlier martyrdoms owing to the implicable and unrelenting zeal which filled their own breasts against the idolaters of their nwn times. Gibbon says, in the authority of Origin, that the number of early martyrs was very inconsiderable and that, under the rigorous persecution of Decius; only ten men and seven women suffered for the profession of the Christian faith. ${ }^{5}$ These accounts are, however, silent about any persecution of the Christians in or around Ephesus under the orders of Decius.

1. Tafsir-i-Kabir, Vol. III,
2. Al- ָ̃awāb al-Satih timan baddala din il-Masth.
3. See Encvelopaedia Britannica (1968), Vol. 1, p. 157, Art. Decius. It was, however, not under the reign of Decius, but much earlier, under Trajan (98-117 A.D.) that those accused of Christianity were fitst directed to offer sacrifice to the heathen gods. Those who refused to do so were to be punished for a crime exposed to eapital punishment. Under Trajan were martyrised Symeon, Bishop of Jerusalerm, and Tgnatius, Bishop of Antioch, (George H. Dyer: History of the Christion Church, New York-1896, Vol. I, pp. 65-66).
4. Historians' History of the World (London-1908), Vol. VI, Pp. 413-14 and Edward Gibbon: The Decline and Fall of the Roman Empire: (London-1909), Vol. 1, pp. 246-50.
5. Edward Gibbon : The Decline and Fall of the Roman Empire : (London-1909), Vot. II, p. 98.

It seems that the concealment of the Christian youths was a local affair of minor significance to attract the atention of the historians. On the other hand, their miraculous awakening alter the peolonged slecp, their dramatic appearance in the city and their presentation before the authoritics must have been a memorable affair raising a tumaluous commetion in the entire Christendom. The story of the Seven Sleepers, with its reminiscences of classical mythology, must have captured the imagination of the clorgy and the laitx, the pocts and the historians, making it one of the most enchanting fables of the day. The point of the story does not, therefore, lie in the name of any given Emperor mentioned by the later scribes but in the fact that the beginning of the purfind of slumber coincided with the reign of an Emperor who persecuted the Christians. Vipwed from this angle, it seems highly probable that the Seven Sleepers hid themselves in the reign of Hadrian ${ }^{1}$ (P. Alius Hadriams) who donned the imperial purple for a fairly long time from 117 to 138. In April of A.D. 129 Hadrian undertook a long journey to the eastern provinces of the empire, from which he did not return to take up ths residence on the Tiber until the year 134. It is not necessary that the persecution of the Christians of Fiphesus shouthl have taken place in the presence of Hadrian or even under his orders. In the extensive dominions of the Roman Empire, any magistrate who exercised in the provinces the authority of the Empotor, o: of the senate,

1. "Hadrian Snamt on August 11, 117 in Syria, of Trajan's cleath and assumed the government. For 12 of bit 20 years as emperne Hadrian was absent from Rome, which was pertiaps the most notable featitre of this primeipate, In 121 Jadrian left Rome on one of his first travels. He toured first to the West and then to the Fant; traversing Asia Minor he returned by way of Sicily to Rome by the end of 126. The next year was spent at Romt, and, after a visit to Africa, he set out on his second great journev in September 128. He travelled by way of Athens. In the spting of 129, lie again visited Asia Minor and Syria, where he invited the kings and princer of the East to a meering at Samosata. Having passed the winter at Aptioch, be set out for the South in 130, Henodered Jerusalem te be rebuilt under the name of Aelia Capitolina, to be peopled with gentite Roman citizens, and then made his way through Arabia to Egypl. Hadrian returned thromgh Syria to Europe, but was obliged to hurry back to Palestine to deal with the Jewish revolt that broke out in 132. For a while, he commanded in the Field himself, then in 134, leaving the conduet of affairs in the bande of Julus Severns he retumed to Rome. He died at Baiae on June $10,138$.

Palestine blazed with the last athd the mast stesperate of its rebeltions, for three years, during the reign of Madrisn, when the end came in 133, Palestine was a ruined and largely depopulated city. The holy city was hemecforth prohibited to the Jews.

Hadrian was "prond and vainglorious, enviots and destructive, hasty and revenceful, inquisitive into other man's affairs, and often induced by sycophants to acts of cruelty and injustice. Hepermitted the revival of the persecution against the Christians, and showed many instances of a bad disposition, which it was the whole study of his life to correct or to canceal," [The Hislarians' Histoty of the World: (Londom-1908), Vol. VI, p. 281].
"Hadrian was no old Roman", writes George H, Dyer, "but a modern spirit, curious, religious, and skeptical. In maintained Trajan's policy, but rautioned against wholesale accusations." (A Ftistory of the Christian Chwrh : New York-1896, Vol. 1, p. 66).
and to whose haods alone the jurisdiction of life and death of the subjects was entrusted, could have bohaved as a remorseliss tyrant. It is not improbable that some such functionaries of the State, stimulated by motives of avarice or of personal resentment, might have been more zeabus in enforcing the royal edict. This is no mere assutription, for we can find amalogrons examples in every age. We can thus reasonably contude that the Companions of the Cave conceated themselves during the reign of Hadrian, who visited Ephesus, and they were taised from their deep slamber in the time of the younger Theoriosins. This, if agreed, weuk not only briog the Christian traditions in conforminy with the period indicated in the Qur'ān, but also sap the vesy foundation which provided Gibbon with an opportunity to deride the Divine revelation. And this appears to be all the more reasonable because to extant source is definite about the beginning or even the end of the prolonged sleep of the youths. There is also a wide variation between the periods reckoned on the basis of various sources by diferent authorities. The Syriac sources, for example, claim that the Seven Sleepers woke up in 425 or 437 A . D. while Greek traditions fix the incident in 446 A . D. or the thinty-eighth year of the reign of Theodosius If.

It is our utalterable faith that the Quran, being the custodian of the revealed truth and earlier scriptures, is much more trustwortby than all thnse ancient texts which were always open to changes and amendments.

The persecution of the Christians, falsely charged with burning the Roman capital, and puuished with the most horrid tortures, had been initiated by Nero as early as in 64 A. D. and it continued unabated under Trajan, Hadrian and Marcus Aurclius. There were occasional periods of peace in between long years of persecution till Constantine embraced Claristianity in the beginning of the fourth century. The perplexity produced by the scant and distordant historical material about the early years of Christianity is amother reason for not placiug reliance, as did Gibbon, on any particnlar tradition or an anciont text in regard to the exact period and dates of the prolonged sleep of the Seven Sleepers. After all, the hiding of a small band of unknown persons in a far off province of the empire, would have been a minor incident of no significance. Their awakening, on the other hand, during the reign of an Emperor who professed the faith of the persecuted fugitives, must have stirred the imagination of the people.

The real significance of the story can, however, be realised in the context of the then raging controversy about the resurfection of the body and retribution in the Hereafter. An irrefutable evidence, an overwhelming demonstration of the life after death was then required to revive the belief in resurrection, and the event did happen to proclaim this eternal truth, which soon became the most populat and widely circulated story throughout the Roman empire. As it could be hoped, in such circumstances, the story circulatity from mouth to mouth would necessarily have become somewhat vague in regard to its details and the dates before it was reduced to writing.

## APPENDIX II

## Identification of 之ul-Qarnain

## By S. Abul Hasan Ali Nadvi

The contmentators of the Qurean hold divergent opinions about Zul-Qarnain. A large number of them suppose the person to be Alexander the Great. Itnām Rāzt is of the same view along with the majority of commentators, but actually there is no valid reason to accept this opinion. Alexander the Great lacked most of those characteristics athd achievements of Zul-Qarnain which have been expressly mentioned in the Qur'ā1, as, c.g., faith in the One and Only God, piety, just treatment to the conquered people and the erection of an iron rampart. Perbaps the identification of Zul-Qarnain with Alexander the Grrat was due to inperfect details of his character and exploits being available to the earlier commentators of the Qur'àn.

There ase, however, ofler doctors of faith who identify Zul-Qarnain with the Iranian Emperor Cyrus who was known to the Jews as the Redeemer of Israel, and to the Arabs by the name of Kai Khusroe. This is the view put forth in some detail by Maulātuă Abul Kalām Azād in Volume II of the Tayjumanul Qur'än, wherein he has adduced numerous references from historical treatises and Jewish religious records in support of his thesis. A summary of it is given here.

A remarkable personality came to the fore in a dramatic manner in $559 \mathrm{~B}, \mathrm{C}$. and soon attracted the attention of the whole world. Persia was then divided into two kingdoms: the southern part was known as Persia and the north-western portion was called Media (Arabs called it Mahat). Cyrus welded the Persian tribes into a single nation by defeating Astyages of Media at Pasargade. Thereafter began the conquests of Cyrus, which were marked not by sanguine battles and cruelties but by humanity and mildness to the vanquished inbabitants and honour to the defeated monarchs. Within 12 years all the lands from Black Sea to Bactria had been reduced to the position of Persian dependencies.

In the spring of $546 \mathrm{~B}, \mathrm{C}$. Croesus of Lydia attacked Persia, Cyrus fung himself upon him, beat him at Pteria in Cappadocia and pursued him to Lydia, the North-Western part of Asia Minor, which was then the centre of Hellenistic civilization in Asia.

A second victory followed on the banks of Pactolus: by the autumn of 546 . Sardis had already fallen, and the Persian forces advanced to the bomands of Mediterranean. During the next few years, the Greek littoral towus were reduced.

In 539 B. C. Nabonidus was clefeated and Babylon occupied, which, with the Ghaldean empire, Syria and Palestine also became Persian,

When Cymis would have advanced beyond Sardis he most haye turned back from the cuast of Egean Sea, near Smyrna. Here he would have seen the sea taking the slape of a lake and the sun setting in the murky water: "he fromed it sotting in a muddy spring," as the Qur'ān puts it (xviii : 87).

In his eastward expedition, wetus conqueruet the lands up to Stakran and Balkli. In this tegisn be subdued the uncivilized nomadie tribes, whict bave also been referred to in the Qur'ān: "he found it (sun) raising on a people for whom We had appointed no shelter therefrom' (xviit : 91). After reducing Babylon, Cyrus rescted the Jews from the tyranny of Nabonidus, as predicud in the Jewish Scriptures, He permitted the Jews in Babylon wotutn and relunild Jentsaiem.

The last campaign of Cyrus was in the direction of the lands despoiled by the people called Gog and Magug. Cyrus advanced towards Caucasus, leaving Caspian Ser to his right, where the came across a mourtait pass between two steep tiilts rising like walls. Here the constructed the iron rampart to check the ingress of Gog and Magag.

Cyrns met his end in 529 B . C. A manhle statue with two homs on his head, sjgnifying the unified kingdorns of Persia and Media, was recovered from the ruins of Pasargada in 1938. The unification of these two kingdoms gave Gyrus the title of Zul-Qarnaith. Gyrus has been rightly praised by most of the modern historians for his conguessis as well as for his just and mild treatment of the conquered people (For further details sce Universal History of the World, Vol. II, by J. A. Hamonerton).
 being reproduced here, appears to us more logical than the explanations given by other commentators.
"The Qur'an does not specify the identity or the time and place of Zul-Qarnain. This is a style of narration peculiar to the stories mentioned in the Qur'än, for its aim is not to historicise the events but to draw out the moral and lesson of the story. The purpose can very often be achieved without determining the location and chronology of the events mentioned in the Qur'ann.
"Our recorded history does mention an emperor by the name of Alexander Zul-Qarnain' but it is certain that he was not the personality meant by the Qur'ann. Alexander the great was a polytheist and an idol worshipper while the sovereign mentioned in the Qur'an was a man of God, a unitarian, having faith in the Day of Judgment, Resurrection, etc.


[^2]al-BairūnI writes that Zul-Qarnain spoken of in the Qur'än belonged to Hymar, ${ }^{\mathbb{Z}}$ as the name itself indicates. The kings of Ilymar had Z $\bar{u}$ as an essential part of their names as, e. g. Z̄̄u-Nuwăs, Zū-Yazān. The proper name of Zui-Qarnain was Abü Bakr Ibn Afriqash. He subdued all the Iands on the coast of Mediterranean Sea, including Tunis and Morocco, and founded a city called Afriqiah which gave its name to the entire contitent. He was called by the name of Zul-Qarnain as he was believed to have reached the lands of rising and setting sum.
"This view might be correct but we have no means to verify it. The extant records of history hardly contain anything about him, and the description of his character and conquests given in the Qur 'ann is too general like that of the peoples of Noah, Hūd, Sālih, etc. Actually the records preserved by our history constitute only a fraction of our life-story on this earth. We have no record of the events that took place before history legan to list them. Its verdict is thus not at all relialale.
"If only the Old Testament could have been preserved in its pristime purity without interpolations and additions, it could have served as a valuable source of bistory. But, unfortunately, numerous legends have been introduced and inter" woveh with the revelation contained in this Scriptore with the result that the historical events mentioned in it cannot be relied upon.
"The Qur'än being free from all additions, alterations and mutilations can, undoubtedly, be a trustworthy source of the events narrated by it, but its version cannot, obviously, be verified from the historical records. This is so because of two reasons; first, the history does not account for inmumerable happenings; and, secondly, the Qur'an unfolds some of those events of the olden times which have not been recorded at all.
"There is another reason too. Recorded history, even if it contains the details of any particular happening, is, after all, a human endeavour always likely to commit mistakes or misrepresent the event in question. With all the facilities of communications, means of transmitting news and techniques of their verification in the modern times, we sometimes come across different versions of one and the same story. The same event is not unoften interpreted differently, viewed from different angles and widely differing conclusions are drawn therefrom. This is, in truth, the basic material which serves as the source of history: it is, however, an entirely different matter that we have devised claborate norms for post-scrutiny and verification of the authenticity of the material thus collected.

Therefore, it is against the accepted principles of literary criticism as well as Quranic exegesis to seek historical evidence for the verification of events related by the Qurazn. Moreover, this procedure is also not in accord with the conviction which claims to profess the Qur'an as eternal, unchangeable word of God. Absolute reliance cannot, obviously, be placed on the data thus collected by history

1. An ancient South Arabiazs people
either by one having faith in the revelatory nature of the Qur'än or by ant impartial literary critic. Historical data is, at best, no more than a collection of our impres. sions, estimates and ideas about the past happenings.
"The Prophet had been asked about Zut-Qarmain. 'lhereupori God revealed certain salient characteristics of the monarch known by that name. Now, the Qur'än being the only souxce of knowledge about him, the verification of tis historicity or otherwise is beyond our means. The comtrematies on the Qur'ãt present differing views in the matter and, therefore, reliance cannot be placed on them. If any particular view is endorsed by any commentator, he ought to be extremely cautious for numerous traditions of yore and Israelite legends have found their way into some of the old commentaries."

It hardly makes any difference to a student of the Qur'an whether he is able to identify Zul-Qarnain with any sovereign in the light of available bistorical records or not. It should be sufficient for him that the Qur'an has indicated the dominant characteristics of ZuI-Qarnain. We know that he was endowed with political and military power, manifold resources, courage, largenheartedness and nobility of character.
"Verily We! We established him in the earth, and vouchsafed unto him of everything a way (to attain anything he desired), "Then he followed a way,"
(Al-Kuhf: 84-85)

1. Fi Zalat it Qur'an, Volume V1 (V Edition), pp. 8-10


## Sürah Maryam

Mary. XIX<br>(Makkan, ${ }^{31} 6$ Sections and 98 Verses)

In the name of Allah, the Compassionate, the Merciful

## SECTION i

1. ( $-4 . \delta$ ) Kaf-Ha-Ya-Ain-Sadis
2. ( $5: \ldots 5.5$ This is a mention of the mercy of thy Lord to His bondman Zakariyya. "
3. (Lis ...3) Recalf when he cried unto his Lord with a low tone. ${ }^{7}$
4. (hat . . . Jb) He said: Lordt my bones have waxen feeble and the head is glistening with hoariness, and I have not yot been in my prayer to Thee, my Lord I unblest. ${ }^{\text {H }}$
5. (U. . . . (3) And I fear my kindred ${ }^{79}$ after me, s0 and my wife has been barren; ${ }^{* 1}$ so bestow on me from before Thee an heir; ${ }^{88}$
 and make him, Lord, acceptable. ${ }^{34}$
6. (het... $5 \int_{j} 4$ ) O Zakariyyal We give thee the glad tidings of a boy. and his name shall be Yahyā, ${ }^{85}$ We have not so far made his namesake in thy family. ${ }^{86}$
7. This is one of early Makkan chapters, and was recited to the Negus (Christian King of Abyssinia) in the presence of the hostile ambassadors of the Quraish, in the fifty year of the holy Prophet's advent, nine yeats before Hijrat, by J'afar, the head of the Muslimi refugees; whereupon, according to the earliest

Muslim chroniciers, the king wept, and the bislop also wept so that their tears tan down upon their books saying: Verily shis revelation and that of Moses proceed from one and the same source. (Muir, op, cit., p. 92, [in.).
75. Sec P, I, 11. 28.
76. i. e., on account of God's special kindness toward Lacharias in various ways. "There was in the days of Herod, the King of Judea, at cortain priest named Zacharias, of the course of Abijah: and his wife was of the daughter of Aaron, and her name was Elisabeth. And they were both rightoous before God, walking in all the commandments and ordinarices of the Lord blameless, (Lk. 1:5-6). "Ati old man at the close of the reign of Herod the Great (B.C. 4) . . . Even in that evil time of wickedness in high places in Church and State, there lived in Palestine no iriconsiderable number of just and devout persons botit among priests and people. Of such was Zacharias. . . He chose for wife one of the sacordotal house, a daughter of Aayon, named after Aaron's wife ats pions as himself. They were righteous not only itt the sight of men but of Godz ant blametess is their case to observe all His commandments and ordimattces.' (IIastings, op. cit., II, p. 844) See also P. III, 3. 376.
77. The prayer was made in private through the fear of his relatives. Of course he could rot complain of his relatives in public or aloud. hi - It literally, is 'a low tone of voice'.
78. i. $\epsilon_{1,}$ my prayers have alwavs been granted ; so this time I am about to beg of Thee a gift that, looking to my age and health, might seem unusual. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years, (Lk. I: 7).
79. (and fellow-priests of the Temple).
80. (that they instead of instructing the people in the true faith would themselves turn to irreligion and impiety).
81. (which negatives the possibility of a child in the ordinary course of nature).
82. (as a matter of Tly special grace).
83. Which heritage consisted of true religion and piety.
84. (to Thyself, by his virtue and piety).
85. Gf. the NT : - The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thot shalt call his name John,' (Lk, 1: 13).
86. 'And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her. There is none of thy kindred that is called by this name.' (Lk. 1: 59-61),

8. (h.e . . . N $\mathrm{N}^{6}$ ) He said: Lord ! in what wise shall there be a boy ${ }^{\text {br }}$ for me? My wife has been barren, and I have reached the extreme age. ${ }^{68}$
9. ( easy. ${ }^{\text {na }}$ Surely I have created thee before, when thou wast not anything. ${ }^{\text {P1 }}$
10. (Lw. . . . Jia) He said Lordl appoint me a sign. ${ }^{02}$ A/fah said: thy sign is that thou shalt not speak to mankind for three nights, ${ }^{\text {,3 }}$ white sound. ${ }^{94}$
11. (he $\cdot \cdots \tau^{\ddagger}$ ) Then he came forth to his people from the sanctuary and the beckoned to them: ${ }^{88}$ hallow your Lord morning and evening.
12. ( 4 him wisdom, white yet a child; ${ }^{98}$
 he was pious;"9
14. (hes . . iff) and dutiful to his parents, and was not a highhanded rebel. 100
15. ( . . . $(\omega, y)$ And peace be to him on the day of his birth and death, and on the day he will be raised up.

SECTION 2
16. ( . . . Sily) And mention thou ${ }^{101}$ in the Book Maryam, when she retired fiom her people to a place eastward. ${ }^{102}$
87. i.e., shall I marry a second wife, or shall we, husband and wife, be made young once more? The expression is not of wonder, much less of incredulity, but it is a request for further elucidation.
88. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.' (Lk. 1:7) Also 1:18.
89. i. e., it would happen in the existing circumstances, without the restoration of youth or any other abnormal means.
90. -this birth of a child in old age.
91. -a thing of far greater wonder.
92. (whereby I may know thint my wife is with child, and in order that I may perform some special offering to Thee),
93. (and days, and yet shalt glorify and hallow God).
94. i.e, while physically quite fit, and uneffected by any dispase of the tongue. The epithet by is added to correct an inaccuracy of the Bible that Zacharias was struck 'dumb' and 'unable to speak.' (Lk. 1: 20).
95. (after the son was conceived and Zacharias could not speak). 'And when he came ont, he could not speak unto them. . . . He becknoed unto them and remained speechless.' (Lk. 1: 21, 22).
96. John 'the Baptist' (on him be peace!) on coming of age receives Revelation of God. According to the Christian conception, he was the greatest of the prophets, yea and more than a prophet.' (Dummelow ; op, cit., p. 737).
97. (of Moses), i. 2., study and observe it. 'The rise of Christianity was preceded by a long period of four hundred years, during which prophecy was silent, and the religious guidance of the nation passed to the rabbis and the scribes, who made void the Law of God by their traditions. The advent of Christ was heralded by a great revival of prophecy . . . as in the cases of Zacharias, Joseph . . . . and it particular, John the Baptist.' (Dummelow: op, tit., p. 737).
98. See P. III, n. 387, 388.
99. 'He was a prophet, the last and greatest of the prophetic succession under the old dispensation. His personal righteousness and integrity were unquestioned.' (NSBD, p. 462) See also P. III, n. 389. $\mathbf{2}$, 5 , is here in the sense of (LLL).
100. This is put in to refute the false acensation of sedition and rebellion brought against John by the slate under Herod,
101. (O Prophet !).
102. (to wash herself or to pray).

17. ( $6, \ldots . . . \operatorname{cic}^{2}$ ) Then she took beside them a curtain. ${ }^{103}$ Then We sent unto her Our spirit, ${ }^{104}$ and he appeared to her in the form of a sound human being. ${ }^{105}$
18. (.... elb) She said: verily I take refuge with the Compassionate from thee if thou art God-fearing. ${ }^{10 n}$
19. ( $L 5$ come to bestow on thee a boy, ${ }^{108}$ faultless. ${ }^{108}$
20. (L2 . . . .15) She said how can there be a boy unto me, whereas no human being has touched me, ${ }^{110}$ nor have I been a harlot? ${ }^{111}$
21. (hiac. . . . d5) He said: even so! Thy Lord says: easy it ${ }^{112}$ is with Me, and it is in order that We make him a sign to mankind, ${ }^{115}$ and it is a mercy from Us; ${ }^{114}$ and it is an affair decreed.
22. (hai . . . Sic) Then she conceived him, ${ }^{118}$ and she retired with him ${ }^{118}$ to a place far-off. 117
23. (his ... Latet) Then the birth-pangs drove her to the trunk of a palm-tree. ${ }^{114}$ She said: ${ }^{119}$ would that I had died before this and had become forgotten, last in oblivion.
24. ( $6, \ldots$, las $\mathrm{l} ;$ ) Then one called from underneath her; ${ }^{190}$ grieve not. thy Lord has placed underneath thee a rivulet; ${ }^{121}$
25. (L~. . . sy2) and shake towards thee the trunk of the palm-tree, dates will drop on thee fresh and ripe; ${ }^{122}$
103. (to screen herself).
104. i, e, the angel Gabriel.
105. (and perfect, to solace her).
106. Naturally frightened at the appearance of a stranger in her privacy, she beseeches him, in the name of God, to withdraw from her.
107. (and His angel).
108. (miraculously).
109. (and sinless, like any otpor prophet of Godi.
110. (by way of marital intercourse).
111. (or unchaste). This is to refute the most vulgar charge of the Jews that she led an immortal life. See Schonfield's According to the Hebrews, p. 35.
112. i. e, this miracle of virgin birth.
113. (of Our omnipotence, by this miraculous manner of his birth).
114. (through his preaching).
115. (after the angel had blown his breath into the berom of her shirt).
116. (in her womb).
117. (from her family). This may refer to her shifting from her native place Nazareth to the generally accepted birth-place of Jesus, Bethlebem, which is at a distance of 7 miles. Even if not this famous Bethlehem, but an obscure village of the same name near Nazareth be accepted as his birth-place (spe EBi. c. 3362 ) then that place also is 7 miles north-west of west Nazareth.
118. (that she might lean on it in hey travail). 'The tree was very plentiful in Palestine in ancient times.' (J.E. IX, p, 505) 'Several names in the Bible give evidence of the plentifulness of the palm', (p, 506) The tree has grnerally been termed the prince of the vegetable kingdom.
119. (overcome with shame and pain),
120. i. e, from below the place where she was. This cricy was the ange! Gabriel.
121. (so that thisu shalt not suffer from thirst).
122. (so that thou shalt not suffer from bunger). "The date-palm was put to many uses. The fruit was used for food... The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible,' (JE. IX, p. 505) Regarding this fruit, W. G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown betteath a label in shop-windows, can hardly imagine how delicious it is when eaten fresl," . . . The dried fruit used for dessert in European countries contains more than balf of its weight of sugar, about $6 \%$ rf albmmen, and $12 \%$ of gummy matter.' (EBr. VII, !r, 69, XI Ed.).

 thou seest of humans anyone ${ }^{124}$ say ${ }^{195}$ thou: verily I have vowed to the Compassionate a fast $t^{186}$ so I shall not speak to anyone today.
27. ( $\left.4, j, \ldots, e^{-6}\right)$ Then she brought the baby to her people carrying him. ${ }^{127}$ They said: O Maryaml thou hast brought a thing unheard of $x^{128}$
28. . . . . 0 sizl) sister of Harunn: ${ }^{129}$ thy father was not a man of evil, nor was thy mother unchaste. ${ }^{3 n 0}$
29. (Le . . . تأناib) Then she pointed to him. ${ }^{131}$ They said; how can we speak to one who is in the cradle, a mere child? ${ }^{198}$
30. (4... db) He said: verily 1 am a bondman of Allah. ${ }^{133}$ He has given me the Book and made me a prophet, ${ }^{134}$
 and enjoined on me prayer and purity as long as I am alive; ${ }^{135}$
 high-handed and unblest; ${ }^{138}$
33. ( $-\ldots, \ldots, j, f$ ) and peace be on me the day I was born and the day I die and the day 1 am raised up. ${ }^{137}$
34. (ierit. . . ds) Such is Isa, son of Maryam; this is the word of truth, wherein they ${ }^{138}$ are doubting. ${ }^{158}$
35. $(\dot{j})$ lowed be $\mathrm{Ho}^{141}$ Whensoever He decrees an affair, He only say to it: be, and it becomes. ${ }^{144}$
123. (with the sight of the child).
124. (and he is inclined to accost her regarding the child.)
125. (by signs and gestures).
126. (involving abstinence from speech),
127. (in her arms).
128. ws literally is 'a thing forged or fabricated', and hence 'unknown, or upheard of.' (LL).
129. i. $\ell_{4}$ like him in piety, or comparable to him in virute, $s=1$ is nol neecssarily a sister; and as the feminine of $\dot{z}$ ' it signfies a friend, a companion, an associate, or a fellosy, $x, \dot{y}$ mears, conformity, or similarity; and combination, agrement, or unson in action'; and fellows, or pairs.' (LL) The phrase $3,41,-1 و^{\prime \prime}$ means 'sleep is the like of death', and
 (LL) In surah 'Zakhruf', verse 47, it is ctearly used in the sense of 'like', Here the epithet is all the more apt, since Mary was a descendant of Aaron, and through him


130. (so how shameful of thee to have gone winng and to have brought disgrace to thy illastrious family !).
131. (for the answer).
132. See P. TKI, n. 423.
133. (and not a Son or Incarnation of God). A refutationt of the Christan position.
134. (and not a charlatan or magician). A refutation of the Jewish position.
135. 'I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God he given honour and glory." (GB, p. 221).

135-A. This refutes and contradicts the position implicd int variots passages of the NT that the attitude of Jesus towards his mother was cold and indifferent. See Mt, 12: 46-50; Mk. 3: 31-35; Lk, 8: 19-21.
136. 'I am meek and lowly in heart.' (M1, 11:29) It is one of the matchless beauties of the Holy Qur'än that in a few, select words, it demolishes an entire edifice of falsehoods and untruths. By the use of the two words fhe and it it denies exactly the two charges of sedition and blasphemy brought against Jesus by the Jews. 'The charges were two in number, one sedition, the other blasphemy.' (Rosadi, Trial of Jesus, p. 178).
137. (like all mortals), All these facts of birth, death and resurrection serve to emphasize the absurdity of the Godthead of Jesus See P. III, n. 469.
138. i. e., the Jews and the Christians and their various sects.
139. (and wrangling among themselves).
140. i. e., it is not at all in keeping with the nature of Divinity.
141. (from all such derogatory imputations).
142. (so in his way He brought Jesus also into being). See P. III, n, 489.

 worship Him, ${ }^{144}$ and this is a way straight.
37. (che . . . ditib) Then the sects ${ }^{145}$ have differed amang themselves. ${ }^{146}$ Woe to those who deny the witness of a mighty Day.
38. ( will they be the Day they come to Us! But to-day the wrong-doers are in manifest error.
39. (0.2. . . (2ile) And warm thou them ${ }^{147}$ of the Day of Sighing when the affair shall have been decreed, ${ }^{148}$ while yet they are heediess and are not believing.
40. ©:... in Verily We! We shall inherit the earth and whatever is thereon; ${ }^{149}$ and unto Us they shall be returned.

## SECTION 3

41. ( Li . . . Silv) And mention thou ${ }^{100}$ in the Book lbrahim. He was a man of truth ${ }^{151}$ a prophet, ${ }^{152}$

42 (4. . . dis il) fiecell when he said to his father: father! why dost thou worship that which neither sees nor hears, nor yet avails thee at all? ${ }^{153}$
 what has not come to thee; ${ }^{154}$ so follow me, and I shall guide thee to an even path.
44. (Lac... Father! serve not Satan: $:^{135}$ surely Satan has been a rebel against the Compassionate. ${ }^{106}$
143. -say thou, O Prophet !-.
144. Galone, O Clristians and men of orbur faiths!
145. (of the Jews, Christians and polytheists).
146. (turning away from the basic principle of Unity and inventing so many doctrines of their own).
147. (O Prophet!).
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45. ( b ). . Ell) Father! verily I fear there may touch thee a torment from the Compassionate, ${ }^{147}$ as that thou become a companion to Satan. ${ }^{158}$
46. ( 4 . . . J li) He said: Ibrahim ! art thou averse to my gods? ${ }^{\text {nh }}$ If thou desist not, ${ }^{160}$ surely I will stone thee, ${ }^{101}$ and depart thou from me for ever so long.
47. (her... dis) forahim said: peace be on thee: ${ }^{1{ }^{12} 2}$ presently I shall ask forgiveness for thee ${ }^{162}$ from my Lord: verily He is unto me ever Solicitous; ${ }^{164}$
48. (... (N ant) and I renounce you and ali that you serve besides Allah, ${ }^{\text {Jess }}$ and I shall call unto my Lord, ${ }^{186}$ and I hope in calling unto my Lord I shall not be unblest. ${ }^{167}$
49. (L; . . . (v) Then when he had renounced them and ail that they served besides Allah, ${ }^{268}$ We bestowed on him $1 s-h \bar{t} q$ and $Y^{\prime} a q u \overline{h^{169}}$ and each one We made a prophet.
50. (U, . . W, ty ) And We bestowed on them of Our mercy, ${ }^{170}$ and We made for them a lofty renown. ${ }^{170-\mathrm{A}}$

## SECTION 4

51. (U. . fishy) And mention thou ${ }^{173}$ in the Book Mus; he was single-hearted. ${ }^{172}$ and was a messenger, prophet. ${ }^{173}$
52. (L厶, . . , 4yliy) And We cried unto him from the right side of the mount, ${ }^{174}$ and We drew him nigh for whispering. ${ }^{1+4}$
53. ( $\mathrm{h}, \ldots, 4,4$, We bestowed on him, out of Our mercy, his brother Hatūn, a prophet. ${ }^{176}$
54. (in this very world).
55. (in the Fiell-fire). Woe to my father and to this evil generation; woe to those who incline their hearts to vanity and worship senseless images without the power to smell or eat, to see or hear. Mouths they have, but sounds they cannot utter; eyes they have, but lack all power to see; they have ears that cannot hear, hands that cannot move, and feet that cannot walk. Senseless as they are the men
wher wrought them, senseless all who tust in them and bew before them. . Then why serve scnseless, powerless gods--gods who can neither help thee in thy need nor hear thy supplications? Evil it is of thee and thinse who amite with thee to serve images of stons and woort, forgatting the: Lord God who made the heaven and the eath and all that is therein. Ye being guild upnn your souls, the satme guit for which your ancestors were punished by waters of the llood. Cease, oh, my father, to smive suct gods, lest revil fall umon thy soun and the scouls of all thy family," (Poland, op, xi, $p p+35,3 G$ ).
56. i. e., the family gods, the titiol gods, the slate gods.
57. (and persist in flouting iny autimetity),
58. Whinh procedure would not have been very peculiat or novel according to the laws of the land. The son was pot a free instrument during: his father's here, for by Simerian law the hrad of the family held absnlute authorily." (Woolley, Abraham, p. 239).
59. Contrast the placidity of Abrahain whit the arrogant haughtiness of lis father.
60. (hy bestawing on thed trut gitidancof,
61. i. e., corsiderate and regardful of ma; showeritig benevolence and affection on me; always answering my prayes when I pray to him.
62. fileparting from you and your gots physically os I have always held aloof (rom you and them thentally).
63. (praying that you masy yet be shown the path of with).
64. (as yort are in caltring upon your lifehess and inert gods).
65. (and had separted from his ancestal home in Chaldea to Syria and thence to Pallestine $)$.
66. (as a som ant a grandsont, after his first-bnrn Ismaii).
67. i. e, gifts both material and spiritual.

170-A. We lims (IQ),
171. (O Prophes !).
172. (in his devotion to God, and free from all moral taint).
173. A $\mathrm{ys}^{3}$ in Islam is not a mere 'foretther'; he is a direct retipient of the Revelation of Got ant is dratged with the duty of acçuainting others respeoting God and things Beyond. A $J_{y}$, is whe who has a message; a mussenged, an envoy, Angels also are ${ }^{\mathrm{L}} \mathrm{m}$ in this sense.
174. See P. XX, 12. 189, 190.
175. i. e., for having a private discourse with U/s.
176. See P. X1X, mim. 155, 156.

54. (تي . . . Saly) And mention thou in the Book Ismátl! ${ }^{197}$ he was true in promise, ${ }^{174}$ and was a messenger, a prophet.
55. (Liv . . . (ks) And he was wont to bid his household ${ }^{179}$ to prayer and purity, and he was with his Lord an approved one. ${ }^{150}$
56. (L, . Si1s) And mention thou in the Book Idris, ${ }^{381}$ He was a man of truth, ${ }^{162}$ a prophet. ${ }^{183}$
57. (Lhe - - bits) And We exalted him to a lofty position. ${ }^{184}$
58. (ار 1) These are they whom Allah has favoured from among the prophets. of the progeny of Adan and of them whom We bore with
 guided and chosen. Whenever the Revelations of the Compassionate were rehearsed to them, they fell down prostrating themselves and weeping. ${ }^{\text {ta }}$.
59. ( 4 . . . . (ls)) Then there succeeded them a posterity who neglected prayers and followed lusts; so they shall meet presently ${ }^{187}$ with the perdition.
60. (4... . V!) excepting those who may repent and believe and work righteously. These shall enter the Garden and shall not be wronged at all-
177. Whose mother was 'no woman of the tents, but Hagar the Egyptian; she was at lenst a civilized creature, sprung from the second great centre of culture in the aucient world.' (Woolley, op, cit., p. 144). See also P. I, n. 570.
178. (besides his other virtues).
179. 'And God was with the lad . . . And his mother took him a wife out of the land of Byypt.' (Ge. 21: 20, 21).
180. (and not a rejected one, as his traducers, the Jews and the Christians, would lave it).
181. Probably Enoch of the Bible. He was the son of Jared, and lived for 365 years. (Go $5: 18,22$ ) Siventh in sloscrut from Adam, he was the father of Methuschah. According to the Jowish tradition he was the first antior, and the inventor of letters, arithmetic and astronomy,
182. (and veracity). This is perhaps to refute the opinion held by a section of the Jews that Enoch was 'inconsistent in his piety' (JE. V. P. 178), or that he was 'light-minded and inclined to sin again.' (Rashi, On Cenesis' p. 93).
183. 'And Ennch walked with God' (Ge, $5: 22,24$ ).
184. it may be 'a place' as well as 'a position" So the words of the Holy Qurañ do pot nectesarily support the Jewish and the Choislian vies that Enoch was translated alive to the heaven. Of the Bible and its commentaties. "And he was not; for Goul inok him.' (Ge. 5; 24) 'The meaning tif the expression 'Ghe was not; for God rook him," is, un doubt, cortcctly given by the writer of Heb, as thin Enoch never died, but he was translated to heaven. like Elijah, as a reward for the holiness of his life. (Dummelow, op. cif., p. 13) 'By faith Enoch was translated that he should not see death; and was mot found, becture God 'hati translated him!" (He. 11:5) 'Enoch was a piuus worshipper of the thue God, and was rettoved from anong the dwellers on eartis to heaven . . . . Enoch is one of those that passert itnto Garden of Eden without tasting the pangs of death.' (JV. V. p. I78).
185. (in the atk).
186. So all of them were meek and lowly in spirit, and ohedient servants and devout worshippers of Gork.
187. i. e., in the Heteafter.

61. ( , , , Gardens everlasting which the Compassionate has promised to His bondmen, though yet unseen; 198 Verily His promise is ever to be fulfilled.
62. (hace . d,wh) They shall not hear therein any vain word, but they shaill hear only peace, ${ }^{180}$ and they shall have therein their provision morning and evening. ${ }^{150}$
63. (hin . . . J35) Such is the Garden which We shall cause Our bondmen to inherit who have been God-fearing.
64. (t. . . . 6, And we, ${ }^{101}$ the angets, do not descend, except by the command of thy Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in-between; ${ }^{102}$ and thy Lord is never forgetfulter
65. (L- . . .j) Lord of the heavens and the earth and what is inbetween; so Him worship thou, and endure patiently in His worship; dost thou know any one as His compeer? ${ }^{194}$

## SECTION 5

66. (L. . . . . . And man says : ${ }^{105}$ when I am dead, shall I be raised alive?
67. (6. . . V1) Does not man remember that We created him before he was anything? ${ }^{106}$
68. ( . . . , $4, y$ ) By thy Lord, then, We will surely gather them and the devils; ${ }^{107}$ thereafter We will surely bring them round Hell, kneeling, ${ }^{\text {sp8 }}$
69. (Lie. . . $\dot{\boldsymbol{F}}$ ) Then, We will surely draw aside from each sect those who were most reballious ${ }^{199}$ against the Compassionate.
70. i. e., 'in reward for their secret faith.'
71. i. e., words of peace and comfort. The Paradise will be pre-eminently a place of tranquility, free from evils, vices and blemishes of any kind.
72. i. $\ell$, at all times. 'Morning and evening' are only used in a relative sense, so as to be comprehended hy us, "as there will be no actual sunset in the Paradise.

| XIX. Sürah Maryam | 89 |
| :--- | :--- |

[^3]
70. (ti ... i) Then surely it is We who know best as to which of them wore the worthiest of being :oasted therein zon
71. (hiai. ... ity) And there is not one of you ${ }^{102}$ but shall pass over it ${ }^{\text {rpm }}$. an ordinance decteed by thy Lord.
72. (Lat then We will deliver them who have feared ${ }^{203}$ God and will leave the wrong-doers kneeling therein.
73. ( $6 . .131$ j) And when Our clear Revelations are rehearsed to them, the infidels say ${ }^{20 s}$ to the faithful: which of the two portions is better in station and goodlier in company? ${ }^{205}$
74. (4.2, ... fs) And how many a generation We have destrayed before them, who were goodlier in goods and outward appearance? ${ }^{206}$
75. ( 1 tin ... Ji) Say thou: ${ }^{207}$ whosoever is in error-surely unto him the Compassionate lengthens a length, ${ }^{201}$ until when they behold that with which they were threatened, either the torment ${ }^{200}$ or the Hour; then they shall have to know whosoever is worse in position and weaker in hosts.
76. $(12, \ldots, y)$ Allah increases in guidance those who let themselves be guided; and with thy Lord the righteous works that last ${ }^{2 i 0}$ are excellent in respect of reward and in respect of return.
77. ( $14, \ldots, i^{-1}$ ) Hast thou observed ${ }^{511}$ him who disbelieves in Our signs and says: surely I will be given riches and children. ${ }^{\text {n12 }}$
200. (so there will be no need of any long and laborious enquiry at the time).
201. (O mankind !).
202. (the believers passing on absolutely unscathed).
203. (their Lord and believed in Him). Compare a teaching of Jesus, unrecorded in the canonised gospels:- ${ }^{\text {E }}$ Every one, be he who he may, must go into Hell. It is true, however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment.' (GB. p. 159).
XIX. SDrath Maryam 91
\[

$$
\begin{aligned}
& \begin{array}{l}
\text { 204. (in derision and arrogance). } \\
\text { 205. i, c.. whiclr of us, the believers and the rejecters, is better off in worldy } \\
\text { position and affluence? } \\
\text { 206. (boasting of their worldty pomp) and materialistic civilization). } \\
\text { 207. (O Prophet! to those intoxicated with the wealith, power and positiont } \\
\text { of the world). } \\
\text { 208. He giveth them the rope, as the English idiom has it. } \\
\text { 209. (in this world). } \\
\text { 210. (es contrasted with unrightuons deeds of essentially ephemeral nature). } \\
\text { 211. (O Prophet!). } \\
\text { 212. The atlusion is to a particularly vinulent pagan of Makka, Aas ilm } \\
\text { Wail, who on a certaiu nccasion had exclaimed by way of ridicule to one of his }
\end{array} \\
& \text { crediors: 'What! shall I be raised to life after death! Well, if that is gning to } \\
& \text { happen, come to me at :hat time, and as I shall have abundance of riches and } \\
& \text { children, I shall pay you then and there? }
\end{aligned}
$$
\]


78. (lupe ...c.c|bl) Has he looked unto the Unseen, or has he taken a covenant with the Compassionate? ${ }^{213}$
79. (1u. . . . *) By no means! We will write down what he says; and We will prolong for him the torment a length.
80. ( $13, \ldots, i f y)$ And We will inherit from him ${ }^{214}$ that of which he spoke ${ }^{215}$ and he shall come to Us alone ${ }^{216}$
81. (1-2... $1,2 y^{2} 19$ And they ${ }^{217}$ have taken gods besides Allah that they ${ }^{218}$ might be a glory for them. ${ }^{218}$
82. (1. . . W) By no means ! presently they will deny their worship. and become an adversary unto them. ${ }^{22 n}$

SECTION 6
83. ( $1 ; 1$... 1I) Dost thou not see that ${ }^{221}$ We have set ${ }^{222}$ the devils ${ }^{225}$ upon infidels ${ }^{224}$ inciting them by an incitement. ${ }^{225}$
84. $\langle \pm+\ldots, y ;\rangle$ So hasten thou not against them; We are only counting against them a counting ${ }^{225}$
85. ( 14 . 4 . . . . On the day whereon We shall gather the pious unto the Compassionate as an embassy; ${ }^{282}$
86. $\left(\mathrm{L}_{2}, \ldots, \tilde{j}, \operatorname{H}^{2}\right)$ and shall drive the culprits to Hell as a herd: ${ }^{228}$
87. (14.4.. U, ل1) they shall not own intercession, ${ }^{220}$ excepting those who have taken with the Compassionate a covenant. ${ }^{330}$
88. ( $13, \ldots 1, \ldots, 5)$ And they ${ }^{231}$ say: the Compassionate has taken a son ${ }^{232}$
89. (131 . . . anal) Assuredly you have brought a thing monstrous. ${ }^{23_{3}}$
90. ( $1 \mathrm{~s}_{\mathrm{s}} \ldots,,_{i}$ ) The heavens are well-nigh rent thereat and the earth cleft and the mountains well-nigh fell down; ${ }^{236}$
91. ( $14, \ldots$ il) that they should ascribe to the Compassionate a son. ${ }^{285}$
213. (that it shall be so).
214. (at his death).
215. i e. riches and chididen.
216. (bereft of offspring and property).
217. i. e., the polythoists.

218, i. e., these gods.
219. (hefore God, and might intercede to Him on their behalf). 'Glory' in the context means at soture of strength and glory.
220. i. 4., instead of being helpful to their worshippers. thesc gods shall renounce and denounce them.
221. (O Prophet!).
222. (in Our universal Plan).
223. (who can only suggest sin and infidelity with no power to en force their will).
224. (who the their own will capitutate to the viles of the drvil).
225. (by attifice). 3 signifies, 'tncibing a man to तo a thing by artifice, or curning or gentleness,
226. i. $e$, , We have allowed to them a certain period of respite,
227. in, is a company honoured.
228. (of thirsty cattle).
229. i. e., they will have no power of intercession.
230. Or 'permission'. There is no special Mediator in Tslam. The God of Islam has not been estranged from mankind, and no special Mediator is needed to effect reconciliation,
231. i. e., the polytheists in general. Hore the Christians are meant in particular.
232. 'God the Son is the Second Person of the Blessed Trinity. He is the only begotten and cternal Son of the Father. He is consubstantial with the Father.' (CD. p. 912).
233. (O Christians!)
234. So staggering is the blasphemy you utter! Compare a saying of Jesus himself, unrecorded in the 'canonical' gospels, 'The crowd dresw nigh, and when they knew him they begat to cry out; Wolcome to thee, O our God! and they began to do him reverence, as unto.God. Whercupon Jesus gave a great groan, and said: Get ye from before the, O mad men, for I fear lest the earth shoulf open and devour the with you for abominable words.' (GB. p. 213)-
235. Even to the early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the perfect man who taught the true doctrine of God, (EBr. V, p. 634).

92. (1.a. . . . . ., It behoves not the Compassionate that He should take a son ${ }^{298}$
93. (luse . . . ن ا None there is in the heavens and the earth ${ }^{297}$ but must come to the Compassionate as a bondman.
94. (Lue . . . ase) Assuredly He has comprehended ${ }^{238}$ them ${ }^{220}$ and counted them a fulf counting. ${ }^{240}$
95. (b; .. $\mathrm{c}^{6}$ ) And every one of them is to come to Him on the Day of Judgement alone, ${ }^{241}$
 the Compassionate will assign for them ${ }^{242}$ affection. ${ }^{243}$
97. (I5 . . . 6í6) So We have $m$ de $\mathrm{it}^{244}$ easy in thy tongue ${ }^{265}$ in order that thou mayest thereby give glad tidir as to the pious and warn thereby a people contentious.

98, ( $152 \ldots \leqslant$ ) And how many a generation We destroyed before them $!^{248}$ But canst thou perceive anyone of them or hear of them even a whisper!
236. 'He hath no father nor mother; be hath no sons, no brethren, nor companions.' (GB. p. 31).
237. (even of His prophots and angels).

238 (in His Knowledge).
239. i. e., all his creatures.
240. i.e., He has full and complete knowledge of all of them and of every little detail concerning them.
241. (and dostitute of helpers and followers). 'It is with the irreplacable singleness of his individuality that the finite ego will approach the Infinite Ego to see for himself the consequences of his past action and to judge the possibilities of his future.' (Iqbal, op. cit., p. 162).
242. (in this very world, apart from their reward in the Future).
243. i. e., His own love, and esterm of mankind. This was well illustrated in the life of the holy Prophet himself: who was surrounded 'by a warm and self-sacrificing love.' (Muir, nf. cit., p. 513), and who possessed 'a still greater gift of attaching men to himself.' (Macdonald, Aspects of Islam, P. 74).
244. i. e., the Holy Qu'ăn.
245. (O Prophet!).
246. $i$, t., the present generation of infidels.


# Sūrah Tā Hā 

Ta-Ha. XX
(Makkan, 8 Sections and 135 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. ( -b$)^{\mathrm{Ta}-\mathrm{Ha}^{24}}$
2. (Tely . . . L) We have not sent down the Qur'an on thee that thou shouldest be distressed: ${ }^{244}$
3. (19x. . . Yt) but only as an admonition to him who fears God-
 and high heavens-
4. $\left.\left(y^{\prime 2 m} 1 \ldots\right)^{2}\right)$ the Compassionate who on the Throne is established. :"
5. ( $\subset 41, \ldots d)$ His is whatsoever is in the heavens and whatsoever is on the earth and whatsoever is in-between, and whatsoever is underneath the earth. ${ }^{250}$
6. (i<k . . . dy) And if thou ${ }^{261}$ speakest the word aloud, then He knows the secret and the most hidden. ${ }^{362}$
7. (2- . . . aly) Allaht no god is there but He. His are the excellent names. ${ }^{258}$

8. (sta , . . 1,3l) Recall when he saw a fire ${ }^{2 s s}$ and said to his family: ${ }^{\mathbf{2 6 5 - A}}$ stay you I have perceived a fire ${ }^{2 s 5}$ haply I may bring a brand from it for you, or 1 may find a guidance ${ }^{287}$ at the fire.
9. The letters are said to ${ }^{*}$ signify 'uibl' be thou still' (LL). See P. I, n. 28.
10. (either by reason of thine zealous solicitude for the conversion of the infidels, or by fatiguing thyself by too much of night-vigils, O Prophet!),
2.50. (and there is no such absurdity as a God of the under-world). The
under-world has been supposed by many polytheistic nations to be ruled by a God
of its nwn. "The divinity who reigns over the under-world is frequently a personi-
fication of that region itself, and this is more particularly the case where, $6 . g$.,
Earth and Under-earth are conceived as personifed in one bring. The earth-
goddess is also the ruler of sonls, with the under-earth people as her subjects,"
(ERE. XIt p. 518 ).
2.51. (O reader !).
11. The purport is: He who is completely Aware of what you conceal is
 All-pervarting.

[^4]
11. ( $\sim \mu!+\ldots(b)$ Then when he was come thereto, ${ }^{258}$ he was cried unto: ${ }^{256} 0 \mathrm{Müs}{ }^{\text {an }}{ }^{29 n}$
12. ( c, b. . . al) Verily 11 I am thy Lord, so take off thy shoes; ${ }^{291}$ thou att in the holy valle., Tuwa !res
13. (z. , , , H, And I ! I have chosen thee ${ }^{298}$ So listen to what will be Revealed.
14. (s) (say . . . And I! I am Allah. No God is there but I, so worship Me and establish prayer for My remembrance.
15. ( $\sim$. . . il) Verily the Hour is coming-I wish to concea! it - ${ }^{264}$ in order that every one may be recompensed ${ }^{245}$ according to what he has endeavoured.
16. ( $s, \pi, \ldots, y_{i}$ ) So let him not who disbelieves in it and follows his own desire keep thee away from it lest thou perishest.

18. (is i . . . Jis) He said; it is my staff, I lean on it, and with it I beat down fodder for $m y$ sheep and for me there are other purposes in it.

20. (evi . . . 4ilib) So he cast it down, and lo! it was a serpent running along. ${ }^{266}$
 store it to its former state.
 white, without hurt. ${ }^{268}$ as another sign: ${ }^{286}$
23. (الكب'
258. i. e., to what lonked like a fire, but was in reality a pure light.
259. (by a Voice).
260. God called unto him out of the midst of the bush, and said, Moses, Moses . . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' (Ex. 3: 4, 6).
263. (as a mark of Jumility and respect). 'And he said, Draw not nigh bither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (Ex. 3:5) 'And the captain of the Lord's host said unto Joshua. Loose thy shoe from off thy foot; for the place whereon thou standest is holy,' (Jos.5:15) Among the Helorews, it was a mark of reverence to cast off the shoes on approaching a sacred persan or place ${ }^{2}$ (ERE. XII, p. 149) 'The forms of divine worship in the Biblical epoch were . . . . removing the shoes when treading on holy ground . . . .' (V.JE. p. 14) 'As the place was holy, it became him to loose his sandals from off his feet, as orientals do when they enter a place of worship.' (Rawlinson, Moses: His Life and Times, p. 76).
262. (wherein the Mount Sinai stands). Literally 'a thing twice done' or 'twice blest and sanctified.' 'it as proper noun is the name of the valley just below Mount Sinai, 'This spot is on the right flank of Sinai, in a narrow valley, called the Wady Shoaib, which runs south-eastward from the great plain in front of the Ras-Sufsāfeh.' (Rawlinson, Moses: His Life and Times, p. 75).
263. (for My apostleship).
264. i. e., its exact time. $\Delta 5$ ' in addition to its well-known meaning 'nearly' or 'well-nigh', also signifies, 'he desired or wished'.
265. (therein).
266. (as an immediate and direct outenme of God's will). This miracle of the transformation of the rod into a serpent had a special significance in Egypt, where snake was dcificed and worshipped as a sacred deity. 'Of all the animals' who were the real gods of the ancient Egypt, 'none were so numerous or were so universally feard and vencrated as the snakes,' (Sayce, Religion of Ancient Egypt, p. 208) 'Among worshipful animals the serpent predominated in Egypt.' (ERE. XI. p. 402).
267. Moses was subject to the primary human emotion of fear as much as any other mortal, and there is absolutely nothing derogatory to him in that he got frightened at the wonderful 'freak of nature'. Cf. the OT:-'And the Lord said unto him, what is that in thine hand? And he said, a rod. And He said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.' (Ex. 4:2-3).

268, i. e., not betokening any disease, but rather glorifying thee. The import of the phrase $; \mathrm{m}_{\mathrm{t}}$ is to correct the derogatory misstatement of the Bible that Moses' 'hand was leprous as snow' (Ex. 4:6) and also a story quoted by Josephus, that 'Moses was a leper, and was expelled from Heliopolis on this account.' (DB. III. p. 96).
269. (of Our might and thy messengership).

270. (as Our apostle) See Ex. $3=10$.
271. Rameses II, the generally acknowledged oppressor of Israel 'was inotdinately vain.' (Breasted, History of Egypt, p. 460-1) And his successor Menaphthah, the generally accepted Pharaoh of the exodus, 'is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch over mortals. He is called "the Living", "the Giver of

Life", "the gracious Lord", "the giud God". (Rawlinson, Moses; His Life and Times, p. 89) 'Full of painglory and arrogance: . . . . his vanity was excessive.' (ib)+
272. (that I may have power to bear Thy Message)
273. (of preaching and delivering Thy message by removing mighty impediments and obstacles).
274. Caused perhaps by pttting a live coal on his tongue when a child.
275. (when I preach and deliver Thy message). 'And Misses said unto the Lird, O my Lord, Iam not eloquent ; . . . . but J am slow of speech, and of a slow tongur.' (Ex. 4:10).
276. Noted for' "elorpuent and persuasive spuech.' (JE, I, p. 2) 'Is not Aaron the Levite, thy brother? I know that he can speak well.' (Ex. 4: 14).
277. i. e., both of us acting together.
278. (while proclaiming Thy monotheism).
279. i. e., of Thy attributes of perfection.
280. (so Thou knowest well how greatly I stand in need of a helper).
281. (without any petition or prayer on thy part).
282. (when she gave birtl to thee and feared that Pharaoh would kill thee along with other male children that were born).
283. i. e., the Nile. See Ex. 2; 3.
284. (near Pharaoli's garden).
285. i. e., Pharaoh, the arch-blasphemer.
286. i. \&, Pharaoh, the oppressor of Israel.
287. (and rear him).
208. (so that thon hocomest comely and lovalble in the eyes of the people in general). According to the Bible, Moses was 'gondly;' (Ex. 2:2), 'proper' (Heb. $11 ; 23$ ) and 'exceutlingly fair' (Ac. $7: 20$ ). And, according to Josephus, 'the beauty of the child was so remarkable and natural to him on many accounts, that it delained the spectators, and made them stay longer to look upon him.' ("Ant." II, 9:6) Further, 'Philo tells us that his appearance was at once beautiful and noble, full of modesty and yet full also of dignity.' (Rawlinson, Moses: His Life and Times, p. 25-26).
289. Or 'under Mine watch, or guard.' in also means 'look or view.' incle is said in this instance to refer to 'homouring and protecting. (LL).

40. ( 4 . . . . . and saying: ${ }^{2 v 9}$ shall I direct you to one who will take care of him? ${ }^{\text {zas }}$. Thus*24 We returned thee to thy mother that she might cool her eves ${ }^{205}$ and she might not grieve. And thou slewest a person, ${ }^{206}$ but We delivered thee from sorrow, ${ }^{297}$ and We tried thee with several trials. ${ }^{208}$ Then thou tarriedst for years among the people of Madyan, ${ }^{288}$ then thou camest ${ }^{300}$ according to fate, ${ }^{301} \mathrm{O}$ Mūsā!
41. (ses) . . . dizhent) And I farmed thee for Myself. ${ }^{302}$
 not slacken in My remembrance.
 insolent. ${ }^{\text {no4 }}$
 admonished, ${ }^{3 n n}$ or he may fear. ${ }^{\text {ma7 }}$
45. (the . . . ybs) The two said: Lord! we fear that he may hasten against us , ${ }^{\text {jus }}$ or may wax insolent. ${ }^{\text {tuq }}$
46. (s) , . . Jab) Allah said; fear not; verily I shall be with you both. hearing and seeing. ${ }^{310}$
47. ( $\left\llcorner\mathrm{s}^{11} \ldots \mathrm{t}^{1}\right.$ ) So go to him, and say: we are envoys of thy Lord. so let the Children of Isrǎ'il go with us, and do not chastise them; ${ }^{313}$ surely wo have come to thee with a sign from thy Lord, ${ }^{312}$ and peace be upon him who follows the guidance. ${ }^{313}$
48. (15. . . . Li) Verily we I it has been revealed to us that the torment will be for him who denies and turns away.
49. ( $<, 44 . .$. Jia Fir'awn said : $^{314}$ who is the Lord of you twain, 0 Mūsă $?^{315}$
290. i. .., Maryam. Miriant the prophetess of the Bible. (Ex. 15: 20) At the birth of Moses she was 'a grown-up girl, some fifteen or sixteen years of age.' (Rawlinsont, Moses: His Life and Tines, 18. 15) 'She was, like her mother, a
mid-wife. When only five years of age, she was skilful enough to help hor mother. $\ldots$. . Miriam is regarded as the saviour of Israel. (JE. VIII, pp. 608, 609).
291. (to learn news of thee) 'And his sister stood afar off, to wit what would be done to bin.' (Ex. 2: 4) 'But Miriam, the child's sister, passed along upon the lrank over against him, as her mother bad bid her, to see whither the ark would be carried." ("Ant." II, 9:4).
292. (to the people of Pharaoh and to the queen after thou hadst refused to take the breast of several nurses).
293. 'Shall I go and call to thee a nurse of the Hebrew women, that slie may nurse the child for thee?" (Ex. 2:7) "Now Miriam was by when this happened, not to appeat to be there on purpose, but only as staying to see the child, and the said, "It is in vain that thou, O Queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still if thou witt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation.' ("Ant." II, 9;5).
294. (after her proposal was accepted and she brought his mother to him).
295. (and comfort her heart). 'And now the child gladly admitted the breast and secmed to stick close 10 it: and so it was that, at the queen's desire, the nursing of the child was entirely entrusted to the mother." ("Ant." II, 9:5).
296. (unintentionally though, whilst thou wast a youth).
297. i. e., out of Our grace We saved thee from Pharaoh's clutches.
298. (in thy journey to Madyan). Or 'with a severe trial', y, is both an infinitive, and a plural of $4-$
299. (with the prophet Shuaib).
300. (bither).
301. i. e., at the time ordained by Us for the commencement of thy ministry.
302. i. e., for My service.
303. (as apostle).
304. See n. 271 above.
305. 'Moses in treating with Pharaoh always showed to him the respect due to a king.' (JE. IX, p. 50).
306. (by ycur persuasive speech).
307. i. e., fear of penalities may act as a deterrent.
308. (with violence, before we have full opportunity of preaching). 'It was a bold thing to confront such a monarch in his palace, on his throne, among his courtiers, atd to urge on him at unpalatable request,' (Rawlinson, Moses: His Life and Times, p. 89).
309. (yet more).
310. See Ex. 3:12; 4: 12 .
311. See Ex. 3:7; 5:1.
312. (attesting our veracity)
XX. Sürah Tā Hā $\quad 103$

$$
\begin{aligned}
& \text { 313. i.e., he who accepts the true guidance shall be secure from } \\
& \text { punishment. } \\
& \text { 314. (after Moses had delivered to him his message). } \\
& 315 \text {. 'And Pharaolt said, who is the Lord, that I should obey his voice to } \\
& \text { let Israel go?' (Ex. 5: 2) Pharaoh, let it be remembered, was considered the } \\
& \text { incarnation of Sun-god, Note further that he does not essentially dispute Moses' } \\
& \text { claim on behalf of the Israclites. His main objection is against the interposition of } \\
& \text { God. He knows of no god except himself. He takes stand upon his own rights, } \\
& \text { hitherto unquestioned and to him unquestionable, and says in effect : who is this } \\
& \text { foreign God? What authority has he over me l he is nothing to me. }
\end{aligned}
$$


50. (utc . . . J bi) Müsā said: our Lord is He who gave everything its existence, then guided it . $^{320}$
51. (2, 21 ...J5) He said: then what did happen to the former generations? ${ }^{317}$
52. (ــــــ . . . di) Müsā said: that knowledge is with my Lord in the Book; ${ }^{318}$ my Lord neither errs nor forgets - - ${ }^{318 \cdot A}$
53. ( $\ddot{\sim}$ + . . . Wing Who has appointed for you the earth as a bed, and has opened for you the pathways in it, and has sent down from the sky water, ${ }^{316}$ and thereby 'We have brought forth all manner of plants.
54. (6. (1) . . I. $\mathrm{c}_{\text {) }}$ ) Eat and pasture your cattle; ${ }^{320}$ therein are signs ${ }^{321}$ for men of sagacity.

## SECTION 3

55. ( $<^{1}, \lambda^{1} \ldots . .4 \cdot$ ) Of it ${ }^{823}$ We created you and to it We return you and from it We bring you forth once again. ${ }^{3 \pm 3}$
56. ( $21 \ldots . \omega^{2}, y$ ) And assuredly We showed him ${ }^{324}$ Our signs, ${ }^{315}$ al of them, but he denied ${ }^{326}$ and rejected. ${ }^{327}$
57. ( $4, .$, . . Jib) He said : art thou come to us that thou mayest drive us out of our land by thy magic, 0 Must? ${ }^{328}$
58. ( make between us and thee an appointment in an open space, which we shall not fail, neither thou.
59. ie., the Universal Lord. The answer recorded in the Bible is hardly an answer at all. (Ex. 5: 3).
60. (who had a creed different from that of Moses) i. e., where are they after death --in happiness or in misery?
61. (of records).

318 A . (as you imagine regarding your own gods).
319. (fertilizing your land directly and by means of the Nile foods).

60. (21... (-3) Then Fir'awn turned away, devised his stratagem ${ }^{331}$ and then he came.
 a lie against Allah, ${ }^{333}$ lest He extirpate you with a torment, ${ }^{346}$ and surely he who fabricates loses. ${ }^{335}$
 themselves and kept secret their private counser.
63. (ill . . . 15i) They said: verily these two are magicians, intending to drive you forth from your land by their magic and to do away with your superior way.
64. (k. 1 + 1, ieb) so devise your stratagem and then come in a row. Fortunate to-day is he who overcomes.
 to cast. ${ }^{337}$
66. (be , . . Jib) He said: nay, cast you down. And lo! their ropes and their staves, by the magic, made to appear to him as though they were running. ${ }^{338}$
67. ( 4 . . . . 4 ) Then a sort of fear ${ }^{238}$ in his mind Mūsā felt. ${ }^{340}$
330. Which was sure to attract large concourse of people. The Egyptians have long been noted for the gaiety of their fairs and festivals. 'They gave themselves up to pleasures of every kind, they sang, they drank, they danced. . . . . Herodotus tells us how gaily the Egyptians kept their festivals, thousands of the common peoplemen, women, and children together-crowding into the boats, which at such times covered the Nile, the men piping, and the women clapping their hands, .... stopping at the various landing places, and challenging the inhabitants to a contest of good-humoured billingsgate.' (Rawlinson, Ancient Egypt, p. 28). There were two great annual festivals of the Egyptians when thousand of people gathered, one of

20 days in Marclt, and another of 27 days in August. (See ERE. V. p. 238) And there was a yet greater festival named after Sed held on the occasion of the king being deified as Osiris, in connection with which festival 'there is the record of 400,000 oxen, 1,422,000 goats, and 120,000 captives' (p. 239) showing the national character of the cremony where they were dedicated or sacrificed.' 'After his 30 th year Rameses II repeated it every third year.' (ib.) The reference may be to any of those national Festivities of the Egyptians.
331. 'Then Pharaoh alss called the wise men and the sorcerers.' (Ex. 7: 11).
332. i. c., the magicians.
333. (hy opining that the miracles performed by God's authority and in His name were the effects of magic).
334. (immediately).
335. (in the long run).
336. (thy rod).
337. (our rods).
338. (like live serpants). 'Now the magicians of Egypt, they aiso did in like manner with their enchantments. For they cast down every man his rod, and they became serpents.' (Ex. 7: 11, 12) Note that the Qur'an is very definite in holding, as against the Bible, that the magicians' 'miracle' was only apparent, not real. See P. 1X, n. 64. 'The Arabic tradition,' says Rawlinson, 'preserved to u5 in the Koran, is to the effect, that the rods were pieces of rope, to which the magicians contrived to impart motion by artificial means, so that they scemed to be alive, and to wriggle like snakes, one twisting over another. (Moses: His Life and Times, p. 93).
339. (lest the populace may be taken in by the apparent similarity of his miracle and the handiwork of the magicians) as as signifies a little

340. (in his anxiety to keep the standard of the truth high and flowing).

 superior -- ${ }^{34}$
69. ( $3^{3}$. . . ${ }^{-}$) and cast thou down what is in thy right hand; it shall swallow up what they have wrought. ${ }^{362}$ They have only wrought a magician's stratagem, ${ }^{363}$ and the magician does not prosper wherever he comes. ${ }^{344}$
70. ( $\mathrm{c}, \mathrm{m}_{2} . . . \mathrm{j}^{\mathrm{lli})}$ ) Then ${ }^{345}$ the magicians were cast down prostrate. They said: now we believe in the Lord of Müsa and Hārūn.
71. (9. . . , Fir'awn said: ${ }^{366}$ what did you believe in Him ere I gave you leave? Surely he is your chief who taught you magic. So I will surely cut off your hands and feet on the opposite sides; and will surely crucify you on the trunks of the palm-trees: ${ }^{347}$ and you will surely know which of $\mathrm{us}^{348}$ is sterner in torment and more lasting. ${ }^{36}$
 what has come to us of the evidences, and over Him who has created us. So do decree thou whatever thou shalt decree; thou canst decree only in respect of the life of this world. ${ }^{351}$
73. (5, ) . . (1) Verily we! we have believed in our Lord, that He may forgive us our affairs, and also that to which thou hast constrained us in the way of magic. ${ }^{352}$ And Allah is the Best ${ }^{359}$ and most Lasting, ${ }^{356}$
341. (O Moses! ate We shall not allow falsehood to prevail over truth).
342. i. 4 , the seeming serpents.
343. (which can at most have only a passing momentary effect).
344. (face to face with God's miracle performed at the hands of His apostle).
345. (at the sight of the miracle performed by Moses).
346. (to the magicians, overwhelmed 2 s he was now with anger and chagrin).
347. See P. IX, n. 79.
348. i. e., me and the Lord of Muse..
349. i.c., which of us can award you a more severe and a mrore lasting punishment.
350. (as befitted true and valiant martyrs).
351. Note the immediate moral change brought about in the magicians by their conversion to the true faith. A firm hold upon religious reality has immediately transformed a warldly, materialistic self into consciously right, superior and blissful self, utterly heedless of the consequences of the imperial wrath.
352. The magicians had come to the contest not at heir own instance but only at the command of Pharaoh.
353. (in His nature and attributes).
354. (in respect to His rewards and penalties).

74. ( $6 \leq \ldots$. . . 1 ) Verily he who comes to his Lord as a culprit. ${ }^{255}$ for him is Hell, in which he shall neither die ${ }^{356}$ nor live. ${ }^{357}$
75. (ل) . . . . لم) And he who comes to Him as a believer, and has done righteous deeds, then for them are high ranks-一
76. ( $\mathcal{E} \ldots, \ldots$ ) Gardens everlasting with running streams, abiding therein; that is the reward for him who has purified himself. ${ }^{358}$

## SECTION 4

 with My bondmen in night, and trickie for them in the sea a dry path; ${ }^{360}$ thou shalt fear neither overtaking ${ }^{301}$ nor shalt thou be afraid. ${ }^{262}$
78. ( there came upon them of the sea what came upon them. ${ }^{* 63}$
 not. ${ }^{384}$
80. (ب) O Children of Israill We deliverad you from your enemy, and treated with you on the right side of the mount ${ }^{385}$ and sent down on you manna and quails-- ${ }^{360}$
355. (on the Day of Judgment).
356. (so that his tortures might he ended).
357. (a life at all comfortable).
358. (of sins and of infidelity, as in the case of the Egyptian sorcerers).
359. (on the eve of the exodus).
360. (by sinking the waters with thy rod). in the phrase is synonymous with لeal (LL). See Ex. 14 : 16.
361. (by Pharaoh).
362. (of the sea).
363. (and overwhelmed them). See Ex. 14: 6, 7, 8, 23.
364. (but caused them to perish outright). See Ex. 14:28,
365. See P. XX. n. 189.
366. See P. I, nn. 232, 233.

81. ( ( $\left\llcorner, 0, \ldots, b^{\prime}\right)$ saying: eat of the clean things with which We have provided you, and wax not insolent thereabout, ${ }^{364}$ lest My wrath may come down upon you; and upon whom My wrath comes down, he surely perishes.
82. ( 4 . And verily I am the Most Forgiving to him who repents and believes and works righteously and lets himself remain guided.
83. ( $\approx, \ldots \mathrm{m}, \ldots \mathrm{l}$ ) And what has made thee hasten from thy peopie, 0 Mūsā ${ }^{368}$
84. (iejr . . . Jij) Mūsā said: why, they are close on my footsteps, and I hastened to Thee, Lord! that Thou mightest be well-pleased. ${ }^{399}$
 after thee, and the Sāmiri has led them astray. ${ }^{37 \%}$
86. (s.e, $\ldots \nu^{-j}$ ) Therefore Mūsa returned to his people indignant and sorrowful, ${ }^{373}$ He said: O my people! did not My Lord make to you an excellent promise? ${ }^{374}$ Did then the promise seem to you too long in coming? ${ }^{274}$ Or did you ${ }^{378}$ desire that the wrath of your Lord should come upon you, so that you failed to keer my appointment? ${ }^{\text {si7 }}$
367. (by ingratitude, excess of insolent hehaviour).
368. The phrase virtually means, before thy party'? (LL). The people here referred to were the party of 70 elders of Israel who were accompanying Mnses to the Mount, when he in his ecstatic eagerness outwent them, and appeared betore God while they lagged behind. See Ex. $24: 9,13=14$.
369. (all the more).
370. (on the ultimate Primal Cause of every event in the world).
371. (whom thou hast left in the plains of Sinai), See Ex. $32 \div 7$.
372. (by making for them a golden calf for worship). Note once again
that it is not the prophet Aaron, but someone else, whom the Holy Qur'an makes responsible for the abomination, so openly ascribed to him in the Bible. For Samiri spe n. 381 infra.
373. (at the end of his forty days' stay on the Mount and after recreiving the Law). See P. IX, n. 180 ff.
371. (through me, that He would give you the Law).
375. Lit. lasied then the covenent too long for you?
376. (out of your own vile nature).
377. i.e., your promise to me of worshipping the One and true God alone.

87. (w, L Lb . . 156) They said: we did not fail to keep thy appointment of our own will, ${ }^{378}$ but we were laden with the load of the people's trinket, ${ }^{378}$ so we threw them, ${ }^{300}$ as did the Samiri into the fire. ${ }^{361}$
 low. ${ }^{362}$ Then they $y^{303}$ said; this is your god and the god of Mūsa. and him he has forgotten. ${ }^{386}$
89. (hi . . . Vil) Did they not see that it did not return a word to them, ${ }^{334}$ and owned for them neither hurt nor profit? ${ }^{396}$

## SECTION 5

90. ( . . . . and ) And assuredly Härūn had said to them afore ${ }^{367} 0$ my people! you are only being tempted with it, ${ }^{388}$ and verily your Lord is the Compassionate, ${ }^{304}$ so follow me and obey my command. ${ }^{390}$
 duous to it until Müsa comes back to us.
91. © . . . Nb) Müsū said :ave O Harün! what prevented thee when thou sawest them going astray;
 my command? ${ }^{394}$
92. (d, $\quad$. . J6) Hârūn said: my own brother $!^{335}$ hold me not by my beard nor by my head; ${ }^{208}$ really 1 feared that thou wouldst say $7^{307}$ thou hast caused a division among the Children of Israil and hast not kept my word. ${ }^{\text {398 }}$
93. (أسإ . . . J bt) Mūsā said: what was thy object. ${ }^{398}$ O Samiri?
94. i. $\ell$., we did not initiate the calf-worship in the first instance.
95. The 'people' here means the Egyptians. 'And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.' (Ex. 12: 35),
96. (into the fire).
97. The Israelites' excuse is: we did not initiate the blasphemy; we were only led to it by Samiri. Now who was this v.lul? The word sounds more of an
appellation than of a personal name. 'If we look to old Figyptian, we have Shemer, a stranger, foreigner. As the Israelites had just left Egypt, they might quite well have among them an Jgyptianised Hebrew hearing that nickname.' (AYA). And it is recorded by the rabbis that the initiative in the matter of calfworship 'was taken not by the Israelites lout by the Egyptians who had joined them at the time of the Exodiss, and who were the source of a great deal of trouble to Moses and the Israelites, (JE. III, p. 509).
98. i. 6, with an unmeaning cry. Note that the thing. was a body, something corporeal, complete with the limbs and nembers, though without life.
99. i. c., Samiri and his associates.
100. (to worship this Lord of his here, but went up to the Mount). 'And they said, These by thy gods, O Israel, which brought thou up out of the land of Egypt.' (Ex. 32 ; 4).
101. (in answer).
102. So blind were these idolatrous people! 'T have seen this people, and, behold, it is a stiff-necked people' (Ex. 32 : 9).
103. i. \&., before the return of Moses.
104. (50 resist the temptation vigorously),
105. (and not this bull-god or calf-god).
106. This more than vindicates Aaron's unflinching monotheism against the aspersions of the Bible.
107. i. e., the unruly section of Israel.
108. (after he had reprimanded his people on his return from the Mount).
109. (by taking up arms against the idolaters).
110. (by remaining a passive spectator).
111. In Hebrew usage, 'when precision was necessary, the fact of uterine brotherbond was expressed by such a phrase as "his mother's son" ". (EBi c. 3219) The expression may well have been used by Aaron in the very fulness of his heart, See also P. IX, n. 188.
112. Which Moses did in his burning, moral denunciation and righteous indignation. 'And Moses' anger waxed hot'. (Ex, 32:19) 'In ancient Israel the beard was a symbol of manhood and age. To pluck, shear or ruffle a man's beard was a form of punishment of a mark of dishonour.' (VJE. p. 77) To hold one by beard was to inflict upon him an insulting disgrace.
113. (if I took up arms against the calf-worshippers),
114. (to the effect that unity was to be maintained amongst them).
115. (in doing what thou hast done).

116. (wis . . . J6) He said: I saw ${ }^{100}$ what the people did not see. So I seized a handfuls ${ }^{401}$ of dust from the footstep of the angel, ${ }^{, 02}$ and then I cast it ${ }^{003}$ into the fire; thus my mind embellished the affair to me.
117. (Les . . . Jib) Müsā said : begone thou! ${ }^{100}$ verily it shall be thine in life to say: ${ }^{003}$ no contact, ${ }^{108}$ and verily thine is a tryst ${ }^{407}$ which thou shall not fail. And look thou at thy god to which thou hast been devoted; we shall surely burn it, and scatter it in the sea in thy presence.
118. ( 1 . . . . $k^{\prime}$ ) Your God is only ${ }^{208}$ Allah, the One; other than Him there is no God. He comprehends everything in knowledge.
 preceded; and surely We have given to thee an admonition from before Us. ${ }^{410}$
119. Whosoever turns away from it-verily they shall bear a burden ${ }^{411}$ on the Day of Judge ament:
120. ( $x+\ldots, j)$ and they shall abide therein. Vile will it be for them on the Day of Judgement as a load-
121. ( 6,5 . . . $p$ ) the Day when the Trumpet will be blown into, ${ }^{412}$ and We shall, on that Day, gather the culprits ${ }^{185}$ blear-eyed; ${ }^{113}$
122. (1) . . . 5 , 5 , muttering among themselves: you did not tarry ${ }^{415}$ save ten days. ${ }^{\text {alb }}$
123. (as an adept in occultism).
124. (of dust, which 1 knew would give a semblance of life to whatever it touched).
125. i. e., the angel Gabriel mounted on a horse.
126. (moulding it into the image of a golden calf). The man was also, perhaps, a skilled metallurgist. 'The metallurgy of the Egyptians was of a very advanced description. It comprised the working in gold, in silver and lead to a small extent. . . . . The metallurgy of the Israelites . . . . followed closely the Egyptian lines. The metals employed were chiefly, if not solely, gold, silver and bronze.' (Rawlinson, Moses: His Lift and Times, pp. 157, 159) Perhaps he performed
this trick in response to the pressing demand of the populace who thirsted for 'gods.' 'The people gathered themselves together unto Aaron, and said unto hin, Up, make us gods, which shall go before us.' (Ex. 32:1) It is immaterial for the immediate purpose whether the popular demand was addressed to Aaron or to Samiri,

> (from our midst).
406. (and thus thou shalt be a lifelong social leper). It is not inconceivable
that the Indian curse of 'untouchability' might some day be traced to this Samiri. 407. (in the Hereafter).
410. i. C., the Holy Qur'ān. A true and accurate presentation of ancient and, in many cases, little known facts of history by an unlettered Prophet is in itself a strong evidence of his being aided and taught by the Omniscient. 411. (or heavy guilt).
412. (whereupon the dead will come to life).
414. (with terror). Or 'blind, because the black of the eye of the blind after our death!
Part XVI becomes bluc, or grey ; . . . . or, with their eyes become blue, or grey, by reason of intense thirst, or blue-eyed, or grey-eyed, becanse $\bar{\pi}, \vec{j}$ is the worst of the colours of the eye, and the most hateful thereof to the Arabs.' (LL).
416. i.. , an exceedingly brief period of time. The admission amounts to this we denied Resurrection altogether, but now we find that it has come so soon

104. . . . . . . . We very well know what they will say when the best of them in judgement ${ }^{47}$ will say: you did not tarry save for a day.

## SECTION 6

105. (H) . . . . . . . 4 ) And they ${ }^{48}$ question thee ${ }^{416}$ regarding the mountains. ${ }^{430}$ Say thou: my Lord will scatter them with a total scattering. ${ }^{421}$
106. (liain:+ . . 6 ) Then He shall leave it ${ }^{\text {ta }}$ ? a level plain;
107. ( $51 \ldots, \ldots ; 1$ ) In which thou shalt not find any crookedness or ruggedness. ${ }^{423}$
 there shall be no crookedness, and voices ${ }^{126}$ shall be humbled for the Compassionate; so that thou shalt hear but muttering. ${ }^{627}$
 whom the Compassionate gives leave, and of whom He approves the word. ${ }^{\text {s26 }}$
108. (ke... () He alone knows what is before them and what is behind them, ${ }^{429}$ and they ${ }^{430}$ cannot encompass it with the $k$ knowledge.
109. ( $\mathrm{b}_{\mathrm{b}}^{\mathrm{b}}$. . . -9 ) Downcast will be faces before the Living, the SelfSubsisting, and disappointed will be he who bears a wrong. ${ }^{431}$
110. (he . . . . 0 ) Whosoever works of the righteous works and is a believer-he will not fear wrong ${ }^{422}$ or begrudging. ${ }^{48}$
111. i. e., the most competent among the sinners to realize the true situation.
112. i. e., the Arab pagans.
113. (O Prophet!).
114. (as to what will become of these solid, mighty, bulky rocks on the Last Day).
115. (after reducing them to dust).
116. i. e., the earth.
Port XVI

117. ( 15 . . . 5 tion, ${ }^{434}$ and have propounded variously therein of the threats, ${ }^{436}$ that happly they ${ }^{476}$ may fear ${ }^{437}$ God, or that it may, generate in them some admonition. ${ }^{438}$
118. ( ع , . . , 烟) Exalted is Allah, ${ }^{439}$ the True King! ${ }^{400}$ Hasten thou not with the Qu'rān ${ }^{461}$ before its Revelation to thee is finished, ${ }^{442}$ and say thou $:^{413}$ Lord : give me increase in knowledge. ${ }^{\text {t4 }}$
119. ( ${ }^{\text {a }}$ ) And assuredly We covenanted with Adam before, ${ }^{45}$ then he forgot. ${ }^{46}$ Indeed We did not find steadiness in him. ${ }^{447}$

## SECTION 7

116. (3! . . . 31 ) Recall when We said to the angels : seek obeisance to Adam. They sought obeisance, except lblis; he refused. 48 s
 thee and thy spouse, so let him not expel you twain from the Garden, ${ }^{450}$ lest thou be distressed.
117. ( . . . il) It is for thee that thou shalt not hunger here ${ }^{83}$ nor go naked.
118. (, ) Nor that thou shalt thirst here nor shall suffer from the sun. ${ }^{659}$
119. ( . . . بلىى) Then did Satan whisper to him, ${ }^{43}$ and said: 0 Adam I shall I direct thee to a tree of eternity ${ }^{654}$ and a dominion that ages not?
120. (so clear and unambiguous). The main idea underlying the word is clearness of the precepts of the Qur'an and their intelligibility, $ب$, like pail means, 'he spoke clearly, plainly, distinctly, or intelligibly.' (LL).
121. (of the Hereafter and Hell).
122. i. e., mankind.
123. (the consequences of infidelity and impiety).
124. (which is a step towards true faith).
125. 'Supremely exalted is He in His essence and His attributes above the
$2$

126. ( $\angle, 4, \ldots)^{*}$ ) Then the twain ate of that tree, ${ }^{455}$ so they beheld their nakedness, and they took to stitching upon themselves with leaves of the Garden. ${ }^{466}$ Thus did Adam disobey his Lord, ${ }^{467}$ and erred. ${ }^{458}$
127. ( $<\infty \operatorname{s}, \ldots$, ) Thereafter his Lord accepted him, aso and relented toward him and guided him. ${ }^{460}$
128. ( . . J6) Allah said: get down you twain herefrom together. Some of you are an enemy to some others. Then if there comes to you guidance from Me, whoever follows My guidance, shall neither go astray nor he be distressed. ${ }^{41}$
129. (el . . . . And whoever turns away from My guidance, verily for him will be a shrunken livelihood, ${ }^{485}$ and We shall raise him up sightless ${ }^{633}$ on the Day of Judgment.
130. ( less whereas 1 have been able to see. ${ }^{664}$
131. (تس . . . Jik) Allah will say: in a like way did Our signs come to thee, and thou ignoredest them, ${ }^{465}$ so thou too shalt be ignored ${ }^{666}$ this day.
 not believe in the signs of thy Lord; and surely the torment of the Hereafter is most severe and most lasting. ${ }^{868}$
132. الما . . . Has it not served as guidance to them ${ }^{662}$ how many a generation We have destroyed before them, in whose dwellings they walk. ${ }^{470}$ Verily therein are signs ${ }^{471}$ for men of reason.
133. i. e., they partook of the fruit of a certain tree.
134. (to conceal their nakedness). This exalts the sense of modesty in buman beings, and strikes at the root of phallicism which forms an integral part of pagan art and religion.
135. (by a grave error of judgment;) as the very act of disobedience far from disclosing any normal depravity or turpitude was the outcome of Adam's intense wish to remain eternally in the Divine presence.

136. (in his search for the good-will of his Lord).
137. (out ot His grace, on his repentance and showing contrition).
138. (to the right path throughout his life).
139. See P., I, nn, 170, 171.
140. (in this very world). Religion being the basic factor of moral, and
the fact of all human society, he who is diverted from true religion, is riding a
rudderless boat in the ocean, and such a one, all through his life, must be running
after illusions and following a false light, Even in modern times, careful investi-
gators have found that religion has a great influence on the suicide rate, and have
maintained that those who are earnestly devout to religion furnish very few suicides.
141. (symbolic of his wilful blindness in this world).
142. (in the world below).
143. (and wast wilfully blind to them).
144. (i. e., deprived of Our grace).
145. (the bounds of Law).
146. Sil and dill both here denote the superlative, not the comparative,
degree.
147. i.e., the Makkan pagans.
148. (and whose ruins they see with their own eyes). The allusion is prima-
rily to the old nations of Arabia--the 'Ad and the Thamū.
149. i. e., reasons for giving ear to the voice of the holy Prophet.


## SECTION 8

129. ( $\omega \rightarrow$. . . 1 y, And had not a word gone forth ${ }^{478}$ from thy Lord and a term determined, ${ }^{473}$ it must necessarily have come. ${ }^{674}$
130. (10 . . . . hallow the praise of thy Lord ${ }^{477}$ before sunrise ${ }^{478}$ and before sunset; ;770 and hallow Him in parts of the night ${ }^{480}$ and the ends of the day, ${ }^{481}$ haply Thou wilt be pleased. ${ }^{683}$
131. ( . . . Vv, And do not strain thy eyes ${ }^{488}$ after what We have given pairs of them ${ }^{684}$ to enjoy: the splendour of the life of this world, 885 that We might try them therein; and the provision of thy Lord ${ }^{488}$ is the best and most Lasting.
132. ( $\kappa^{\prime}, \overrightarrow{-l}$. $\sim^{\prime}$, ) And bid thy household for prayer, and persevere thou therein. ${ }^{687}$ We do not ask any provision of thee : ${ }^{488}$ it is We who provide thee. ${ }^{689}$ The happy end is for piety.
133. (for a respite, in accordance with His universal Plan and Purpose).
134. (for their punishment by God).
135. (here and now; immediately and in this very world).
136. (O Prophet!).
137. (in the way of blasphemy and infidelity).
138. (in prayer).
139. i. 6., at the morning (Fajr) prayers.
140. i. e., at the two afternoon prayers, Zuhr, and 'Ass.
141. i. e., at the two evening prayers, Maghrib and 'Isha.
142. i. e., at the two extremities of the day; daybreak and sunset; Fajr and Maghrib prayers. The repetition is for the sake of emphasis.
143. (with'respect to receiving favours from God).
144. (in the future as thou hast not done in the past, O Prophet $\dagger$ ).
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[^5]
 his Lord $7^{491}$ Has not there come to them the fulfilment ${ }^{482}$ of what is in the former Scriptures? ${ }^{693}$
 It, ${ }^{465}$ they would have said $;^{488} \mathrm{O}$ our Lord why did Thou not send us a messenger that we might have followed Thy signs before we were disgraced and humiliated.
 and soon you shall know ${ }^{* * 8}$ who are the fellows of the even path and who has let himself be guided.
490. i. c., some of the infidels.
491. $i$. 4., a special miracle such as we demand as the Divine credential for his mission.
492. i. e., the fulfilment of promise made earlier.
493. (as to the advent of the Final Prophet and the Last Book).
494. (for their infidelity).
495. i. s., before the Revelation of the Qur'ann.
496. (at the Resurrection; or at the time of their chastisement in the world).
497. (O Prophet!).
498. (demonstrably).


## PART XVII

## Sürat-ul-Anbiyā

## The Prophets. XXI

(Makkan, 7 Sections and 112 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTJON 1

1. (الز ( . . . . . Their reckoning ${ }^{1}$ has approached mankind, while they ${ }^{2}$ are turning away unheedingly. ${ }^{3}$
 but they listen to it while they are sporting.
2. ( $0,-\frac{5}{5}$. . . لا لا ${ }^{2}$ ) their hearts being in a light mood. ${ }^{s}$ The wrongdoers ${ }^{6}$ keep secret their whispers ${ }^{7}$ among themselves : this ${ }^{8}$ is but a mortal like yourselves; ${ }^{0}$ what I will you be affected by magic while you know ? ${ }^{10}$
3. (ز) The prophet said: my Lord knows the word ${ }^{11}$ in the heavens and the earth; ${ }^{12}$ and He is the Hearer, the Knower.
4. The Day of Reckoning is drawing close and close every moment.
5. i. e., the infidels.
6. (from the consideration thereof): i. e., sn steeped are they in recklessness!
7. (through the Qur'ān).
8. The entire lack of interest in other-world conditions, among the pagan Arabs, arising from their sceptical outlook is a well-known fact of history. Reckless, sceptical, materialistic in their outlook, 'a great majority believed in no future life nor in a reckoning-day of good and evil.' (LSK. Intro. p. XXXIII). The Prophet's 'contemporaries and the generations preceding them were, as a rule,

| XXI. SOrat-ul-Anbiyä' | 127 |
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little influenced by their religion.' (ERE. I, p. 659) 'One of the hardest parts' of
the Prophet's task was to induce in them that pious attitude of mind towards the
Creator, which Islam inculcates equally with Judaism and Cliristianity' but which
was practically unknown to the heathen Arabs. (Arnold, Preaching of Islam, p. 43).
6. (to their own souls) i. e, the pagans.
7. (regarding the holy Prophet).
8. (claimant to prophethood).
9. i.e., distinct from us in no material way; and therefore his claims to
Messengership are unworthy of credence. That was the pagan view of the holy
Prophet and the prophethood.
10. That was the pagan view of the holy Qutr'āt. Its effectiveness they
found themselves unable to ignore and could only explain away by calling it an
enchanted word.
11. (whether whispered in secret or uttered openly).
12. (and so He knows well the secret plots against Islam and the Prophet,
and will punish every culprit accordingly).

5. (h) . . . . . Aye! they say: ${ }^{13}$ a medley of dreams; ayel he has fabricated it, aye! he is a poet, ${ }^{14}$ so let him bring us a sign, as the ancients were sent with. ${ }^{15}$
 to believe: will these believe? ${ }^{16}$
7. $\left(u, 2-\ldots . v_{2}\right)$ And We sent not before thee ${ }^{17}$ but human beings to whom We revealed; ${ }^{18}$ so ask the people of the Admonition if you do not know. ${ }^{18}$
8. (u.d . . . b. .) And We made them not bodies requiring no food, ${ }^{20}$ nor were they immortals. ${ }^{21}$
9. (الست, . . i) Then We fulfilled to them the promise, so We dellivered them ${ }^{22}$ and those whom We willed, ${ }^{23}$ and destroyed the extravagant. ${ }^{24}$
10. (u) . . . . j ) And assuredly We have sent down to you a Book in which is admonition for you; will you then not reflect?

## SECTION 2

11. $(x, y\},$, ) How many a town did We overthrow which were doing wrong, and We caused to grow up thereafter another nation!
12. ( 0,25 , . . . (ib) Then when they perceived Our revenge, ${ }^{25}$ lol they were from it fleeing.
13. ( 0,1 ; . . . y) Flee not, and return to that wherein you luxuriated and your dwellings, haply you will be questioned.
14. (of the Holy Qur'ann, in their extreme hatred).
15. (not in the artistic sense, a composer of verses in correct meter, but an ecstatic poet who under influences from the Unseen utters magical formulae, admonitions and premonitions).
16. i. e., let him work wonders such as the ancient soothsayers and magicians did.
17. (in the face of portents and miracles).
18. Cf. Dt. 29: 2-4; Mt. 13:11-15.
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[^6]
14. (uts ... 125) They said: ${ }^{25}$ woe be to us! surely we have been wrong-doers.
15. (cut . . b) And this ceased not to be their cry, until We made them a harvest reaped, extinguished, ${ }^{37}$
16. ( $5 x-1 . . \mid t s$ ) And We created not the heavens and the earth and what is in-between in play. ${ }^{28}$
17. (idhi . . (is, d) Had We intended that We should choose a sport. surely We would choose it from before Us- - if We were going to do that. ${ }^{29}$
18. (j, i, it . . . J) Aye! We hurl truth ${ }^{30}$ against falsehood, ${ }^{31}$ so that it brains it, and to ! it vanishes, and woe to you for what you utter $!^{32}$
19. ( 4, . . dy) His is whosoever is in the heavens and the earth and those near Him ${ }^{33}$ are not too proud to pay Him homage nor are they ever weary. ${ }^{94}$
20. (irene . . . 0, And they hallow Him night and day, they do not flag. ${ }^{3 s}$
21. (is, 2 $_{3}$, +1) Have they ${ }^{36}$ taken gods from the earth, ${ }^{3 *}$ who raise up the dead?
26. (as Our wrath overtook them).
27. i.., , dead and extinct, like extinguished ashes.

28, i. e., the universe is not the outcome of a mere creative sport, but is created with Wisdom and Purpose, and is a serious reality to be reckoned with. This repudiates the Indian doctrine of Maya and its implications.
29. Religion, whatever else it may be, always implies a serious slate of mind, and solemnity is its very breath. 'There must be something solemn, serious, and tender about any attitude which we denominate religious. . . . The word "divine" shall mean for us not merely the primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.' (James,

Varieties of Religious Experience, p. 38).
30. i. e., the doctrine of monotheism and Unity.

31, i. e., the dogma of polytheism and Plurality.
32. (implously concerning God, and His Person and Attributes, $O$ polytheists!).
33. i. e., angels, ignorantly assumed by pagans to be gods or godlings.
34. i.e., they willingly and perpetually serve the Most High, and have neither will nor capacity to go against Him.
35. All this is aimed at angelolatry.
36. i. e., the pagans.
37. Such as idols, and sacred rivers, trees and animals.

22. (ل) Had there been gods, besides Allah, ${ }^{38}$ in-between the twain, ${ }^{30}$ surely the twain would have gone to ruin. ${ }^{40}$ Hallowed be Allah, the Lord of the Throne, from what they ${ }^{45}$ utter $1^{142}$
23. ( . . . . لا $)$ Questioned He shall be not as to what He does. ${ }^{43}$ while they ${ }^{44}$ shall be questioned.
24. (iرنر نر . . . . 1) Have they taken gods beside Him? Say thou:ts forth with your proof! ${ }^{46}$ This is an admonition to them with me ${ }^{47}$ and an admonition to those before me. ${ }^{46}$ But most of them know not the truth. ${ }^{49}$ so they are averters. ${ }^{\text {b0 }}$
25. (isteli . . . . . f) And We did not send any messenger before thee but We revealed to him: there is no god but 1 , so worship $M e^{s 1}$
 son. ${ }^{68}$ Hallowed be He! ${ }^{54}$ ayel they are bondmen honoured ${ }^{\text {s5 }}$
27. (ن) . . . ل' ) They precede Him not in word, ${ }^{60}$ and by His command they work. ${ }^{57}$
28. ( u ) . . . . ب . He ${ }^{58}$ knows whatsoever is before them and whatsoever is behind them, and they ${ }^{58}$ intercede not except for him whom He approves. And in awe of Him they are fearful ${ }^{\text {50 }}$
 god beside Him, such a one We will requite with Hell. Thus We requite the ungodiy.
38. (as imagined by the polytheistic peoples all the world over).
39. $i$. e., the heavens on the one hand and the earth on the other.
40. (by natural fights of such mighty antagonists). The battle of gods is a familiar feature of the mythologies of the world!

41, i. e., the polytheists.
42. (so derogatory to His dignity).
43. The very supposition that the Almighty God should be responsible to
some one higher than Himself, or regulate His actions to some higher law, is on the face of it absurd and inconsistent with the reality of the Divine freedom and Omnipotence, yet even such palpable absurdities have passed current in polytheistic systems. In the Greek religion, for instance, the power even 'of the highest god was limited', and 'overruling fate became an incxorable law, before which even he must bow.' (DB. V. p. 147).
14. i. e., all of His creatures, however exalted they may be+
45. (O Prophet !).
46. i, e., bring any argument you can to support your crude, polytheistic notions.
47. i. e., my contemporaries.
48. i.e., addressed by the old scriptures. The purport is: the great and fundamental doctrine of the unity of God is the common theme both of the Qur'an and the old Scriptures ; where is there any trace in them of the dogma of co-partnership of gods?
49. (since they never care to arrive at the truth),
50. (therefrom) i. 6 ., they are still heedless of the truth.
51. The central Message delivered in every land and clime, through every prophet and apostle.
52. The reference here is not to the Christians but to the Arab pagans.
53. (and thereby they mean some of His angels). This particular blasphemy has been world-wide, the Semitics being no exception. 'That the angels, as "sons of God," form part of the old Semitic mythology, is clear from Gen. VI 2, 4.' (Robertson Smith, Religion of the Semites, p. 446).
54. (from all such blasphemous superstitions) ${ }_{+}$
55. i. s., no more than God's devoted servants, very honourable though, and not demi-gods or sons of God in any sense.
56. i. e., respectful servants of God as they are, they cannot be so presumptuous as to say anything until He hath spoken it.
57. (as befits perfectly obedient, loyal and dutiful servants).
58. --the Omniscient, All-Knowing God- -
59. --powerless creatures as they are--
60. All this required special emphasis in view of the very wide prevalence of angelolatry.
61. i. e., of the angels and other created beings.


## SECTION 3

30. (ار ) Have not those who disbelieved considered that the heavens and the earth were closed up, ${ }^{62}$ then We rent them? ${ }^{63}$ And We have made of water ${ }^{04}$ everything living. ${ }^{85}$ will they not then believe? ${ }^{60}$
31. (ندy it. . . , thery) And We have placed in the earth firm mountains lest it should move away with them, ${ }^{67}$ and We placed therein passages for paths, that haply they may be guided. ${ }^{68}$
32. (i, ye, . . . Lles) And We have made the heaven a roof, safe; ${ }^{60}$ and from the signs thereof ${ }^{70}$ they are averters.
33. ( $0,-1, \ldots, 1,1)$ And He it is who has created the night and the day, the sun and the moon, ${ }^{71}$ each in an orb floating. ${ }^{72}$
34. (ن) . . . . 4 9) And We have not, before thee, granted immortality to any human being, ${ }^{73}$ so if thou diest, are they ${ }^{74}$ to be immortals? ${ }^{75}$
35. (i,, $\mathrm{j} \cdot \mathrm{j}$. . . J) Every one is going to taste of death, and We shall try you ${ }^{78}$ with evil ${ }^{77}$ and good ${ }^{78}$ as a temptation, ${ }^{78}$ and to Us you will be returned.
36. (so that no rain could descend from above, nor could any plant grow upon the surface of the earth).
37. i.e., the one by rains and the other by plants.
38. The reference is to the rain-water which is the ultimate support, direct or indirect, of all life on the earth. (Th) 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I, p. 44) 'Of all the thousands of possible liquids other than water, there is not one which would seem to have the faintest prospect of supporting life. Moreover, every tissue of every living organism contains a large percentage of water as an essential ingredient in its composition. We need only try to imagine the place of water being taken by, say, one of the serios of alcohols, one of the hydrocarbons, one of the benzene group, etc, etc., and we see how literally impossible any substitution becomes.' (Grecnwood, Bielogy and Christian Belief, p. 180).
39. The reference my well be to protoplasm, translated years ago by Huxley as 'the physical basis of life', the 'one kind of matter which is common to all living beings.' (Huxley, Collected Essays, I. p. 131) It is the essential material of which all living creatures are composed. Now this protoplasm is in its turn almost an aqueous substance, for water is the most abundant single component of protoplasm.' (EBr. XVIII, p. 617).
40. (in the all-sufficiency of God the Greator).
41. i. e., with mankind. So that if may not shakeand move unsteadily.
42. (in their journeys by their means).
43. (and affording security) : the tallness of its walls. Thus the word depicts the nature of the heaven more truly and more graphically than any astronomical term ever can.
44. (pointing that they are the workmanship of God).
45. (all of which are crealed entities, not gods or goddesses to be worshipped or adored).
46. 'All glide or trawl along swiftly, in a firmament, like the swimmer upon the surface of the water, or in the water:' (LL) 'How brautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze! (AYA). ${ }^{3}$ In the words of a modern astronomer : 'If you watcl the heavens for an hour or two, you will find that the stars all move across the sky from fast to west, like a column of soldiers on the march, without so much as altering their positions relative to each other. The same sort of thing happens night after night. The moon, too, moves with the stars from east to west. During the day the sun does the samte. Of course during the day time we are not able to see the stars : the atmosphere around us diffuses the light of the sun and thus prevents our seeing the stars during the hours the sun is above the horizon. If there was no atmosphere and we were still able to survive, we would see the stars shining all round the sun, and accompanying it in its journey across the heavens.'
47. (O Prophet ! so that thy death, whenever it occurs, can be no disproof of thy apostleship). The passage was revealed when the Makken pagans rejoiced at the prospect of the holy Prophet's death.
48. i. ., thy enemies.
49. (so why should they feel jubliant?).
50. (O mankind!).
51. i. a., disagreeable states, such as pain, disease, bereavement, poverty, etc.
52. i. e., agrecable states, such as good health, property, children, etc.
53. i. e., in the way of a trial.

54. (j) And when the infidels look at thee, . . 0 , 0 , they only take thee up for mockery: ${ }^{01}$ is this the one who mentions your gods with contempt ${ }^{82}$ while in the mention of the Compassionate they are themselves blasphemers. ${ }^{83}$
 you My signs, ${ }^{45}$ so ask Me not to hasten. ${ }^{88}$
55. (土) And they say: . . . ${ }^{87}$ ) when is this torment coming, if you say sooth?
56. $(ن)$ ) If the disbelievers only know of the time when they shall not be able to ward off the Fire from their faces nor from their backs nor shall they be succoured! ${ }^{88}$
57. (.) Aye I $\mathrm{it}^{00}$ would come upon them on a sudden and will dumbfound them; they shall not be able to avert it, nor shall they be respited.
58. $(3 ; j 6=\ldots, 4)$ And assuredly mocked were the messengers before thee, ${ }^{00}$ then there surrounded ${ }^{91}$ the scoffers ${ }^{92}$ what they had been mocking at, ${ }^{03}$

## SECTION 4

42. (j) Say thou: ${ }^{04}$ who guards you from the Compassionate by night and day? And yet they avert themselves from the remembrance ${ }^{05}$ of their Lord. ${ }^{\text {an }}$
43. (O Prophet!).
44. The Prophet's 'message and his warnings received from them nothing but scoffing and contempt.' (Arnold, Preaching of Islam, p. 13) They would only point at bim slightingly as he passed, and say: there goth the Fellow from among the children of 'Abd-al-Muttalib, to speak unto the people about the Heavens!" (Muir, op. cit., p. 63).
45. (with disrespect and contempt). The verb $f$ has also a sense of 'dispraise, or evil speech.' (LL) بـS (IQ).
46. (by their associating with Him lesser gods and ascribing to Him attributes unworthy of Him).
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43. (ن, $\mathrm{y}^{2}-\mathrm{a}, . . \mathrm{c}^{1}$ ) Have they gods who defend them ${ }^{07}$ against Us? They ${ }^{\text {®R }}$ have no power to succsur themselves; and against Us they cannot be kept company with. ${ }^{00}$
 until there grow long upon them the life. ${ }^{101}$ Observe they ${ }^{102}$ not that ${ }^{103}$ We come upon their land, ${ }^{104}$ diminishing it by its borders? ${ }^{165}$ Will they then triumph? ${ }^{106}$
45. (تز) Say thou: I only warn you by the Revelation: . . . . ${ }^{107}$ and the deaf do not hear the call when they are warned. ${ }^{105}$
46. (5) And if onfy a breath of the torment of thy Lord were to touch them, they will cry; ${ }^{108}$ woe to us! we have been the wrong-doers.
47. (ע) And We . . . $\mathrm{V}^{110}$ shall set balances of justice for the Day of Judgement. ${ }^{111}$ Then no one will be wronged at all ${ }^{122}$ if it ${ }^{113}$ be but the weight of a grain of mustard-seed, ${ }^{14}$ We shall bring it; and suffice We as reckoners. ${ }^{115}$
48. (isidn . . . at g) And assuredly We gave to Mūsa $\bar{a}^{116}$ and Hārūn ${ }^{117}$ the distinction and illumination and an admonition for the God-fearing -...
49. (u, iUش . . . ujil) those who fear their Lord, Unseen, and who are fearful of the Hour.
97. (from the vengeance when it comes).
98. $i+$., those false gods.
 (Rgh.)
100. (worldly prosperity).
101. (of ease and enjoyment, and they became conceited and forgetful of their duties).
102. i. e., the Arab pagans.
103. - - as a prelude to their final chastisement- -
104. (of Makka and its neighbouring places). Or "We bring destruction upon.' obl is also, 'he destroyed it.' (LL)
105. i. e., curtailing it of its sides or districts, one by one, by the conquest of Islam.
106. i, e., are they still dreaming of their victory?
107. (and it is beyond my function to bring on the vengeance).
108. (so no amount of preaching and warning will avail these wilful rejectors of truth).
109. (from sheer cowardice). 'A breath of torment' means only a small portion of it.
110. --in accordance with Our perfect justice-
111. (when actions of every soul will be weighed and it will be requited accordingly).
112. (full and perfect justice being meted out to every one).
113. i. e., merit or guilt of any action.
114. i. e, even so small.
115. (even without the aid of balances). This strikes at the root of the pagan conception requiring a special god of knowledge. The Egyptians, for instance, worshipped Thoth as the divine mensurer of celestial seasons and earthly years.
116. (primarily and directly).
117. (as his lientenant).




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50. $\left(0, \mathcal{S}_{3} \ldots \mathrm{Li}_{8}\right.$ ) And this ${ }^{118}$ is an admonition best, which We have sent down: ${ }^{119}$ will you then be its rejectors?

## SECTION 5

51. (i ne , ., 4) And assuredly We gave rectitude to Ibrathim aforetime, and him We had ever known. ${ }^{120}$
52. (lb ) Recall when he said to his father ${ }^{121}$ and his people: what are these images which you are cleaving to? ${ }^{122}$
53. (ex . . 1, 16) They said: we found our fathers their worshippers. ${ }^{123}$
54. (ن . . . . Ja) He said: assuredly you, you and your fathers, have been in error manifest.
55. (ال16 . . . . They said : hast thou come to us in seriousness, or art thou among those who sport? ${ }^{124}$
56. (Hl . . J6) He said: Aye ! your Lord is the Lord of the heavens and the earth. Who created them; and of that I am among the witnesses.
57. (\%, , . . . . Ats) And by Allah, I am surely going to devise a plot against your idols, ${ }^{126}$ after you have turned your backs. ${ }^{126}$
58. ( 0,20 夫. . . . . ${ }^{(4)}$ ) Then he made them fragments, ${ }^{127}$ all except the big one of them, ${ }^{128}$ that haply to it they may return. ${ }^{129}$
59. (bالو) They said: ${ }^{130}$ who has done this to our gods? surely he is of the evildoers. ${ }^{132}$
60. (Book, likewise).
61. (from heaven).
62. (to be worthy of it).
63. Who 'was a manufacturer of idols and had them for sale.' (JE. I. p. 86) --perhaps a distinguished sculptor of his day. See also P. VII, n. 525.
64. (as objects of adoration and worship). Images and idols are looked upon by the idolaters not only as visible symbols and representations of some higher beings but as tenements or veritable 'bodies' of their gods and fraught with divinity.
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60．（cal，1－．．16）They ${ }^{135}$ said among themselves：we heard a youth， called lbrahim speak ${ }^{133}$ of them with disrespect．
 people，${ }^{134}$ haply they may bear witness．${ }^{136}$

62．（ 41,11 ．．．．1／56）They said：${ }^{155}$ art thou the one who has done this to our gods， 0 lbrahhïm $?^{132}$

63．（3），．．Jib）He said！${ }^{138}$ rather he has done it $:^{118}$ the big one of them；so question them，if they ever speak．${ }^{160}$

64．（ is who are the evildoers．${ }^{148}$

65．（ u ，．．．．．${ }^{5}$ ）Thereafter they were put to utter confusion，${ }^{143}$ saying： certainly thou knowest that they speak not．${ }^{144}$

66．（ ）．．Jib）He said：${ }^{1 \text { ts }}$ do you worship them besides Allah what can neither profit you nor hurt you．

67．（i）Fie upon you and upon what you worship besides Allah，Will you not then reflect？

68．（i nd ．．．146）They said：${ }^{166}$ burn him and succour your gods，if you will be doing，${ }^{147}$

69．（大⿹丁口）We said：${ }^{188} 0$ Fire ！be thou coolness and safety for Ibrăhim．${ }^{186}$

132．ie．，some of them．
133．（reproachfully）．For 5 ；see $n, 82$ above．
134．i．$e$ ，in the public view，so that he might confess．
135．（against him on the strength of that confession）．
136．（after he had been brought before the public assembly）．
137．The question was purely formal，as Abraham had already said in the presence of a number of people that he would do something to the idols．＇Therack ．．．who hurried to the apartment，where he found the broken idols and the food which Abram had placed before them．＇In wrath and indignation he cried gut unto his son，
saying: "what is this that thou hast done unto my gods?" (Polano, op. cit., p. 36)
138. (continuing lis irony, and, pointing to the chief idol).
139. J is a particle of digression; its English equivalents are: Nay, nay rather, not so, on the contrary, but. Here 'rather' is preferable.
140. It is obvious that the question of lying or deceit on the part of Abraham rises nowhere in the whole episode. He never intended to deceive, nor did he make a secret of his purpose or his feelings. Cf, the Talmud : - 'And Abraham auswerd: I brought them savoury food, and behold they all grasped for it with eagerness at the same time all save the largest one, who, annoyed and displeased with their greed, seized that iron which he holds and destroyed them,' (Polano, ap. cit., p. 36).
141. (finding themselves beaten in the argument and outwitted, and overcome with shame).
142. i. e., worthy of blame and reproach in worshipping these speechless gods.
143. I.it. They were made to tarn over upon wheir heads. 'Their return to falsity being likened to a thing's becoming upside down.' (LLL)
144. (so why dost thou ask us to interrogate them?) Cf. the Talmud :"False are thy words", answered Therach in anger. "Had these images the breath of life, that they could move and act as thou hast spoken? Did I not 「ashion them with my own hands? Now, then, could the larger destroy the smaller ones?' (Polano, op. cif., p. 36)
145. (finding the opportunity of his life and dealing his fital stroke upon his opponents).
146. (on finding themselves absolutely worsted in the argument).
147. (anything at all to help your gods). Death by fire was a 1 usual punishment in many ancient nations. Cf. the Talmud:-'During this time Nimrod convened his council . . . . And the counsellors replied: "He who act disrespectfally to the king should meet death upon the gallows; this man has done more; he is guilty of sacrilege, he has insulted our gods; therefore he should be burned to death. If it be pleasing to the king, let a furnace be heated, day and night, and then let this Abram be cast thercin." This advice pleased the king, and he commanded such measures to be taken forthwith.' (Polano, op. cit., pp. 37, 38).
148. (as he was cast into the fire). According to the Jews:-Nimrod ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast fnto it.' (JE. I. p. 86)
149. (whereupon the heat of the fire miraculously ceased, and the pile turned into a sort of pleasant meadow). 'God Himself went down from heaven to rescue him.' (JE. I. p. 86) See P. XXIII, nn. 199-200.

 made themselves the worst losers. ${ }^{151}$
71. (ind. . . 4 , And We delivered him and Lat, , 152 to the land in which We had placed the blessings ${ }^{183}$ for the worlds.
72. (code . . Lars) And We bestowed upon him is-hãqq ${ }^{154}$ and $Y$ 'aqüb as a grandson, ${ }^{165}$ and each one We made righteous. ${ }^{186}$
 command, ${ }^{188}$ and We revealed to them the doing of good deeds and the establishment of prayers, and the giving of poor-rate; and of Us they were the worshippers. ${ }^{150}$
 ledge, ${ }^{200}$ and We delivered him out of the city which had been working foul deeds; ${ }^{161}$ verily they were a people evil, wicked. ${ }^{163}$
75. (iculat . ... A $\ddagger>13$ ) And We caused him to enter Our mercy; verily he was of the righteous. ${ }^{163}$

## SECTION 6

76. (c hl . . . (t) And as to Nun Recall when he cried ${ }^{164}$ aforetime. ${ }^{\text {a nh }}$ We answered him and delivered him and his household from a mighty disaster.
77. i. e., the idolaters.
78. (by frustrating all their designs). See P. XXIII. in. 199-A, 200.
79. i. e,, his nephew and a prophet of God, Lot of the'Bible. 'So Abram departed, as the Lord had spoken unto him ; and Lot went with him.' (Ge. 12: 4)
80. (both temporal and spiritual) : i. e., Syria, the land of prophets and apostles, and of rivers and gardens. 'A land that floweth with milk and honey.' (Josh. 5; 6) 'And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.' (Ge. 12:5) 'And Abraham went up out of Egypt, he, and his wife, and
all that he had, and Lot with him, into the sonth. And Abram was very rich in cattle, in silver, and in gold. . . . . And Lot also, which went with Abraham, had flocks, and herds, and tents.' (Ge. 13:1, 2, 5)
81. (as a son).
82. Or, 'an additional gift.' ib $t$ is both a grandson and an additional gift.
83. (as every prophet of God is bound to be). This truth, obvious to every Muslim reader, nerded an express affirmation in view of extremely grave charges of immorality brought against these Israelite prophets in the Bible.

157 i.e., exemplars; oljjects of initation to a pcople. So these prophets of God were, the Qur, an expressly and repeatedly affirms, models of religion and piety, and pre-eminently virtuous and holy, not mere diviners or interpreters of the Law to their people.
158. i. e., preachers of the Law to their people.
159. Thus in Islam the role of the prophet is two fold. As an organ of Revelation, he is the precepter of his people in true doctrines and right practices, and in himself he is a living embodiment of communion with God.
160. (commensurate with his dignity as a prophet).
161. (other than unnatural crimes). 'In Sodom every one who gave bread and water to the poor was condemned to death by fire', (JE. XI. p. 424)
162. Gf. the OT :- The men of Sodom were wicked and sinners before the Lord exceedingly.' (Ge. $13: 13$ ) See also P. VIII. nn. 563, 564.
163. This clear, powerful vindication of Lot's saintly character was the more needed to contradict and repudiate the most atrocious charge-of incestbrought against him in the Bible. ( $\mathrm{Ge} .19: 30-38$ ) The rabbis, not to be outdone by the Bible, maintained that 'he was given over to lust; therefore he chose Sodom as his residence,' (JE. VIII. p. 186)
164. (to Us for the destruction of his rebellious prople).
165. i. e., before the time of the prophets mentioned in the text.

77. (ival , . . 4, ig ) We succoured him against a people who belied Our signs; verily they were a people evil, so We drowned them all. ${ }^{186}$
78. ( ) And as to Dà'ūd and Sulaimān, reca/l when they gave judgment regarding the tillage when certain people's sheep had pastured therein at night, and of the judgement concerning them ${ }^{167}$ We were the witnesses,
79. (ide . . . 8:4 ib) So We gave insight into it to Sulaimăn, ${ }^{108}$ and to each of the two We gave judgment and knowledge. ${ }^{109}$ And We so subjected the mountains that they should hallow $U_{S}$ along with Daūd, ${ }^{170}$ and a/so the birds; ${ }^{171}$ and We were the doers. ${ }^{172}$
80. (i, 3 . . . des) And We taught him the art of making the coats of mail for you ${ }^{173}$ that it may protect you in your violence; are you then thankful ${ }^{174}$
81. (isll . . . نady) And to Sulaiman We subjected the wind, strongly raging, running at his com mand towards the land, wherein We had placed Our blessing: ${ }^{178}$ and of everything We are the Knowers. ${ }^{176}$
82. (ckinix . . . (1) ) And of the devils ${ }^{177}$ were some who dived for him, ${ }^{178}$ and worked a work besides that, ${ }^{179}$ and of them We were the Watchers. ${ }^{180}$
166. See P. XII. nn. 121, 124 .
167. i. e., the people; the parties concerned. The pronoun is plural, not
 judgment'.
168. 'Solomon was noteworthy for sagacity and discernment. . . . . He was famed for his wisdom.' (VJE. p. 610) 'He discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence. He was resolved to go to Hebron, and sacrifice to God upon the brazen altar that was built by Moses. Accordingly he offered there burnt offerings, in number a thousand. . . . As he was asleep that very night, God appeared to him, and commanded him to ask of him some gifts which he was ready to give him as a reward for his piety + . . Said he, "Give me, O Lord, a sound mind, and a good
understanding, whereby I may speak and judge the people according to truth and righteousness." With these petitions God was well pleased; and promised to give him all those things that he had not mentioned in his option, riches, glory, victory over his enemies: and in the first place understanding and wisdom, and this in such a degree as no other mortal man, neither kings nor ordinary persons, ever had." ("Ant." VIII. 2: 1) 'The justice of Solomon was proverbial. . . . . His judicial wisdom was displayed in the memorable history of the two women who contested the right to a child.' (Milman, op. cit., I. p. 251) His early decision of a certain intricate case immediately made him famous and has greatly helped to maintain his reputation for wisdom ever since. It showed an instinctive insight into the workings of the human heart very remarkable in so young a man, and a keenness of practical discernment of a kind invaluable in one whose chief duty was to act as the supreme judge.' (DB. IV. pp. 562, 563) See also P. XIX. n. 419.
169. (of the twain).
170. (so that David's judgment was also right, although Solomon's was better).
171. Cf. the OT:-'Praise ye the Lord. . . Mountains and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things and flying fowls.' (Ps. $148: 1,9-10$ )
172. (thereof) : i.e., it was We, the Author of the universe, who brought about all this.
173. (O mankind!) Note that the Holy Qur'än nowhere assetts or even implies that David was the inventor of the coast-of-mail. It only affirms, by implication, that he made a great and beneficent use of them.
174. (to Us, as you ought to be, for being taught the making of this great weapon of defence).
175. i. e., the land of Syria, whither he returned from his excursion.
176. i. e., it is We who know every event with perfect truth and accuracy, whether it is known to human students or not.
177. i. e., perhaps the infidel genii who served Solomon. illate is not only 'the devil', 'but any that is exceedingly, or inordinately, proud or corrupt or unbelieving or rebellious' whether 'of mankind' or 'of the Jinn, a genii, and of beasts'

178. (in the sea). According to the rabbis, Solomon's 'control over the demons, spirits, and animals augmented his splendour, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants' (JE. XI. p. 440)
179. (such as the building of cities and palaces).
180. i. e., it was We who controlled the unruly genii, and subjected them to Solomon's control; so the fact need not look incredible.

 Lord: ${ }^{182}$ verily affiction has touched me, and Thou are the Most Merciful of the mercifuls. ${ }^{183}$
84. (. . . . . (iscolb) So We answered him, ${ }^{194}$ and We removed from him what was with him of the affliction, and We gave restoration to him his household and along with them ${ }^{185}$ the like thereof as a mercy from Us and a remembrance to the devotees. ${ }^{186}$
 Each was steadfast. ${ }^{88}$
86. (in . . . And We caused them to enter Our mercy, verily they were of the righteous. ${ }^{\text {IRA }}$
87. ( . . . j jills, And as to Zun-nun, ${ }^{192}$ recall when he departed with anger ${ }^{192}$ and imagined $d^{103}$ that We could have no power over him, ${ }^{194}$ and then he cried in the layer of darknesses, ${ }^{195}$ there is no god but Thou! hallowed be Thou! verily I have been of the wrong-doers. ${ }^{106}$
88. ( 5 the distress; ${ }^{197}$ and thus do We deliver the believers. ${ }^{198}$
89. ( $)$ Lord: ${ }^{190}$ Lord! leave me not heirless ${ }^{200}$ though Thou art the best of inheritors. ${ }^{201}$
181. Job of the Bible, a descendant of Esan, and in the fifth generation from Abraham. He was a very prosperous man and of exemplary virtue and piety. See also P. XXIII, n. 391.
182. (after the loss of his sovis and himself being afflicted with a loathsome disease). He had seven sons and three daughters, all of whom suddenly died in a house-collapse. (Job. 1:2, 9)
183. (so have mercy on me, and cure me of this fell disease).
184. (and his faith in God was rewarded).
185. (the members of his family being doubled).
186. i. e., unto the true and faithful servants of God.
187. See P. XVI. nn. 181 ff .
188. Probably an Arabicized form of Ezekiel. 'In the fifth day of the month, which was the fifth year of king Jeloiachin's captivity. The word of the Lord carne expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.' (Ezek. 1:2,3) 'He was among the aristocracy whom Nobuchadnazzar (597 B. C.), after the first capture of Jernsalem, carried off to be exiles in Babyloria...... His prophecies extended over twenty-two years.' (JE.V. 313-14) 'The traditional hurialplace of the prophet Ezekiel, . . . . . is shown at Kefil, near Birs Nimrud; for centuries it has been a favourite place of pilgrimage for Mohammedans as well as for Jews.' (p. 316) Speaking of the ruins of Babylon, says an explorer and traveller of the last century:- 'To the south-west, in the extreme distance, rose the palm trees of Kefil, casting their scanty shade over a small dome, covering the tomb of Ezekiel. To this spot annually flock in crowds, as their forcfathers have done for centuries, the Jews of Baghdad, Hillah and other cities of Chaldea, the descendants of the captives of Jerusalem, who still linger in the land of their exile.' (Layard, Ninneveh and Babylon, p. 281). See also P. XXIII, n. 411.
189. i. e., steadfast in faith.
190. (and not guilty of moral delinquencies so falsely ascribed by the Jews).
191. Jonah of the Bible. See P. XI. n. 402 . $4, \pi, 3$ is literally 'man of the fish', so called because he was swallowed by a huge fish.
192. (against his people who refused to believe in him, but without the permission of his Lord). See P. XI. n. 403. Eid means 'I broke off from him, or quitted him, in anger, or enmity' (LL). So the phrase means, 'he went away, breaking off from bis people, or quitting them in anger or enmity.'
193. (in his innocence).
194. i. e., take him to task for his unanthorised flight.
195. (in the belly of the fish). The plural number of 'darknesses' is indicative of darkness of night and of storm and of the fish's body.
196. (so forgive me, my Lord l). The forgiveness he craves is for the error of judgment, and not for any sin. The prophets of God are the very first to awn and acknowledge their mistakes, however unintentional or trivial they may have been.
197. (he was in) : i.e., he was cast out ashore by the fish, and he landed safely.
198. (from every affliction and distress, unless it be desirable in the universal Plan).
199. (in his old age). See P. III. n. 383 ff .
200. (and childless, but bestow on me a child to carry on my work for Thee).
201. i. e., though I know that no son can be immortal, and all things must go back to Thee.

90. (iese. . . . So We answered him and bestowed on him Yahya and We made sound for him his spouse ${ }^{203}$ Verily all of them ${ }^{203}$ were wont to vie with one another in good deeds and to call upon Us with longing and dread ${ }^{204}$ and they were before Us meek. ${ }^{205}$
91. () And as to she who guarded her chastity, . . ${ }^{205}$ We breathed into her ${ }^{207}$ of Our spirit, ${ }^{208}$ and made her and her son ${ }^{209}$ a sign ${ }^{210}$ unto the worlds.
92. (i) . . . لi) Verily this community of yours is a single community, ${ }^{211}$ and I am your Lord; so worship Me. ${ }^{218}$
 all shall return to Us. ${ }^{226}$

## SECTION 7

94. (i) Whosoever works righteous deeds, and he is a believer, there shall be no denial of his endeavour; ${ }^{217}$ and We are for him the writers.
95. (ر) . . . ('ر) And a ban is laid on every town which We have destroyed that the $y^{218}$ shall not return. ${ }^{210}$
96. ( every mound they are trickling down. ${ }^{221}$
97. (for bearing a child, and removed her barrenness). See P. III. nn. 391 ff .
98. i, e., all the prophets and saintly persons mentioned above.
99. Desire and fear are the two ultimate springs of human conduct.
100. (as befits the true men of God). Cf. the OT:-'The Lord raiseth those that are bowed down.' ( $\mathrm{Ps}_{\mathrm{s}}, 146 ; 8$ ) 'The Lord lifteth up the meek' (Ps. 147:6) 'He will beautify the meek with salvation.' (Ps. 149:4) And the NT:-'Biessed are the meek: for they shall inherit the earth.' (Mt. 5 ; 5).
101. (and not once came near to unchastity as maliciously said by her

Jewish calumniators). The reference is to Mary, the mother of Jesus. See P. VI, n. 538.
207. (through Our arch-angel Gabriel).
208. (which caused her conception).
209. Jesus (on whom be peace!).
210. (of Our ability to generate a child without the agency of a father).
211. (O Muslims!) i.e., this way of life which is prescribed for you is the same as has been preached and practised by all the prophets and holy men and women, howsoever widely divided by time and space; Islam is only a continuation of that old religion.
212. This is the gist of the univer sal religion.
213. i. e., the erring humanity.
214. i. e, the affair of their religion.

215 . i, e, instead of keeping to the old, primal religion of humanity the erring people have divided themselves into various jarring sects.
216. (and then they shall come to know).
217. (in the Hereafter) i., e., his efforts in the right cause, however small, shall by no means be lost.
218. i. e., the citizens of the that place.
219. (to the world any more).
220. (from their barrier, and a passage is opened for them at the approach of the Last Day). For these turbulent, lawless hordes sue P. XVI, n, 40.
221. (in their swarming numbers, their irruption indicating the approach of the end of the world). $C f$. the NT :-'And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea,' (Re, 20:8) References to Gog and Magog in the Bible are many, specially, in the Book of Ezekiel, but Magog, according to the Biblical scholars, is a slip for Gog, and the name Gog 'is a collective one, for a whole series of peoples coming from the north, and threatening at one time, during the 7 th century, to engulf the Semitic world, much as the Goths and Vandals threatened the Roman Empire'. (DB. V. 80).

 lo! the eyes of the disbelieving shall be staring. ${ }^{223}$ Woe to us! surely we have been unheeding: aye! we have been the wrong-doers. ${ }^{224}$
98. (il Verily you and whatever you worship besides Allah shall be firewood for Hell: ${ }^{228}$ you shall go down to it.
99. (لا كا ن . . . . Had these been gods, they would not have gone down to it, and all of them, ${ }^{226}$ shall abide ${ }^{227}$ therein.
100. (لم ( . . Theirs shall be roaring therein, and therein they shall hear not. ${ }^{228}$
101. (الíl) Verily thase for whom good reward has preceded from Us, ${ }^{220}$ they shall be kept far away therefrom. ${ }^{230}$
 shall abide ${ }^{23 \mathrm{t}}$ in that felicity for which their souls long.
 angels shall meet them: ${ }^{438}$ this is your Day which you were ever promised- -
 the rolling up of a scroll for books. Even as We began the first creation, ${ }^{236}$ We shall restore it: ${ }^{236}$ a promise binding upon Us; verily We are the doers.
222. i.e., the promise of Resurrection and Judgment.
223. (with horror and bewilderment).
224. (ignoring and disregarding all warnings).
225. (O idolater!) See P. I. n. 103.
226. i. e., both you and they.
227. (for ever).
XXI. Sürat-ul-Anbiyä' $\quad 153$


105. (ولثد . . . . الهلدرن) Assuredly We have prescribed in the Scripture after the admonition ${ }^{237}$ that the land $1^{238} \mathrm{My}$ righteous bondmen will inherit it. ${ }^{238}$
106. (عبدن) . . . . il ) Verily in this ${ }^{280}$ is a preaching for a people who are true worshippers. ${ }^{* 1}$
107. ( . . . . 9 ) And We have not sent thee ${ }^{642}$ except as a mercy to the worlds. ${ }^{243}$
108. ( $)$ ) Say thou: this only has been Revealed to me: . . ${ }^{24 t}$ your god is only One God; ${ }^{245}$ do you submit then? ${ }^{246}$
109. (u see . . . ib) Then if they turn away, ${ }^{147}$ say thou: I have proclaimed to you al/ alike; ${ }^{34}$ and I do not know whether nigh or far is what you are promised. ${ }^{249}$
 you hide.
 and an enjoyment for a season. ${ }^{863}$
112. (by) He . . . $\mathrm{He}^{254}$ says: ${ }^{255}$ Lord l judge thou with truth..$^{256}$ And Our Lord is the Compassionate whose help is sought against what you utter. ${ }^{257}$
237. For $\mathbf{j}$ ye P. VI n. 66. The word is of general application, and means any heavenly book, not necessarily the Psalms of David. Sill may also mean the Preserved Tablet, the Book of Eternal Divine decrees.
238. The 'land' may here mean the 'land of the heavens.' (JA; Rz; Th) It refers to the land of the heaven or the holy land of Syria. (IQ).
239. 'The righteous shall inherit the land and dwell therein for ever.' (Ps. 37: 29) But the word do also signifies 'Suitable, fit or neat,' so the phrase may also be rendered: such of My bondmen shall inherit the land as are fit for it. There is yet a third interpretation, more acceptable to the orthodox view than the two preceding. It is this: And assuredly We have prescribed in the scriptures after (having ordained it in) the Preserved Tablet that My bondmen righteous shall inherit the land (of Paradise).
240. i. .., in the Qur'ān.
XXI. Sürat-ul-Anblyẳ $\quad 155$

$$
\begin{aligned}
& \text { 241. i. c., those who would truly worship God. } \\
& \text { 242. (O Prophet } 1 \text { ). } \\
& \text { 243. (and not to a particular country or age). The holy Prophet's life } \\
& \text { serves as a universal guide in every little detail of life, } \\
& \text { 244. (in respect of Godhead). } \\
& \text { 245. This L'l as distinguished from previous lf' restricts 'your God' to unity. } \\
& \text { 246. (to Him as believers). } \\
& \text { 247. (still, from the confession of God's unity). } \\
& \text { 248. (the true religion with all the energy and earnestness at my command). } \\
& \text { 249. That is for God alone to decree. A faithful delivery and exposition of } \\
& \text { God's message has nothing to do with the announcement of the date and hour of the } \\
& \text { Divine Judgement. } \\
& \text { 250. - a mere mortal that I am-- } \\
& \text { 251. (for certain). } \\
& \text { 252. i. e., the respite granted to you. } \\
& \text { 253. i. e, a fleeting enjoyment of the worldly riches till the time of death. } \\
& \text { 254. i. e., the holy Prophet. } \\
& \text { 255. (when all the means of persuasion had failed). } \\
& \text { 256. (between me and the infidels). } \\
& \text { 257. (in the way of blasphemies and calumnies). }
\end{aligned}
$$



## Sūrat-ul-Hajj

## The Pilgrimage. XXII

(Madinian, Partly Makkan, 10 Sections and 78 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (م) . . . . . Hour is to be a thing mighty. ${ }^{259}$
 shall forsake what she suckles, and every pregnant woman shall lay down her burden; ${ }^{280}$ and thou shall perceive ${ }^{261}$ mankind as drunk; ${ }^{262}$ whereas drunk they will be not, but the torment of Allah shall be terrible.
2. ( without knowledge, and follows any devil froward: ${ }^{264}$
3. (كتب) against whom it is prescribed; whosoever befriends him, him he ${ }^{298}$ shall lead astray and shall guide him on to the torment of Flame.
4. (and therefore come to believe in the true religion), Fear of God always implies hatred of evil and wrong, and makes for truth and righteousness. Cf. the OT :-'Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread'. (Is. 8:13) And the NT :-'Pear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him.' (Lk. 12 : 5).
5. (and it shall be only one of the many terrible events heralding the Day of Judgment).
6. So great will be the terror on that Dreadful Day!
7. (O reader !).
8. So inebriated and void of intellectual powers will they appear !
9. i. e., respecting His nature and attributes.
10. (in his extreme rebellion). The allusion, in particular, is to one Nudhar ibn-ul Harith who denied the Resurrection and maintained that the angels were the daughters of God.
11.     - -the embodiment of evil-

12. .... 0 mankind! if you be in doubt respecting the Resurrection, then know We have created you of the dust, then of a drop, then of a clot, then of a piece of flesh, fashioned ${ }^{205}$ and unfashioned. ${ }^{287}$ that We might manifest to you Our power. And We settle into the wombs what We will for a term determined ${ }^{268}$ Then We bring you forth as babies, then We let you reach your maturity. ${ }^{259}$ And of you is he who dies earlly, ${ }^{270}$ and of you is he who is brought back to the most abject age, ${ }^{271}$ so that after knowing he knows not aught. ${ }^{272}$ And thou ${ }^{273}$ seest the earth withered up, and when We send down on it water, it stirs ${ }^{274}$ and swells, and it grows all manner of luxuriant growih ${ }^{275}$
13. ( $\left.\sim^{5 \pi}+\ldots\right)^{3}$ ) That is so, ${ }^{276}$ because Allah! He is the Truth, ${ }^{2777}$ and $\mathrm{He}^{278}$ quickens the dead, and verily $\mathrm{He}^{278}$ is Potent over everything --
14. (in some cases).
15. (in other cases).
16. i. e., until the natural time of delivery.
17. (it is We who cause all these steps and stages, and it is We who shall raise you).
18. (before reaching maturity).
19. i. e, to a state of decrepitude and dotage.
20. This refers to the failing memory of the extreme old age.
21. (O reader !).
22. (to life).
23. $\frac{\mathrm{f}}{\mathrm{o}}$ may well hint to the fact of all vegetable life being in pairs.
24. The argument in brief is: cannot the God Who created man and nature, out of nothing, as easily raise the dead?
25. i. e., the Ultimate Reality : Perfect in Himself.
26. --Perfect in His action-
27. -Perfect in His attributes-

28. (در) and because the Hour is coming - there is no doubt about it--and because Allah will raise up those who are in the graves. ${ }^{280}$
29. ( . . . ~s) And of mankind is he who disputes respecting Allah ${ }^{201}$ without knowledge or guidance or an illuminating Book--
30. ( i , 人1 . . . $\mathrm{c}^{2}$ ) magnifying himself ${ }^{282}$ that he may lead others astray from the way of Allah; for him shall be humiliation in this world, ${ }^{283}$ and on the Day of Judgment We will make him taste the torment of Burning.
31. (للبيد . . . (lls) That is because of what thy hands have sent forth. ${ }^{364}$ and verily Allah never wrongs His creatures. ${ }^{285}$

## SECTION 2

11. (المبن . . . ن-9) And of mankind is he who worships Allah upon the very edge; ${ }^{\mathbf{2 8 6}}$ if there happens to him any good ${ }^{287}$ he is contented with it, but if there befalls him a trial, ${ }^{288}$ he turns round on his face. He loses both this world and the Hereafter, that indeed is a manifest loss. 288-A
12. (يلبـ) He $\mathrm{He}^{289}$ calls upon that, besides Allah, what can neither hurt nor profit him. ${ }^{286}$ That indeed is a straying far-off.
13. (يدر) He calls upon him from whom harm ${ }^{201}$ is much nearer than benefit; ${ }^{102}$ surely ill the patron! ill the comrade I
14. The doctrine of Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination;' and the prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones.' (Muir, op. cit., p. 78) Among the Jews, 'the Sadducees denied the resurrection.' (JE. X. p. 383).
15. i. e., respecting His nature and attributes. Here the allusion, in particular, is to Abū Jahl, the leader of the Makkan pagans.
$159$


16. (ان ) Verily Allah shall make those who believe and work righteous deeds enter Garden with running streams. Verily Allah performs whatsoever He intends. ${ }^{203}$
17. (. . . . . . . Whoso) Whoso er has been imagining that Allah will not make him ${ }^{204}$ triumphant ${ }^{205}$ in this world and the Hereafter, let him stretch a cord up to the heaven ${ }^{228}$ and let him cut it, ${ }^{207}$ and let him look if his guile can do away that at what he enrages. ${ }^{295}$
18. (5) And thus . . . ${ }^{299}$ We have sent it ${ }^{300}$ down as evidences, and verily Allah guides whom He intends. ${ }^{301}$
19. (li الدن , , . verily those who believe and those who are Judas$e^{302}$ and the Sabians ${ }^{308}$ and the Nazarenes ${ }^{304}$ and the Magians ${ }^{305}$ and those who associate--verily Allah will decide between them ${ }^{306}$ on the Day of Judgment; verily Allah is over everything a Witness. ${ }^{307}$
20. (and He is not hampered by any limitations). God's powers are absolately unlimited, not restricted, like the power and authority of so many higher gods of polytheism.
21. i. e., the holy Prophet.
22. نصر أتر, in this instance, is not 'God aided him', but 'God made him to be victorious, to conquer, or to overcome.' (LL)
23. (and ascend to the heaven thereby).
24. (when he has reached to the heaven). 'It' refers to Revelation or divine assistance. (Th) The meaning is ; let him try his utmost, and see whether he can by any means cut off or intercept God's help.
25. 'Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.' (Pickthall).

299, i, e., as a similar outcome of Our will.
300. i. 6. , the Holy Qur'än.
301. (in consonance with His universal Plan).
302. See P. I. n. 274.
303. See P. I. n. 276 : P. VI, n. 514.
304. See P. I. n. 275.
305. i. $\boldsymbol{\text { ., }}$, the followers of Zoroaster. In Islamic law they are classed with the 'people of the Book, and on payment of Jizya can thoroughly enjoy security for their persons, possessions and religious practices.'
306. (in a practical, demonstrable way).
307. (so He will requite everyone according to his deeds).

18. (1) Seest thou not that Allahl Him adore ${ }^{308}$ whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind? ${ }^{308}$ And there are many of them on whom torment ${ }^{319}$ is justified. ${ }^{321}$ And whom Allah despises, ${ }^{312}$ none can honour And Allah does whatsoever He wills. ${ }^{318}$
19. ( $\mu^{-1}$. . . Uis) These two ${ }^{314}$ are opponents who contended respecting their Lord; then as for those who disbelieved, raiments of fire shall be cut out ${ }^{315}$ for them, and hot water shall be poured over their heads.
 and also their skins.
21. (
22. ( 3 . . . (18) so oft as they, because of anguish, would seek to go forth, they shall be sent back to it : taste the torment of Burning.

## SECTION 3

 righteous deeds enter Gardens with running streams, where they will be bedecked with bracelets of gold, and with pearls, and their garment therein will be of silk, ${ }^{318}$
308. (whether consciously or unconsciously). 'The primary significance of
 as denoting obedience to that whereto they are made subservient.' (LL).
309. i. e., all created beings have perforce to submit themselves to His physical laws.
310. (in consequence of their wilful rejection of God's religion).
311. (in the interests of justice).
312. (in consequence of his deliberate disobedience).
313. (in consonance with His infinite Wisdom and universal Plan).
314. $i, e_{\text {, }}$, the true believers on the one hand, and the infidels comprising of several varieties, on the other).
315. (in Hell). Gf. the NT:-'So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' (Mt. 13:50) Also Mt. $25: 41$, Mk. $9: 43,46$.
316. i. e., their bowels.
317. (for torment). ce. means sticks by which animals are controlled.
318. The use of silk, forbidden on the earth to men, will be perfectly lawful in the heaven.

 guided they have been to the path of the Praiseworthy.
25. ( ${ }^{3}$ the path of Allah and from the Sacred Mosque ${ }^{321}$ which We have made for mankind, ${ }^{322}$ equal in respect of which are the dweller therein and the stranger. ${ }^{323}$ Whosoever will seek profanity therein wrongfully, ${ }^{324}$ We shall make him taste of an afflictive torment.

## SECTION'4

26. ( $s, y-4 t$. . . 31 s) Recall when We settled for Ibrăhim the place of the House, ${ }^{325}$ saying : associate not then with Me aught, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate themselves. ${ }^{326}$
27. (e . . . Uis) And proclaim thou among mankind the pilgrimage; ${ }^{327}$ they shall come to thee on foot and on any lean mount, ${ }^{328}$ coming from every deep defile ${ }^{220}$ $\qquad$
28. (xadl . . , lesy+1. $)$ that they may witness the benefits ${ }^{330}$ to them ${ }^{831}$ and may mention ${ }^{332}$ the name of Allah on the days known ${ }^{335}$ over the beast cattle ${ }^{334}$ with which He has provided them. So eat of it, and feed the hungry poor.
29. (while in the world, and it is this guidance which has entitled them to all these rewards).
30. i. e., the profession of God's unity.
31. (at Makka),
32. i. e., the Sacred Mosque is open to everyone for worship, and the Muslims have every right to visit it.
33. Note the universal character of the Central Mosque of Islam; its doors must remain open equally to all worshippers of the One, Universal God.
34. i. $\epsilon_{\text {., }}$ out of sheer impiety. Violation of the Sacred territory, abominable always, is doubly so when it is done purposely.
35. i. e., at the site of the House, the building itself being non-existent at the time.
36. The House is to be kept always perfectly clean both in a literal and a figurative sense-clear of all material and spiritual fith-for all true worshippers of the One Universal God, the House itself is not to be taken as an object of worship; it is simply a place of worshipping the One.
37. And it is to this proclamation made by Abraham thousands of years ago-before the era of the press, the post, the telegraph, the wireless, the radio and other such paraphernalia of modern publicity and propaganda-that the mankind has been responding during all these centuries, by performing the pilgrimage in their tens and hundreds of thousands every year !
38. (worn out and famished by a long journey). The plrase is expressive of fatiguing journey and great distance.
39. Of the vast throngs that gathar together every year from the farflung lands of Islam speaks an English Muslim lady as an eye-witness :- Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot and camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and from China; from east, from west the mighty hosts were gathered . . . . Some of the poorer pilgrims from far countries had been on the way and the tiny children carried on their backs or astride their shoulders were born during the long track.' (Lady Cobbold, op, cit.s)
'A constant trek of pilgrims across Central Africa, from Senegal, Liberia, Nigeria, is ever on the move eastward and increasing in numbers as it goes along. Some are on foot, others on camelback. The majority are men, but a few are women and children. They trade, they beg, they work their way into the Highly Honoured Makkah (al-Mukarramah) and the Greatly Illuminated City (al-Madinah al-Munawwarah) . . . . The four major caravans are those from al-Yaman, al-Traq, Syria and Egypt.' (Hitti, op. cit., pp. 134-135).
40. (primarily spiritual and moral, and secondarily material). 'To visit the birthplace of Islam, to tread the sacred ground hallowed by the memories of Muhammed's long toil and sufferings in his struggle to call erring humanity back to God, is to re-live those glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all . . . . If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage . . . . Distances are annihilated. Differences of sects are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Moslems in one great brotherhood and makes them conscious of the glorious heritage that is theirs. Then, when the religious duties are over, merchants from all lands discuss trade and commerce and transact business with each other, theologions and jurists discuss questions of religion and jurisprudence, scientists the latest advances in science, men of letters literature,
financiers problems of finance, politicians and statesmen questions of national and international politics.' (Lady Cobbold, op, cit., Intro. pp. XVI-XVII).
41. 'No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east ; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea.' (Arnold, Preaching of Islam, p. 415-16) 'In Mecca yearly two or three hundred thousand Moslims from all parts of the world come together to celebrate the hajj"; and 'Chinese, Malays, Indians, Tatars, Turks, Egyptians, Berbers, and Negroes . . . . meet on this barren desert soil and carry home profound impressions of the international significance of Islam.' (Hurgronje, Mohammadenism, op. cit., p. 160) 'The institution of Hadj does not represent to the Moslems merely a sacred institution but also a League of Nations, an International Academy of Art and Science, and an International Chamber of Commerce all in one. Professor Snouk Hurgronje says: The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame.' (Lady Cobbold, op cit,, Intro. pp. XVII-XVIII) 'Of all world religions Islam seems to bave attained the largest measure of success in demolishing the barriers of race, colour and nationality-at least within the confines of its own community. The line is drawn only between believers and the rest of mankind. These hajj gatherings have undoubtedly contributed their share towards the achievement of that result. They have further provided excellent opportunities for the propagation of sectarian ideas among peoples coming from lands not bound together by the modern means of communications and where the voice of the press is not yet a living voice. Such a movement as the Sanüsi in northern Africa owes its inception and early propagation to the intercourse provided by the pilgrimage to Makkah.' (Hitti, op. cil., p. 136) See also P. II. nn. 297.
42. (in gratitude).
43. i.e., the 10 th, 11 th, 12 th of $\mathrm{Zul}-\mathrm{Hijja}$ when the sacrifices are to be slain.
44. i. e., cows, camels, goats and sheep.

45. (4. . . . . ) Thereafter let them ${ }^{335}$ cleanse their unkemptness ${ }^{336}$ and fulfil their vows ${ }^{337}$ and circumambulate the Ancient House. ${ }^{339}$
46. (ترل الزدر) . . . dis) Thus it is. And whosoever respects the ordinances of Allah ${ }^{339}$ it will be better for him with His Lord. And allowed to you are the cattle, ${ }^{340}$ save what have been rehearsed unto you; ${ }^{331}$ so avoid the pollution of the idols, ${ }^{342}$ and avoid the falsehood ${ }^{343}$ $\qquad$
47. ( $;=\ldots$. Ti: $\rightarrow$ ) reclining unto Allah, ${ }^{344}$ not associating aught with Him. And whosoever associates aught with Allah, ${ }^{385}$ it is as though he had fallen from the sky ${ }^{346}$ and birds ${ }^{387}$ had snatched him away, ${ }^{388}$ or the wind had swept him to a remote place. ${ }^{348}$
 Allah, ${ }^{360}$ then it is from the piety of the hearts. ${ }^{351}$
48. الكتّ) . . . . In them ${ }^{382}$ there are benefits for you for an appointed term, ${ }^{353}$ and thereafter ${ }^{354}$ the destination is toward the Ancient House. ${ }^{355}$
49. i. e, the pilgrims.
50. (by shaving, in the valley of Mina, their heads and cutting their beards and nails, which they were not allowed to do during the period of Ihram, and by resuming their ordinary dress).
51. (by performing the rest of the requisite rites and ceremonies).
52. 'About the middle of the fifth century of our era the city of Mecca was founded at a place where from time immemorial there had been a temple, known as the Kaaba.' (Thatcher and Schwill, General History of Europe, p. 166) For the antiquity of the Ancient House see P. I. n. 563 ; P. IV, nm. 18, 19. الـي الـئ is literally 'the Freed House', so named 'because it was freed from submersion in the days of the Deluge.' (LL)
53. (by observing what He has commanded and avoiding what He has forbidden).
54. i. e., the eating of their flesh, though gaming is forbidden during the



## SECTION 5

34. ( . . . . $5(5)$ ) And in every community We have appointed a ritual, ${ }^{\text {aso }}$ so that they may mention the name of Allah over the beast cattle with which He has provided them, ${ }^{357}$ and your god is One God, so unto Him submit. ${ }^{356}$ And bear thou ${ }^{359}$ glad tidings to the humble-
 are filled with awe, and who patiently endure what befalls them, and those who establish the prayer, and spend of what We have provided them. ${ }^{360}$
35. (4) And camels! ${ }^{361}$ We have appointed them for you among the land-marks of Allah; ${ }^{362}$ for you is good in them. So mention over them the name of Allah, standing in rows. ${ }^{363}$ Then when they fall down on their sides, ${ }^{364}$ eat of them, and feed the contented ${ }^{385}$ and the suppliant. ${ }^{386}$ Thus We have subjected them ${ }^{367}$ to you that haply you may return thanks. ${ }^{308}$
36. ( . . + ( It is neither their flash nor their blood ${ }^{360}$ that reaches Allah, but it is piety from you that reaches Him. ${ }^{370}$ He has subjected them to you that you may magnify Allah for He has guided you, ${ }^{371}$ and bear thou glad tidings to the well-doers. ${ }^{372}$
37. i. .., a rite of sacrifice. However mistaken may be the end of sacrifice with various nations, the rite itself is almost universal. The idea of sacrifice has been ' $a$ fundamental element of both Jewish and Gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them.' (EBr. XIX. p. 802)
38. Places and ceremonies for the offering of sacrifice have varied from time to time, and from nation to nation, but the true end, in God's dispensation, has always been to exalt His name, and not to deify any particular place or object.
39. (wholly and solely, rejecting outright all absurd notions of 'atonement' and 'propitiation.')
40. (O Prophet!).
41. (in charity). All these virtues accrue from firm faith in monotheism.
42. (to be slain for sacifice). id is a she-camel, and a male camel, and a cow, and a bull: or preferably the first of these, and the second, but made by the Sunnah to apply to cow also, that is slaughtered at Makkah. (LL)
43. i. e., as symbols and tokens of His religion.
44. (for sacrifice). Lb and its plucal uTh are epthets 'applied to camels as meaning, setting their legs in an even row: (LL).
45. (slaughtered and life has become extinct).
46. i. e., those who are deserving of charity, but do not beg.
47. i.e., those who beg with due humility and modesty.
48. i. e., the animals.
49. (to Him, by sacrificing them to God in the proper, prescribed way). Sacrifice in Islam is nothing more, nothing less, and nothing clse than a natural, visible, expression of homage and gratitude to the Greator.
50. (and sacrifice is not a sort of meal served before God). Such truths, looking self-evident to the Muslim reader, needed a clear and emplatic enunciation in view of the horrible misconceptions and superstitions prevalent among many nations, not excluding the Jews and Christians. For we read in the OT : - 'It is the blood that maketh an atonement for the soul.' (Le. 17:11) And in the NT:-'Without shedding of blood is no remission,' (He. 9:22) Among the Babylonians, 'the gods feast in heaven ; . . . they eat the offering ; . . . . the gods scent the savour, the gods scent the sweet savour; like flies do they gather themselves together about the offerer.' (EBi. c. 4119) 'Throughout the Semitic field the fundamental idea of sacrifice' was that 'of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim.' (Robertson Smith, Religion of the Semiles, p. 345).
51. It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God who is the God of righteousness, the very acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific nor oracular, much less a magical sacrament. It is essentially symbolican external symbol of an internal dedication and voluntary submission to the will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception.
52. (and has kept you to the true doctrine, and not let you go astray like the Christians with their doctrine of vicarious atonement).
53. (O Prophet!) 'ulal is here synonymous with (Th).

54. ( . . . ital) Verily Allah will repel infidels ${ }^{373}$ from those who believe, ${ }^{374}$ verily Allah loves not any treacherous, ingrate. ${ }^{375}$

## SECTION 6

39. ( 3 ( . . 3 i ) Permission to fight is given to those who are fought against, ${ }^{376}$ because they have been oppressed, ${ }^{377}$ and verily Allah is Potent over their succour ${ }^{373}$ -
40. ( $\%, f \ldots$. . . 1 lit) those who have been banished from their abodes without justice except because they say: our Lord is Allah. ${ }^{379}$ And were it not for Allah's repelling ${ }^{380}$ of some ${ }^{381}$ by means of others, ${ }^{382}$ cloisters and churches, synagogues ${ }^{383}$ and mosques wherein the name of Allah is mentioned much, would have been pulled down..$^{394}$ Surely Allah shall succour him who succours Him; ${ }^{385}$ Surely Allah is Strong, ${ }^{386}$ Mighty, ${ }^{387}$
41. (اللإن . . . الانور) Those who, if We establish them in the land, will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable; ${ }^{388}$ and unto Allah is the end of all affairs. ${ }^{389}$
42. (in the near future the aggressive designs of the infidels).
43. (so that the infidels will no more be able to prevent the Muslims from performing the pilgrimage).
44. (so He will not allow these ungrateful beings to overcome in the long run).
45. (and against whom a relentless crusade of oppression and persecution has long been carried on, to retaliate and to fight).
46. (for so long by the infidels, and they have borne all those injuries with patience). This is chronologically the first passage in the Holy Qur'än allowing the Muslims to take up arms in self-defence, revealed only a little before the holy Prophet's migration to Madina. To this duty of Jihad or holy war, 'Islam owes its unparalleled expansion as a world power. It is one of the principal duties of the caliph to keep pushing back the geographical wall separating the dar-al-Islam (the

$$
\begin{aligned}
& 172 \\
& \text { land of Islam) from the dar-ul-Harab (the war territory). This bipartite division of } \\
& \text { the world into an abode of peace and an abode of war finds parallel in the commu- } \\
& \text { nistic theory of Soviet Russia.' (Hitti, op, oit, p. 138). } \\
& \text { 378. (notwithstanding the apparent hopelessness of the Muslim position). } \\
& \text { 379. .i.e, their monotheism, their faith in the One True God, has been } \\
& \text { their sole crime, their only offence. } \\
& \text { 380. (every now and then). } \\
& \text { 381. i. e., of the ungodly ones. } \\
& \text { 382. i. e., by men of faith. } \\
& \text { 383. -all places of worship where God alone used to be worshipped in the } \\
& \text { remote past- } \\
& \text { 384. (by the ungodly oppressors). 'Is not this as tolerant a position,' asks a } \\
& \text { learned Christian, Dr. G. W. Leitner, writing in the eighties of the last century, } \\
& \text { 'as we only reached after centuries-if, indeed, judging from the present foolish } \\
& \text { crusade against Muhammadanism, which we are confounding with slavery, we have } \\
& \text { reached such a position? } \\
& \text { 385. (by succouring His religion). } \\
& \text { 386. (and Able to infuse strength in whomsoever He will). } \\
& \text { 387. (and Able to infuse migbt in whomsoever He will). } \\
& \text { 388. Such is the true and ideal character of the Muslim rulers. Instead of } \\
& \text { oppressing and exploiting their subjects or pondering to their lower impulses and } \\
& \text { baser self they are to be the very embodiment of virtue and godliness. } \\
& \text { 389. (so none need be perturbed if at some time or other the infidels get the } \\
& \text { upper hand; the ultimate end is the main thing). }
\end{aligned}
$$


42. () And if they belie thee, ${ }^{390}$ surely there have belied before them the people of Nüh and the 'Aăd and the Thamūd. ${ }^{301}$
43. (
44. ( . . . . Müsa. I gave rein to the infidels, ${ }^{363}$ then I seized them, so how has been My wrath $\left.\right|^{394}$
45. ( . . . . نـبـ (i) How many a town have We destroyed, while it was a wrong-doer-and it lies outward on its roofs, and how many a well abandoned ${ }^{385}$ and how many a castle fortified !
46. (ال المدود ( . Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with? ${ }^{\text {? }}$. Surely it is not the sights that are blinded, but blinded are the hearts that are in the breasts.
47. () ( H ) . . . And they ask thee to hasten on the chastisement, ${ }^{807}$ whereas Allah shall not fail His promise. ${ }^{388}$ And a Day with the Lord ${ }^{300}$ is a thousand years of what you compute. ${ }^{.00}$
390. (O Prophet!).
391. (their prophets).
392. i.e., the people of Shu'aib, 'Ptolemy mentions a place . . . . which the Arabic geographers call Madyan, in the neighbourhood of Una ("Ain Una, now pronounced 'Ainuna). Madyan is the first halting place to the south of Hukl, the second to the south of Aila ('Akaba) on the pilgrim route to Mecca.' (EBi. c. 3081) See also P. VIII. n. 575; P. XX, nn. 161, 162.
393. (in each instance).
394. (upon their conduct). كن is equivalent with disapproval or the like, and manifestation thereof. So the phrase has been explained as signifying. 'And how my manifestation of disapproval of their conduct (l) ing condition into a rate of ruin.' (LL).
174 Part XVII
395. (becatuse of the death and destruction of the neighbouring population).
In a desert country and dry land, a well signifies human population nearby, and a
neglected well is a sure sign of a deserted habitation. 'It was one of the special
privileges accorded to the Israelites that they should come into possession of wells
which they themselves had not digged, and they sometimes became objects of strife,'
396. i.e., do they not learn wisdom, and are they not admonished, by
397. (O Prophet! in the fullness of their unbelief). Or 'they incite thee to
haste with the punishment.' (Th) line literally is, 'the incited, excited, urged,
instigated, induced or made him to haste, hasten, make haste, speed, or be quick.
398. (at its proper and appointed time; so their incitement is absolutely
futile; the punishment will come neither sooner nor later).
400 . i. e., is equivalent with a thousand years according to your reckoning.
Cf. the OT:-'A thousand years in thy sight are but as yesterday when it is past,
as a thousand years, and a thousand years as one day.' (2 Pe. 3:8).

48. (rall . . . 2 es) And how many a town did I give reins to, ${ }^{401}$ while it wronged itself? then I seized it. And unto Me is the return. ${ }^{602}$

## SECTION 7

49. (in . . . jp) Say thou: ${ }^{403} 0$ mankind! I am to you only a manifest warner. ${ }^{404}$
50. ( $\kappa .5, \ldots, u^{\text {tilth }}$ ) Then those who believe and work righteous deeds --for them is forgiveness and an honourable provision ${ }^{405}$
51. ( . . . to frustrate them - -those shall be the inmates of the Flaming Fire.
52. ( $\mathrm{c}^{5}$. . . hs) And We have sent before thee no messenger or prophat but as he recited, ${ }^{406}$ Satan cast forth suggestions ${ }^{407}$ in respect of the recital. ${ }^{408}$ Then Allah abolishes ${ }^{400}$ what Satan casts forth, ${ }^{410}$ and Allah continues His revelations; and Allah is Knowing, ${ }^{\text {412 }}$ Wise ${ }^{412}$ -
53. ( ) . . . . That) That ${ }^{413}$ He may make what Satan casts forth ${ }^{144}$ a temptation ${ }^{415}$ for those in whose hearts is a disease and whose hearts are hardened -and the ungodly are in divergence far-offalio $\qquad$
54. (that the inhabitants thereof may yet repent and reform themselves). Cf. the NT :-'The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' (2 Pe, 3:9).
55. (of one and all for final judgment).
56. (O Prophet!).
57. i. e., my duty ends with conveying to you, plainly and faithfully, the Message of God, and warning you of the ill consequences of rejection; it is no part of my duty to bring on the punishment for you.
58. (in Paradise). $\quad$ is ' $a$ thing whereby one profits or one from which one derives advantage'.

59. (in the minds of his unbelieving hearers)
60. The devil always suggests doubt and denial to the unbelieving audience of the prophets, and it is at his instigation that they start their persecution is equivalent with iglis (IQ).
410, So God always ultimately defeats designs and frustrates the purposes of the Devil. Compare a wise observation by the psychologist-philosopher William James:- 'Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselves off as significant, still less as Divine. In the history of Christian mysticism the problem has been to discriminate between such messages and experiences as were really Divine miracles, and such others as the demon in his

 sagacity and experience of the directness of conscience,' sagacity and experience of the directness of conscience. 411. i. e., knowing well all the designs of the Devil.
61. i.e., well able to checkmate all the designs of the Devil.
62. i.e., He permits all this in His universal Plan in order that413. i. e., He permits all this in His universal Plan in order that414. (of evil suggestions in the minds of the hearers). 415. i, e., a means of testing.
63. (from the truth).

64. (. . . . . . . 4 ) and that those who have been given knowledge may know ${ }^{412}$ that $i^{418}$ is the truth from thy Lord and may believe therein, ${ }^{\text {al9 }}$ and so their hearts may submit to it. ${ }^{420}$ And verily Allah is the Guide of those who believe in a straight path.
65. (s. . . لا 4 ) And those who disbelieve will not cease to be in doubt concerning it ${ }^{421}$ until the Hour ${ }^{422}$ comes upon them on a sudden, ${ }^{423}$ of there comes upon them the torment of the Barren Day. ${ }^{424}$
66. (x.2ll . .elli) The dominion on that Day will be Allah's; ${ }^{425}$ He shall decide between them. Then those who believed and worked righteous deeds shall be in the Gardens of Delight.
67. ( then thesel for them shall be an ignominous torment.

## SECTION 8

58. (نّ and then they were slain ${ }^{427}$ or they died ${ }^{428}$ ——surely Allah will provide them with a goodly provision; ${ }^{420}$ and surely Allah! He is the Best Provider.
59. (the more firmly).
60. i.e., what the prophet has.
61. (the more soundly).
62. (the more devotedly),
63. $i$. e., respecting what the prophet has read.
64. (which in itself, as distinct from the attendant horrors, is the most terrifying event).
65. Cf. the NT:-'The day of the Lord will come as a thief in the night.'
(2 Pe. 3: 10).
66. i. e., all the horrors of the Judgment Day; 'barren' because devoid of all grace and blessings for the rebels. (Th), or, 'because it is a day having no day after it.' (LL).
67. (apparent even to the worst scoffers).
68. See verse 40 above.
69. (by the infidels).
70. (by natural death).
71. (in Paradise; so they are not to be losers in either case).

72. (لي . . . with which they will be well-pleased, and Allah is Knowing, ${ }^{430}$ Forbearing. ${ }^{431}$
73. (, +ià . . لllj) That is so. And whoever ${ }^{432}$ chastises ${ }^{433}$ the like of what he was injured ${ }^{434}$ and then he has again been oppressed, surely Allah will succour him: ${ }^{436}$ verily Allah is Pardoning, Forgiving. ${ }^{436}$
74. ( . . . . ellj) That ${ }^{437}$ is to be because Allah plunges night into day and plunges day into night, ${ }^{488}$ and because He is Hearing, Beholding, ${ }^{438}$
75. ( they call upon besides Him-oit is the false. ${ }^{441}$ Verily Allah! He is the High. the Great. ${ }^{442}$
76. ( $\mu>2$. . . ل1) Dost thou not see ${ }^{d 3}$ that Allah sends down water from the sky, and the earth becomes green, ${ }^{444}$ Verily Allah is Subtle, ${ }^{465}$ Aware.
77. ( $+-1, \ldots$ ) His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient, ${ }^{446}$ the Praiseworthy. ${ }^{441}$
78. (and therefore in His universal Plan sometimes allows the believers to be defeated and slain).

431, (and so He does not always inflict immediate punishment on the rebels).
432. (of the oppressed, persecuted Muslims).
433. (an infidels).
434. (in the first instance, and thus retaliates in an equitable way). itc as denoting consequence and retaliation or retribution, signifies 'he punished him'; and the phrase means, 'whoso punisheth with the like of that which he hath been afflicted.' (LL)
435. (morally and spiritually in this world, and in a tangible, material way in the Next).
436. (so He shall pardon and forgive even when a Muslim happens sometimes to be a little over-exacting in retaliation).
437. i. e., this vanquishment of the pagans at the hands of the believers.
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## SECTION 9

65. (p $\sim 2,\left.\ldots\right|^{11}$ ) Dost thou not see that Allah has subjected to you ${ }^{4}$ s whatsoever is on the earth ${ }^{446}$ and the ships running in the sea by His command? ${ }^{430}$ And He witholds the heaven that it fall not on the earth ${ }^{451}$ save by His leave, Verily Allah is unto mankind, Clement. ${ }^{652}$ Merciful.
66. ( $)$ ( . . He it is who gave you life ${ }^{463}$ and will thereafter cause you to die,,$^{465}$ and will thereafter give you life ${ }^{485}$ again, verily man is ingrate. ${ }^{456}$
67. (ai. . . , KJ) For every community We have ordained a ritual ${ }^{\text {ST }}$ which they observe. Let them ${ }^{655}$ not therefore contend with thee in the affair; ${ }^{459}$ and call them thou to thy Lord: ${ }^{460}$ verily thou art on true guidance.
 knows best what you do. ${ }^{482}$
68. (الشّ ) Allah will judge between you ${ }^{463}$ on the Day of Judge. mont concerning that wherein you have been differing. ${ }^{464}$
69. ( . . . . ل11) Dost thou not know ${ }^{665}$ that Allah knows whatsoever is in the heaven and the earth? ${ }^{360}$ Verily that ${ }^{667}$ is in the Book, ${ }^{688}$ and verily that ${ }^{450}$ is for Allah easy.
70. i. e., for your service,
71. (O mankind!). So that man, as the vicegerent of God is the master of all creation, and it is extremely undignified of him that he should bow to any other creature.
72. (and there is no such thing as a Water-god or a Sea-god). For the notions of water-deities and sea-gods among islanders and coast-dwellers see PC. II, p. 275.
73. (and there is no special heaven-god functioning as the 'sky-holder' as imagined by several polytheistic peoples). may also mean 'clouds' or 'rain'. (LL)
74. i. e., boundless in His loving kindness to man. it, according to one opinion, denotes a more special and more tender affection than irs? (LL)

| XXII. Surat-uI-Hajj | 181 |
| :--- | :--- | :--- |

453. --He, the Greator.
454. --He, the Annihilator.
455. --He, the Restorer.
456. (so that instead of keeping to the doctrine of Unity, he so often relap-
ses into the dogmas of trinity, duality and plurality).
457. i. e., a certain way of sacrificing and slaughtering animals.
458. i. e., the pagan wranglers.
459. (of sacrifices, O Prophet !).
460. i. e., continue preaching them the true religion.
461. (O Prophet! as the final answer).
462. (and He is sufficient to deal with you).
463. (in a practical, demonstrable way).
464. (with the Prophet, and amongst yourselves).
465. (O reader!).
466. (and His knowledge is perfect, profound and all-pervading).
467. i. e,, whatever the infidels say or do.
468. i. e, recorded and preserved in the Book of records.
469. i. e., the judgment preferred to in verse 69 .

470. (. . . . نصيبر) They worship beside Allah, that for which He has sent down no authority and that of which they have no knowlege, ${ }^{470}$ and for the ungodly there shall not be any helper. ${ }^{471}$
471. ( . . . المse) And when Our manifest verses are rehearsed unto them, thou ${ }^{472}$ findest repugnance on the faces of those who disbelieve; they seem to spring upon ${ }^{833}$ them who rehearse Our verses to them. Say thou $:^{474}$ shall I declare to you something more grievous ${ }^{475}$ than that--the Fire? Allah has indeed promised to those who disbelieve--an evil destination!

SECTION 10
73. (! ! ( ) . . 0 mankind ! a similitude is propounded; listen to it. Verily those whom you call upon beside Allah ${ }^{976}$ can by no means create a single fly, ${ }^{477}$ even though all of them assembled for that; ${ }^{478}$ and if a fly were to snatch away aught from them, they cannot retrain it. Feeble indeed are the seeker and the sought!
74. (5. . . . . L) They ${ }^{470}$ have not estimated Allah His rightful estimate; ${ }^{680}$ verily Allah is Strong, Mighty.

470, i.e., they have no support whatever, either scriptural or rational, for the crudities of polytheism.
471. (either in deed or in word, in the Hereafter).
472. (O reader !).
473. با بhe is 'he sprang, or rushed, upon him; made an assault, or attack, upon him; or, laid violent hands upon him.' (LL)
474. (O Prophet!).
475. - far more distasteful and positively inevitable-
476. i, e., idols and images.
477. -even a thing so insignificant. The word is, in Arabic, indicative of feebleness and contempt.
478. (and all of them were jointly and collectively to make an effort).
479. i.e., the trinitarians, the dualists and the pluralists in general.
480. (by their associating others with Him, and are far from recognizing and realising His Oneness, and His strength and might).

75. (il) Allah chooses messengers ${ }^{481}$ from the angels ${ }^{682}$ and the mankind; ${ }^{483}$ Verily Allah is Hearing, Beholding. ${ }^{484}$
76. (الالب) ... He knows what is before them and what is behind them, ${ }^{188}$ and to Allah are returned all affairs.
 yourselves and worship your Lord, and do good; haply you may thrive. ${ }^{486}$
78. (ال . . . Lashas) And strive hard for Allah ${ }^{487}$ as is due unto Him hard striving. He has distinguished you, ${ }^{488}$ and has not laid upon you any narrowness in religion: ${ }^{489}$ the faith of your father Ibrähim. ${ }^{490} \quad \mathrm{He}^{691}$ has named you Muslim before, and in this, ${ }^{422}$ that the messenger may be witness against you ${ }^{493}$ and that you ${ }^{693}$ may be witnesses against mankind. ${ }^{398}$ So establish the prayer and pay the poor-rate, and hold fast by prayer to Allah ${ }^{996}$ He is your Patron-an Excellent Patron and an Excellent Helper!
481. (as His chosen apostles).
482. (who, let it be noted for the hundredth time, are not objects of worship but more created beings).
483. i. et, prophets, as intermediaries between Him and the mankind.
484. (so He is well Aware of the capacities and capabilities of His messengers).
485. i. e., the future and the past of all mankind.
486. (both in this world and the Next).
487. i. e., for His cause.
488. (from all other communities, O Muslims!).
489. (so that your religion is eternal and universal, and not circumscribed like other religions by racial or geographical limitations). 'Whereas all other religions failed in becoming cultures and became cults instead, Islam succeeded, because it did not content itself with defining the relations between man and the unseen but boldly stepped into the sphere of practical life and its everyday prob-lems,-of bread and sexual relations, of politics and trade and finance-and thus
Part XVII

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## Sürat-ul-Mominūn

## The Believers. XXIII

(Makkan, 6 Sections and 118 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( المؤون) . . . Blissful are the believers ${ }^{1}$ -


 purification; ${ }^{5}$

2. (ن, . . Yا) save in regard to their wives ${ }^{7}$ and those whom their right hands own ${ }^{8}$ - -so they are not blameworthy ${ }^{6}$ - -
3. (ن. . . . j ) and those who seek beyond that, then it is they who are the transgressors; ${ }^{10}$
4. ( $)$ ) and those who are keepers of their trusts and covenant; ${ }^{11}$

5. This emphasizes the importance of right belief which alone is the spring of right conduct. For $2 l$ see P. I. n. 43.
6. (and meek) ie., they pray with fervour and with a contrite heart. Says an English observer:- There is plenty of real fervour in the prayers of the Mosque, and they are joined in by the worshippers with an earnest attention which
shames the listless sleepy bearing of most congregations in England.' (LSK. Intro. pp. LXXXIII-LXXXIV).
7. (in word and in deed). is something which is umprofitable in this world and the Next, and is therefore uisworthy of a Muslim.
8. Or 'with a view to'. $J$ is here indicative of aim and cause.
9. (of good works; of religious service). isj is here to be taken in its primary sense of purification, and means 'purification of their souls'.
10. i. e., who keep themselves away from every kind of sex abuse.
11. i.e., free women joined to them by regular marriage bond.
$8^{\text {. ( (as slave-gitls) i.e., women laken as captives in war and raised to the }}$ status of twives. In the Bible, slavery as an institution is not only recognised but definite laws and ordinances are provided for the purchase, sale and transfer of slaves both male and female. 'Wherever possible,' remarks an English sociologist, 'the man should, of course, have a concubine of some sort.' (Iudovici, Woman, p. 172).
12. Regular exercise of sexual functions on the part of men, like all other natural functions, within lawful bounds and in relation to women whose rights and dues they duly observe, is in Islam absolutely above reproach; and wanton abstinence is viewed not as a sign of spirituality but as an aberration. In fact it is the primary purpose of marriage, biologically viewed. Compare and contrast with this the attitude of Christianity which holds that sexual intercourse, even in wedlock, is something of a handicap in the scheme of falvation, and implies that even the permitted sex behaviour is not altogether approved. See Mt. 22: 30, 1 Co. 7 : 32-34. 'Christianity,' writes an English student of sociology, 'being an advocate of eternal life, very logically preaches that sex is to be deplored, to be avoided, and, if possible, negatived. And the Puritan, who may be regarded as the extreme Christian, is notorious for his implacable loathing of sex.' (Ludovici, op. cit., p. 5).
13. Thus every other form of gratifying sexual passions is criminal, and the law of Islam categorically interdicts all forms of extramarital sexual relations, whether of normal or abnormal variety, that have been so rampant both in ancient and modern nations, often even under the cloak of respectability and approval, $C f$. Paul who hints at both male and female excesses :- 'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. . . . For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward another; . . .' (Ro. 1:24-27) 'In ancient Rome and Greece homosexualism was rampant . . . . Sodomy, pederasty, and tribadism were all practised extensively and openly. Similarly in ancient Egypt, Persia, India and China . ... The rise of civilisation saw a great extension in the practice and development of sexual vice; and likewise the appearance of new forms . . . and old vices elaborated
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10. (أرك大 ) . . . . الؤدزن) these they are indeed the inheritors;

12. (
13. (
14. (الin . . . \&) Thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh ; thereafter We brought him forth as another creatare. ${ }^{14}$ Best be then Allah, the Best of Creators. ${ }^{15}$
15. (iss .at . . . f) Then thereafter you are sure to die. ${ }^{16}$
16. ( raised up. ${ }^{17}$
17. (9) And assuredly We created above you seven paths; . . . ${ }^{18}$ and of the creation We have not been neglectful. ${ }^{10}$
18. (ر) . . . . measure, and We command it to settle in the earth; ${ }^{21}$ and verily We are Able to take it away. ${ }^{22}$
19. (i, 5 Lt . . . . then) Then for you We ${ }^{{ }^{3}}$ brought forth with it the gardens of palm and vines; for you therein are many fruits, and thereof you eat; ${ }^{24}$
13. i. e., sperm which rests for a time in security in the mother's p mb.
14. (by breathing into him a human soul and thereby majng him a being superior to all other animals). This marks the turning-poit in human evolution transforming the animal creatures into a human infant. Man, although resembling the chimpanzee or gorilla, is nevertheless distinguish $A$ from the manlike ape and other animals by something which is "purely hum A." Man is a totally unique animal.' (Nemelov, op, cit., pp. 24-25). See also the works of the biologists like Alfred Wallace and of the physicists like Oliver Lodge. This evolutionary creation of man speaks volumes of the marvellous workman of God. In the words of an English writer, 'doubtless, he could instantaneous'" make a mighty oak; but it is no less wonderful that He should make it gradual, causing it to grow out of the little
acorn, of which one can carry a dozen in the hand, yet every one of which contains within it a germ endowed with power to carry on a succession of mighty oaks through ages to come!
15. God's absolute wisdom is visible in His gradual, well-graded and progressive creation of man, culminating in his perfect humanity, the goal and the crown of all creation. Cf. Shakespeare:-'What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving how express and admirable ! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!' ('Hamlet', Act II. Sc. II).
16. (O mankind!).
17. (and restored to life for final Judgment).
18. (for the angels and the celestial bodies). Or 'stages.' The reference in any case is to the seven heavens.
19. (but have provided the needs and requirements of Our creatures in an excellent manner).
20. --not any 'rain-god' $\qquad$
21. (a portion of it being soaked in the soil and some of it remaining on the surface).
22. (and thus depriving you of its benefits).
23. -nnot any 'corn-god'-
24. The reference is both to the fresh and dried forms of fruit. For datepalm and grape-vines. See P. III. nn. 105-A, 105-B.

20. ( 0 ) . . . 5 ) and also a tree that springs forth from the mount of Sinai, ${ }^{25}$ that grows oil and is a sauce for the eaters. ${ }^{36}$
21. ( $)$ ) . . . $0, y^{3}$ ) And verily in the cattle there is a lesson for you. ${ }^{27}$ We give you to drink of what is in their bellies, and for you in them are many advantages, ${ }^{28}$ and of them you eat.
22. (ن, ehe . . Kleg) And you are borne on them and on the ship. ${ }^{29}$ SECTION 2
 0 my people! worship Allah: for you there is no God but He; will you then not be God-fearing? ${ }^{30}$
24. (الاولين) . . . Jij) Then the chiefs of them who disbelieved among his people said ${ }^{31}$ : this is no other than a human being like you: ${ }^{32}$ he seeks to make himself superior to you: ${ }^{33}$ and if God had willed ${ }^{36}$ He would have sent down angels; we have not heard of this among our ancient fathers. ${ }^{35}$
25. (ipr . . . il) He is only a man in whom is madness, ${ }^{86}$ so wait for him a season. ${ }^{37}$
26. (50) Nüh said: Lord 1 vindicate me, . . J8 for they are denying me. ${ }^{39}$
25. i. e., the olive tree, which is a native of Palestine, 'It is as characteristic of Palestine as the date-palm is of Egypt.' (EBi. c. 3495).
26. 'The uses of its oil, for lighting, as an ingredient in food, and as a salve or ointment, are too familiar to need illustration.' (EBi, c. 3495) 'The oil of the olive was one of the most important products of the Holy Land ; . . the ofl is used in cookery, and is spread on bread, or burnt in lamps for lighting, or used externally for anointing,' (DB. II. p. 31) Olive berries . . . are used for food in two stages: (1) When green they are pickled in brine. . . They are eaten with bread, and especially during the fasts, constitute a notable portion of the diet of the people. (2) When quite ripe they are sometimes packed down in salt, or immersed in brine,
and at other times prepared in the ir own oil. . ... The onl is used extensively as food, and large quantifies of soap of most excellent quality are made by boiling it with crude soda . . . 'It is the first tree, of those now knowr, mentioned in: the Bible. Its wealth of nourishment made it a natural candidate for the position of King of trees.' (D. B. III. p. 616) 'The untipe fruit of the olive is largely used in modern as in ancient times as dessert, to enhance the flavour of wime, and to renew the sensitiveness of the palate for other viands,' (EBr. XVI, p. 774) The olive is little known in this country, for our climate does not suit it. Its native lands are Syria and Palestine, where it has made beautiful contribution towards the needs of humanity. . . . . In Old Testament times olive oil served a great number of purgoses. It was used in place of butter for cooking : it was used in lamps for lighting and heating; it was used for rubbing over the body; it was used in the Temple Ritual for anointing and other purposes ; indeed it was even poured on the carcases of the beasts and animals sacrificed for burnt offerings. . . . Olive wood has a beautiful grain and takes a fine polish; when burned it gives out a great heat.' (Marston, The Bible Comes Alive, pp. 141, 142) For Biblical references see Dt. 8:8, Judg. 9:8.
27. See P. XIV, n, 125 fI
28. (other, from their skin, hair, horns etc.).
29. (and carried away from place to place)
30. (and face the consequences of your infidclity). For Noah see P. VIII. n. 509 .
31. (to the common folk).
32. (and neither a 'hero' nor an angel, nor a godling).
33. (in rank and station, by asserting himself to be God's mouthpiece).
34. (really someone to guide and instruct us).
35. The pagan's contention is: this man Noah is not only actuated by the motives of personal aggrandisement but the very doctrines he inculcates - - those of the denial of associate-gods and of Divine messengership by human being-are in themselves incredible and urheard of.
36. (caused by demoniacal possession).
37. (till he recovers his reason or dies).
38. (by Thy judgment).
39. (and I am now weary of my futile preaching to them).

 under Our eyes and under Our Revelation; ${ }^{41}$ then when Our command comes and oven boils over, ${ }^{42}$ make way therein ${ }^{43}$ of every pair $r^{44}$ two ${ }^{45}$ and thy household save him thereof against whom the word ${ }^{16}$ has already gone forth, and do not petition Me regarding those who have done wrong; ${ }^{47}$ they are certain to be drowned.
28. الألئ) . . . 136) And when thou art settled in the ark, thou and those with thee, say thou: praise to Allah who has delivered us from the wrongdoing people.
29. (5) And say thou: . . . ${ }^{48}$ Lord! cause me to land at a landing blest; and Thou art the Best of those who bring to land.
30. (ental . . . it) Verily in that ${ }^{49}$ are signs; ${ }^{50}$ verily We have ever been testing. ${ }^{51}$
31. ( $\dot{2}, \hat{y}^{T}, \ldots, \xi^{\text {a }}$ ) Then after them We produced another generation. ${ }^{51-A}$
 themselves, saying! worship Allah; for you there is no god but He; will you not fear Him?

## SECTION 3

33. (ن) . . . Jity) The chiefs of them who disbelieved among the people ${ }^{52}$ and denied the meeting of the Hereafter and whom We had luxuriated in the life of the world, ${ }^{\text {bs }}$ said: this is no other than a human being like you, he eats of what you eat and he drinks of what you drink, ${ }^{34}$
34. $\mathcal{L}$ is sometimes. as here, explicative, synonymous with 'saying.'
35. i. e., under Our direct supervision and protection.
36. (consequent on the bursting of subterranean waters). See P. XII.
n. 115.
37. i. e., in the ark.

44 (of animals serviceable to them).
XXIII. Surat-ut-Mominün 193
45. i. e., one male and one fumale. See P. XII. n. HB.
46. (of destruction, in consequence of his rebellious stiffneckedness).
47. i. c., do not plead with me that the ungodly may yet be saved.
48. (when at the subsidence of the flood thou art about to disembark).
49. i. e., in the whole of this great historical event.
50. (of Our vindication of truth and justice).
51. (mankind by such means). On 'affliction.'
51.A. The allusion may well be to the peoples of 'Aād and Thamūd.
'After them' means after the people of Nüh.
52. (i.e., the common folk).
53. This implits that affluence in this world can, and does, keep company
with impiety and infidelity.
54. (and not as a super-physical being above human wants). The words
embody the common besetting sin of the polytheistic humanity. How can a mere
man, such people have invariably argued, assume the role of a Divine teacher?

34. (i, . . (il)) And were you to obey a human being like you, you are forthwith to be losers. ${ }^{55}$
35. (3, 子 . . . \{aw $\}^{3}$ ) Does he make promise to you that when you have died and have become dust and bones, you are to be brought forth?
36. (ن, ity . . . He, Away! away with what you are promised:
37. (is. . . . il) Nought there is but our life of the world: we die and we live, and we are not going to be raised up. ${ }^{57}$
 and in him we are not going to believe.
39. (ن5. . J5) The messenger ${ }^{58}$ said: Lordl vindicate me, ${ }^{\text {bs }}$ for they are denying me.

41. (culd! . . (er 5. ibs) Then, a shout laid hold of them in truthr ${ }^{62}$ and We made them a refuse; ${ }^{63}$ so away with the ungodly people!
42. ( $4, f^{*}$. . t) Then after them, We brought forth another generation.
43. ( . . . . . No community can anticipate their term; ${ }^{48}$ nor can they lay behind.
44. ( $0, ~$, . . . . ) Then aiter them We sent Our messengers successively. ${ }^{08}$ But no sooner did there came to a community their messenger than they belied him. So We made them follow one another, ${ }^{18}$ and We made them ${ }^{67}$ bywords. ${ }^{68}$ So away with a people who do not believe.
55. i. e., you will be following a very foolish course indeed if you were to obey a mere mortal.
56. - a doctrine so strange- -
57. Epicureans of their day, as they were, they denied life after death, and revalled in the cry: 'Iet us eat and drink and merry, for to-morrow we die.'
58. i. c., the apostle referred to in verse 32.
59. (by Thy judgment).
60. (when they are visited by the chastisement). io is sometimes, as here, synonymous with
61. (for their obstinacy).
62. i. 6., as promised.
63. (after their destruction). . Lit is rubbish carried away by a torrent.
64. (which is fixed and determined in the knowledge of God).
65. (to different peoples, at intervals).
66. (to perdition).
67. --mighty and powerful as they were-
68. i.e., only to point a moral to the succeeding generations.

45. (i, ....i) Thereafter We sent Müsă and his brother Harūn with Our signs and a manifest authority;
46. (c)dle . . . لl) to Fir'awn and his chiefs, but they waxed proud and they were a people self-exalting.
 beings like us, while their community is a subject to us? ${ }^{70}$
48. ( $\int_{1} J_{4} 1 \ldots\left(A_{4} L_{6}\right)$ Then they belied the twain: and so they became of the destroyed.
49. (us $x^{2}+\ldots+a b$ ) And of a surety We gave Musa the Book ${ }^{91}$ that perchance they ${ }^{72}$ may be guided.
50. (ive . . . Hesj) And We made the son of Maryam and his mother a sign, ${ }^{73}$ and We sheltered them on a height: ${ }^{74}$ a quiet abode and running water. ${ }^{75}$

## SECTION 4

 work righteous deeds; ${ }^{\text {T8 }}$ I am the Knower of what you do.
 and I am your Lord; so fear Me.
53. (u, , . . $1, \mathrm{a}_{\mathrm{B}}^{\mathrm{B}} \mathrm{i}$ ) Then they ${ }^{80}$ cut their affair ${ }^{81}$ among them in regard to the Scripture, ${ }^{8 x}$ each sect rejoicing ${ }^{83}$ in what is with it,
54. (ier... , , ii ) So leave thou ${ }^{84}$ them ${ }^{85}$ in their bewilderment ${ }^{86}$ for a season. ${ }^{87}$
55. (in . . . $\mathrm{u}_{4}$ ) Do they imagine ${ }^{88}$ that in the wealth and children with which We enlarge them.
69. (in pride and arrogance).
70. i. e., how can we acknowledge their spiritual greatness when they belong to a subject nation of which we are the rulers?
71. (after the destruction of the Egyptians).
72. i. e., the children of Israel.
73. (of Our Omnipotence),
74. (in Egypt, to avoid their being detected by Herod, the oppressive and despotic tetrarch of Palestine). $C f$, the NT:-'The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt : and was there until the death of Herod.' (Mt, 2: 13-14) Also GB, p. 13. 'Egypt was the only place of refuge easily reached from Bethlehem, It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine. . . . . Herod died probably $4 \mathrm{~B}, \mathrm{C}$., possibly 3 B.C., so that the sojourn in Egypt was about perhaps only a few months.' (Dummelow, op. cit., p. 628) The journey was undertaken, according to the ancient Ethiopian sources, in the month of May. See (Budge, Legends of Our Lady Mary, p. 68.)
75. i.e, the elevated land well-fertilised with the Nile. 'The Delta or Lower Egypt possesses an extremely fertile soil.' (JE. V. p. 55) The fruitful nature of the Egyptian soil is almost proverbial. Breasted after speaking of the genial, famous, and 'even replenished' Egyptian soil and its 'marvellous productivity' and 'opulent fertility,' proceeds:-'In climate Egypt is a veritable paradise,' (op. cit., p. 9).
76. Thus were addressed the apostles of old in general.
77. (you and your peoples). God's apostleship is not at all identical with asceticism. The passage may well imply the condemnation of the abstemious practices of the Christian monks.
78. (which is the only approved way of showing gratitude for God's gifts).
79. (proposed by all the prophets and apostles without any fundamental difference), i. e., the universal religion. 动 here is in the sense of religion.
80. i. e., the erring people.
31. (of religion).
82. Of 'into sects'. $I_{f, j}$ is synonymous both with $\left[-5\right.$ and $W_{b}$
83. (in utter disregard of all evidences of the Truth).
84. (O Prophet!).
85. i. e., the Makkan pagans who are still persisting in their infidelity and unreason.
86. Or 'overwhelming ignorance!' ; literally means 'water that rises above the stature of a man.' Here it may mean 'the submerging gulf, or flow, of their ignorance' or 'error and obstinacy and perplexity.' (LLL)
87. i. e., till the hour of their death.
88. (in their fool ishness).

56. (ئـارع ( . . We are hastening them on to good things? ${ }^{80}$ Aye! they perceive not.s0
57. الن الدن . . . . . Lord; ${ }^{\text {PI }}$

59. (2) , . . . . . 1 ) and those who do not join anyone with their Lord;
60. ( ) ( ) الذ their hearts are anxious that to their Lord they are to be returned ${ }^{25}$--
 most therein.
62. (بطلمن) . . . Vs) We do not tax any soul except according to is capacity ${ }^{23}$ and with Us is a Book ${ }^{94}$ speaking with truth, ${ }^{24}$ and wronged they will be not. ${ }^{98}$
63. (ن) Aye! their . . . ${ }^{97}$ ) hearts are in bewilderment ${ }^{98}$ in respect of this, 29 and they have, besides that. ${ }^{100}$ works ${ }^{101}$ of which they are the workers-
 them with the chastisement, ${ }^{102}$ and lo! they are imploring!
 succoured against Us.
66. (i) Surely My signs have been rehearsed to you, ${ }^{106}$ and you were wont to draw back upon your heels;
 reviling. ${ }^{106}$
89. i. e., are those pagans so foolish as to imagine that We are conferring on them real happiness by Our granting them wealth and children?
90. (the course of their destruction).
91. See P. XVII. n. 258.
92. Filled with self-depreciation a good and devout Musiim is never boastful or presumptuous, and is always sceptical of his good deeds-whether or not they shall be found worthy of acceptance on the Judgment-day. Hopeful always of God's mercy, he is never cocksure of his own virtues.
93. (so that all Our commandments are easy to comply with).
94. (registering and recording all human actions).
95. (so that every one is sure to receive his meed).
96. (the wicked receiving never more than their due, and the virtuous receiving never less than their due).
97. i. e., the infidels.
98. Or 'overwhelming heedlessness', See n. 86 above.
99. i. c., in respect of this religion of Islam.
100. i. e., over and above their rejection of faith.
101. (to their lasting discredit).
102. (in the Hereafter).
103. (which is the day of requital and adjustment, not of actions).
104. (by the Prophet, O guilty ones!).
105. i. e., talking of the Qur'an in'their nightly assemblies in a disrespectful, mocking, scoffing manner. Reciting idle stories by night was a favourite pastime of the Arab pagans.
106. (the holy Prophet and the Holy Qur'ān). This gives an inkling into the mental attitude of the Arab pagans, who simply refused to give attention to-the Qur'ān.

68. (الم (الما, . Did they never ponder over the Word? ${ }^{107}$ Of did there come to them what had not come to their fore-fathers? ${ }^{108}$
69. ( 0 . . . ( i ) Or, is it that they did not recognize their Divine messengers, so they became his deniers? ${ }^{109}$
70. (1) Or, do they say: in him is madness? ${ }^{110}$ Aye! he brought them the truth, yet most of them are averse to the truth. ${ }^{111}$
71. ( $)$ ( $0, \operatorname{cog}^{2}$. . . And were the truth to follow their desires ${ }^{112}$ there would have been corrupted the heavens and the earth and whatsoever is therein. ${ }^{113}$ Aye! We have come to them with their admonition; ${ }^{114}$ so it is from their admonition that they turn away. ${ }^{115}$
72. (الردّبّن) . . . Or, is it that thou askest of them any maintenance? ${ }^{116}$ Better is the maintenance of thy Lord, and He is the Best of Providers. ${ }^{117}$
73. (رانك) Verily thou! thou callest them to a path straight. ${ }^{110}$
74. (ن) . . . . ) And verily those who do not believe in the Hereafter are deviating from the path.
75. ( . . . . . . . And though We may have mercy on them and may remove whatsoever is of hurt with them, surely they would persist in their exorbitance, wandering perplexed. ${ }^{116}$
76. ( . . . . C ) And assuredly We seized them with chastisement, but they did not humble themselves to their Lord, nor did they entreat ${ }^{100}$ -
107. i. e., is it that their inattention is the real cause of their rejection of the Qur'ān?
108. i. e., is it because they are totally unfamiliar with the idea of Revelation?
109. i.e., is it because they are not acquainted with the sincerity and integrity of their Prophet?
110. i.e., is it because they doubt the Prophet's sanity? Note a reverberation of the old pagan priggishness in the dictum of a modern Christian: The
XXIII. SUrat-uI-Mominün 201
fundamental thing in him was that he was a pathological case.' (MacDonald, Aspects of Islam, p. 63). 111. (and that is the only real reason of their rejection of Islam).
112. (and were the universe to be governed in accordance with the whims
113. i. e., confusion and corruption, ruin and destruction would have spread
114. i. e., We have brought them the admonitions leading to their own good
ppiness.
115. (in their blindness to their own interests).
117. (and thou art well aware of it, so to suppose thee seeking worldly
ds from mankind is to assume an impossibility).
118. A fact apparent even to thelProphet's modern critics. 'Mohammad's bearing towards his followers, no less than towards His opponents, exhibits the assurance of being the vicegerent of God and the exponent of His will.' (Muir,
op. cit., p. 126).
 occurred in the 8th year of the Prophet's ministry.

77. ( 4. severe torment, ${ }^{121}$ and lo! they at that are despairing.

## SECTION 5

78. (ن) . . . . $2, y$ ) And He it is Who brought forth for you hearing and sight and hearts;' ${ }^{222}$ little thanks you return!
79. ( $ن$ ن . . . . 2 ) And He it is Who spread you on the earth and to Him you will be gathered. ${ }^{123}$
80. (i) . . .,, ) And He it is Who gives life and causes to die; and His is the alternation of night and day; will you not then reflect? ${ }^{124}$
81. ( j ) Aye! they say the like of what the ancients said.
82. (5) They say: when we are dead and have become dust and bones, shall we be raised up indeed?
83. (ل大د ) Certainly this we have been promised, we and our fathers, before; but naught is this but the fables of the ancients.
84. ( 0 , H . . . J) Say thou: ${ }^{285}$ whose is the earth and whosoever is therein, if you know? ${ }^{128}$
85. (سيف, (u) They will surely say! Allah's. Say thou: will you not then heed ${ }^{127}$
86. ( ${ }^{\text {( }}$. . . j) Say thou: who is Lord of the seven heavens and Lord of the Mighty Throne? ${ }^{128}$
 not then be God-fearing? ${ }^{120}$.
87. i. e., a calamity beyond their imagination, either in this world or the Hereafter.
88. (that you may perceive Our judgments and enjoy Our gifts and may
seriously consider them).
89. i, e., to Him in due course.
90. (that all these phenomena are so many arguments leading to a conviction of His unity and omnipotence and to the truth of resurrection).
91. (O Prophet!).
92. i.e., is there any earth-god beside Him?
93. (and learn to worship God alone).
94. i. e., is there any heaven-god beside Him?
95. (Him alone, and renounce all polytheistic beliefs).






96. Say thou: in whose hand is the sovereignty of everything and who protects all, but against whom there is no protector, if you know ${ }^{\text {?180 }}$
97. (مير لون . . . تسرون) (ن) They will certainly say: Allah's. Say thou : how then are you turned away? ${ }^{132}$
98. (ط) Aye! We have brought them the truth, and verily they are the liars.
99. (ن. . . . . . Allah has not taken to Himself any son,,$^{132}$ and there is no god alongwith Him; else each god would have gone off with what he had created ${ }^{133}$ and one of them would have exalted himself above others. ${ }^{134}$ Hallowed be Allah above what they describe. ${ }^{235}$
100. (6) Knower of the unseen and the seen, Exalted is He above what they associate.

## SECTION 6

93. (i) وex . . . Ji) Say thou: Lord! if Thou wilt show me ${ }^{138}$ that with which they are threatened;
94. (زب . . . Lord! then place me not among the wrong-doing people.
95. ( تلتد, . . . (1)) And surely We are Able to show them ${ }^{137}$ that with which We threat them.
96. (ادنع ) . . . بین, ) Repel thou the evil ${ }^{338}$ with what is the best; ${ }^{139}$ We are the Best Knower of what they utter.
97. (9) And say thou: Lord I I seek refuge with Thee from the whisperings of the devils; ${ }^{140}$
 attend me. ${ }^{141}$
98. ( $0, \mathrm{u}_{2}$. . . them ${ }^{145}$ and he says: Lordl send me back; ${ }^{144}$
99. i. e. is there any associate-god beside Him?
100. (from the path). $s$ is not only 'bewitched' but also 'be turned away

101. (or daughter, as the Arab pagans supposed).
102. (and would have set up a distinct creation and kingdom of his own).
103. Consult and read for the mutual strife of various gods, the mythologies of all polytheistic nations.
104. (to Him so unworthily).
105. (in my life-time).
106. (here and now).
107. (in the meantime; till Our judgment arrives).
108. i. e., with forgiveness and clemency.
109. (whose incitement may lead me to something impolitic though of course not sinful).
110. i. e., 'hovering around me' (LL). Notice that the Prophet, far from being influenced by the devils, shuns even their proximity.
111. i. e. the infidels" gainsaying of God's truth.
112. (and he is face to face with the stern, inexorable realities of the Hereafter).
113. (to life). The plural form of the verb is a plural of respect. (Th).

 no means. It is but a word he utters, ${ }^{165}$ and in front of them is a barrier ${ }^{146}$ until the Day when they shall be raised.
114. ( kinship among them that Day, ${ }^{147}$ nor will they be able to ask of each other.
115. (ن) Then he whose scales will be heavy ${ }^{168}$-thesel they are the blissful ones.
116. (4) And he whose scales will be light-- these are they who have hurt themselves; in Hell they shall abide.
117. (نالi ) Their faces the Fire shall scorch, and therein they shall be grinning. ${ }^{140}$
118. (1) Have not My Revelations been rehearsed to you, and them you have been belying?
119. (6الوا . . . . They will say: ${ }^{160}$ our Lord! our wretchedness overcame us and We have been an erring people.
120. ( ) ( نا . . H ) 0 our Lord! take us forth from it; ; $^{181}$ then if we revert ${ }^{162}$ we shall be wrong-doers indeed. ${ }^{188}$
 Me.
121. (unworthy of any serious notice).
122. Literally 'a thing that intervenes between any two things.' $\dot{\chi j}$., in the Quranic sense, is 'the interval between the present life and that which is to come, from the period of death to the resurrection, upon which he who dies enters.' (LL) It involves 'a state of consciousness characterised by a change in the ego's attitude towards time and space, . . . a a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects.' (Iqbal,

Reconstruction of Religious Thoughts in Islam, pp. 166-167).
147. i. e., all human relationships would become inoperative and be dissolved.
148. (with good works) i. 6., whose good works, when weighed, will be found to preponderate.
149. (and writhing with pain and agony).
150. (in the way of a belated confession).
151. (and send us to the world once more).
152. (to the life of guilt and sin).
153. (and deserving of every punishment).
154. i. e, into the Hell with ignominy.

109. ( our Lord I we have believed, so forgive us and have mercy upon us, and Thou art the Best of the merciful ones.
110. (ن) . . ( ) ( caused you to forget remembrance of Me , and at them you were wont to laugh.
111. (i) (i) Verily I have recompensed them to-day, for they bore patiently; ${ }^{187}$ verily they are the achievers. ${ }^{188}$
112. (5) Allah will say: how long did you tarry on the earth in number of years?
113. (ey bll . . . 195) They will say: ${ }^{159}$ we tarried a day or part of a day; ${ }^{160}$ question them who keep count. ${ }^{183}$
 that you had known that in your life-time.
115. (un- . . . - -il) Do you consider that We have created you ${ }^{265}$ in vain ${ }^{184}$ and that to Us you are not to return ? ${ }^{165}$
116. (الك . . . . ل No ) So exalted be Allah, the True King! there is no god but He ! Lord of the Honoured Throne. ${ }^{166}$
 other god, of whom he has no proof, then his reckoning is only with his Lord; surely the infidels will not thrive. 167
 art the Best of the merciful ones.
155. (among your contemporaries).
156. (as being the butt of your mockery and the subject of your ridicule).
157. (the cruel insults you wantonly offered them).
158. i. e., recipients of eternal bliss.
159. (in utter confusion and dismay).
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[^11]

## Süratun-Nür

## The Light. XXIV

(Madinian, 9 Sections and 64 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (نورg) This is a chapter We have sent down and which We have ordained, ${ }^{3 F 8}$ and therein We have sent down revelations manifest, ${ }^{168}$ that haply you may be admonished. ${ }^{170}$
2. (الزانية) . . . The adulteress and the adulterer: 171 scourge each of the twain with a hundred stripes. ${ }^{172}$ And let not tenderness in the law of Allah ${ }^{172}$ take hold of you in regard to the twain. ${ }^{173-A}$ if you have come to believe in Allah and the Last Day. ${ }^{174}$ And let a band of the believers witness this chastisement. ${ }^{175}$
3. (الزالنى) . The adulterer weds not but an adulteress ${ }^{178}$ or an associatoress: ${ }^{177}$ and the adulteress ! -none weds her save an adulterer or an associator; ${ }^{178}$ and that is forbidden to the believers. ${ }^{179}$
4. The stress in the phrase is on the word 'We,' implying the special importance of the commandments mentioned in the chapter. The purport is: it is We who revealed and ordained these obligatory statutes, and therefore they are all to be complied with implicitly, and are not to be thought of lightly at all.
5. (conveying those commands).
6. (thereby, O Muslims !).
7. The Arabic word i; denotes sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife, and, as such, has no single-word equivalent in English language. It includes both adultery (i.e., illicit sexual intercourse of two persons either of
whom is married to a third person) and Cornication (i. e., illicit sexual intercourse of unmarried presons). See P. XV. n. 89. Islam condemns Zina in all its forms outright. Islamic jurisprudence, in this y espect, stands 'in splendid isolation from the laws of many nther nations.' Among the Greeks, and also in early Rome, illicit sexual intercourse was no crime at all unless a married woman was involved. Even 'in Great Britain it was reckoned a spiritual offence, that is cognizable by the spititual courts only. The common law took no further notice of it than to allow the party agrieved an action of damages.' (EBr, I+ p. 234, 11th Ed.).
8. The practice of the holy Prophet, the Sunnah, restricts this punishment to the case of unmarried offenders, The people who are married and are of free condition and are yet guilty of sexual misconduct are to be punished by stoning. Note that the law of Istam makes absolutely no distinction between a male offender and a female one. Both are equally guiltv and equally punishable. The penalty for adultery in the Bible is undoubtedly death, probably by stoning. Cf. both the OT and NT :-
'And the man that committeth adultery with another man's wife, even be that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.' (Le, $20: 10$ ) 'If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil from Israel.' (Dt. 22: 22) 'If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her, then ye shall bring them both out unto the gate of that sity, and ye shall stone them with stones that they die.' $(22: 23,24)$ 'Jesus went unto the mount of Olives . . . . They say unto him, Master this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?' (Jn. 8: 1-5) In the OT times, 'unfaithfulness on the part of the bride during the interval between betrothal and marriage was regarded as adultery, and might be punished with death. She was to be stoned, not strangled.' (DB. I. p. 326) 'The mode of execution varied with the standing of the woman : a guilty wife was to be put to death, i. e., strangled, along with her paramour, while a betrothed woman who was seduced was to stoned' (III. p. 273) 'In the law the only recognised form of capital punishment is by stoning. . . . It fell to the witnesses to cast the first stone.' (EBi. c. 2722) 'Prostitution by a betrothed virgin, . . . and the rebellious son are, according to the Pentateuchal laws, to be punished with death by stoning.' (JE. p. 554).
9. Sentiment of tenderness for such culprits is utterly misplaced; and accumulated experience of the mankind is that temperate and calculated severity on such occasions is most effective. Tenderness for criminals and misplaced clemency has been the besetting sins of the Jews in the rabbinical times. 'Capital punishment was, however of, such rare occurrence as to be practically abrogated. In fact many a judge declared openly for its abolition, and a court which had pronounced one
sentence of death in seven years was called the court of murderers.' (Polano, op.cit . p. 331).

173-A. (as has happened in the case of other religious communities). The Jews seem to be the worst offenders in this respect. By constant modification and evasion of the Mosaic law, the rabbis brought the penalty of unchastity to naught, 'The laws relating to adultery came under the influence of a milder theory of the relation of crime and putishment. . . . . Upon this mild theory followed the entire abolition of the death penalty.' (JE, I. p. 217) 'Practically it worked an acquittal in every case.' (p. 218) 'Most of the old Hebrew prophets and lawmakers themselves patronised harlots, and looked upon such escapades as the mildest of paccadillos. . . . In short, promiscuous sexual relations on the part of men, so long as they were not unduly advertised, came in for little in the way of censure. (Scott. History of Prostitution, p. 70).
174. (for punishment in this world is likely to atone for the torment in the Hereafter, and God is most unlikely to punish man twice for the same offence).
175. The execution, in order to be deterrent for others and more humiliating for the offenders, must take place in public, not in private, and they should justify and gratify their natural desire for vengeance upon such criminals.
176. i.e., a habitual adulterer is usually not inclined to wed anyone save a harlot. The phrase may also mean, 'The adulterer cohabiteth not except with the adulteress', the word $q^{k i}$ meaning both wedlock and cohabitation. $\dot{\text { امل النكا }}$ عlall (Rgh).
177. Among polytheistic communities there is a distinct class of women giving themselves up to the life of shame as a form of religious service. The verse may also allude to the base morality of wives in pagan communities in general.
178. See nn. 176 and 177 above.
179. In the pagan society of Arabia, different classes of marrried women used to lead a profligate life with the connivance, or even active approval, of their husbands, for the sake of gain. Islain condemns the life of lewdness unreservedly, and categorically forbids the believers to marry any such women unless they repent and reform and once more begin to live a life of purity.

4. (1) . . . (24.) And those who accuse clean women ${ }^{284}$ and then bring not four eye-witnesses, ${ }^{181}$ scourge then with eighty stripes ${ }^{183}$ and accept not their testimony for ever. ${ }^{1+1 / 4}$ And these! they are the transgressors--
5. ( $-2 . . .1^{11}$ ) excepting those who shail repent ${ }^{184}$ thereafter and make amends. ${ }^{\text {nas }}$ Verily Aliah is Forgiving, Mercifut.
 are not witnesses for them except themselves, the testimony of one of them shall be to aver four times by Allah that he is of the truthfu?. ${ }^{186}$
 upon him, if he be of the liars. ${ }^{167}$
8. (in swears by Allah four times that he is of the liars;
 her if he is of the truth-tellers. ${ }^{158}$
10. $f^{6}$... $y_{y}, 2$ ) And had it not been for the grace of Allah and His mercy upon you, ${ }^{100}$ and that Allah is Relenting. ${ }^{151}$ Wise, ${ }^{102}$ you had been lost.
180. (of unchastity).
181. (to substantiate the charge). Note that the number of witnesses where the honour of a believing woman is involved is double that of usual number requisite.
182. Notice the very serious view the Qur'an takes of slandering chaste women.
183. They shall, further, be deprived permanently of their civic right of giving evidence.
184. (and ask forgiveness of God). It is only the spiritual stigma that is atoned by repentance, which leaves the sentence of 80 stripes and the incompetence for giving evidence untouched.
185. (and ask forgiveness of the person or persons slandered).
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186. The husband is required in such a case to call God four times as his
witness and to solemnly swear to the fact.
187. For the fifth time the husband should invoke the curse of God upon
him if he is telling a lie. Such oath is technically known as itw.
188. (and thus exonerate her in a court of law).
189. Although acquitted in law the wife, after these extremities, must
separate from her husband, and the judge must dissolve the marriage.
190. (O believing men and women!).
191. (towards those who confess their guilt).
192. (who preseribes benevolent, wise precepts).


## SECTION 2

11. (ek.e . . . ul) Verily those who brought forward the calumny ${ }^{103}$ were a small band among you. ${ }^{104}$ Do not consider it an evil for you; ${ }^{108}$ nay, it was good for you. ${ }^{186}$ Unto every one of them shall be what he has earned of the sin, ${ }^{187}$ and he among them who took the bulk of it, for him shall be mighty torment. ${ }^{198}$
12. (y) . . . yhy, therefore, did not the faithful men and women. when you heard the slander, ${ }^{100}$ think well of their own people ${ }^{200}$ and say: $:^{201}$ this is an evident calumny? ${ }^{\mathbf{1 0 2}}$
13. ( And since they could not produce four witnesses, thosel with Allah, ${ }^{206}$ they are the very liars!
14. (fke . . y y, Had there not been Allah's grace upon you 205 and His mercy in the world ${ }^{208}$ and the Hereafter, ${ }^{207}$ surely there would have visited you a severe chastisement for that wherein you had rushed ${ }^{208}$, $\qquad$
15. ( $\mathrm{f}^{\mathrm{k} .0}$. . 31) when you were spreading it $\mathrm{i}^{209}$ with your tongues and saying with your mouths that of which you had no knowledge, you consider it light but with Allah it was great. ${ }^{210}$
16. (the . . . y,y). And why, when you heard it, did you not say: it is not for us to speak thereof, - - hallowed be Thou $1^{1211}$ — -that is a slander mighty? ${ }^{212}$
17. (against 'Ayesha, the prophet's wife. Sbl literally is 'a lie' or 'falsehood,' The verse alludes to a particular incident in Hazrat 'Ayesha's life. In the sixth year of the Hijri era, when the holy Prophet was returning from the campaign against the Banu Mustaliq she was travelling, as usual, in a litter borne on a camel, At'one of the halts, not very far from Madina, she dismounted and 'withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yamen shells, and went back to fetch it, leaving the curtains of the chair closed'. The march was in the meantime ordered. Her retinue, seeing the curtain closed, concluded that she was in the chair.

They loaded the litter on the camel and started on their journey. She herself says that her weight was next to nothing. Finding herself stranded, she could do nothing but to sit on the ground and to wait until someone should come to fetch her. And there she was found'by Sufwān ibn ul Mu'attal whose duty it was to follow the caravan. He let her mount his camel with all the respect and decorum due to his master's wife, turning! his face away so as not even to have a look at her, and himself on foot led the animal by the halter. This very ordinary and innocent episode furnished some malicious enemies of Islam--the notorious hypocrites of Madina - with an opportunity to raise a scandalous storm.
194. Altogether they were four in number, the originator of the slander being a noted hypocrite and the three others being simple-minded Muslims.
195. (O persons of deep faith!). The address is in particular to the persons wronged most and the worst sufferers by the slander.
196. (not only with regard to your reward in the Hereafter but also in respect of the: Divine vindication of your honour in the world).
197. i. e., every one will be punished according to his or her share in inventing and publishing the outrageous libel.
198. The allusion is to 'Abdullah ibn Ubai, the notorious leader of the Madina hypocrites and the originator of this wicked slander.
199. (O Muslims involved in publishing the calumny !). There were three of them, two men and one woman.
200. i. e., of their co-partners in faith and religion. their minds' as mistranslated by several translators.
201. (forthwith, and in plain words).
202. This is the ideal of purity ind thought and word Islam expects of everyone of its followers to attain.
203. i. e., the scandal-lovers.
204. i. e., in the law of God.
205. See n, 190 above.
206. (inasmuch as He gave you respite to repent and make amends).
207. (inasmuch as He accepted your contrition and forgave you).
208. (so thoughtlessly).
209. i. e., the wicked slander.
210. The defaming of a believer's character, always grievous, is doubly so when it was to cause mental anguish to the holy Prophet himself.
211. An exclamation indicative of surprise and disavowal, equivalent with saying: how extraordinary, how strange the report!
212. Muir renders the passage thus:-'Gracious God! It is a monstrous calumny!, and remarks:-'Little remark is needed regarding the character of 'Aisha . . . . Her life both before and after must lead us to believe her innocent of the charge.' (op. cit., pp. 303, 304).

17. (pk) Allah exhorts you not to repeat the like of it, if you are believers indeed. ${ }^{213}$
18. (ر) And Allah expounds to you His revelations; 224 and Allah is Knowing, ${ }^{215}$ Wise. ${ }^{216}$
19. (ان . . . . ن ان ن Verily those who desire that indecency should be propagated among the faithful ${ }^{217}$ for them shall be an afflictive chastisement in the world and the Hereafter ${ }^{218}$ Allah knows ${ }^{219}$ and you know not.
20. () And had there not been Allah's grace upon you and His mercy. ${ }^{220}$ and that Allah was Tender and Merciful, you could have perished. ${ }^{221}$

## SECTION 3

 Satan. And whoever follows his footsteps, ${ }^{22 z}$ then Satan only bids to indecency and abomination. ${ }^{229-4}$ And had there not been Allah's grace upon you and His mercy, not one of you ${ }^{223}$ could have ever been cleansed, but Allah cleanses whomsoever He will. ${ }^{224}$ And Allah is Hearing, ${ }^{225}$ Knowing. ${ }^{226}$
213. ( O believers!). True belief implies a very high standard of morality leaving no room for such slanderous gossip:
214. (comprising moral precepts).
215. (so He knows the sincerity of your contrition).
216. (so He supplies you with admonitions and exhortations necessary for your guidance).
217. The word i- ill in the context does not signify the act of lewdness but the dissemination of scandalous news and gossip, the wide-spread social vice--the word of scandal 'repeated and reiterated at hundreds of luncheon tables, tea tables, dinner tables, bridge tables and supper tables. ${ }^{*}$
218. Compare and contrast with this exceptionally high tone of the Islamic society the grossly lewd character of the Christian nations both modern and ancient --the necking and the petting of the moderns, and the kissing habit of

$\qquad$
the ancients. 'The kiss, the instinctive token of amity and affection from the earliest
time found a place in the life and the worship of the Christian Church.' (DCA. II, p. 902) 'The shameless use' of which 'made the churches resound, occasioning suspicious and cwil reports.' (ib)
220. The addecss is, in particular, to the Muslima who have now repented
221. (and had felt His vengeance).
222. (by yielding to his instigation and evil suggestions). The words, though
of a general import, have a special reference to the free mingling of the sexes. $222-A$. As is evident in the case of modern, civilised girl. 223. (single-handed, and unaided by God).
224.. (in accordance with His universal Plan).
225. (so He hears the words of penitence)
226. (so He knows the sincerity of a contrite heart).

22., () And let not the men of affluence and plenty among you swear off from giving to the kindred and the needy and the emigrants in the way of Allah; let them pardon and overlook ${ }^{227}$ Do you not love that Allah should forgive you $?^{228}$ And Allah is Forgiving. Merciful. ${ }^{229}$
23. (尓. . . . it) Verily those who accuse ${ }^{230}$ chaste, unknowing, ${ }^{230-A}$ believing women, ${ }^{321}$ shall be cursed in the world and the Hereafter, and for them shall be a mighty chastisement;
24. ( . . . pr) on the Day when their tongues and hands and feet will bear witness against them for what they were wont to work.
 in full and they shall know ${ }^{232}$ that Allah is Manifestly ${ }^{238}$ True. ${ }^{234}$
26. (f. 5 . . . ${ }^{-21}$ ) Vile women are for ${ }^{2 a 5}$ vile men, and vile men are for vile women, and clean women are for ${ }^{238}$ clean men and clean men are for clean women $i^{287}$ these ${ }^{238}$ are quit of what the people say ${ }^{238}$; and for them is forgiveness and an honoured provision, ${ }^{240}$

## SECTION 4

27. ( $3,5 \pm$. . . . . than your own until you have asked leave and invoked peace on their inmates. ${ }^{241}$ That is better for you; ${ }^{\mathbf{2 4 2}}$ haply you may take heed.
28. Mistah was an indigent relative of the Prophet's great companion Abut Bakr and was supported by him. In his simplicity of mind he also became a tool in the hypocrites' campaign of scandalising Hazrat 'Ayesha'. It was natural for her father, the great $A b \bar{u}$ Bakr, now to stop his pension but even this small punishment he is not allowed to inflict, and is exhorted to act up to the highest standard of Islamic ethics and to continue his benevolence.
29. (as a recompense for your forgiving others).
30. (so His servants too should be forgiving and merciful in their dealings with men).
31. (of unchastity).

230-A. Or 'unmindful' i. e., indifferent to and uninterested in sexual affairs. It is only in recent years that this norm of respectability has undergone a complete transformation. 'No respectable girl', say only twenty years ago, 'dared to exhibit the slightest knowledge of or interest in anything pertaining to the sex act. Such knowledge or show of knowledge was reserved for the prostitute. . . . In recent years, as a result of woman's sexual and social emancipation, there has been a great change in regard to her reaction to sexual feelings. She no longer is ashamed to betray any interest in sex.' (Scott, Encyclopedia of Sex, p. 142) 'It is a feature of modern life that the sexes mix together freely and in conditions of seductive propinquity unknown in earlier generations.' (Forbate, op. cit., p. 83) 'All this new latitude, this mixing with men, this modern dancing, individually, collectively and cumulatively arouse latent sexuality, and stimulate sexual passion and desire to a degree, which in previous generations, rarely occurred before matriage.' (p. 89) 'To-day, interest in sex and the beginnings of erotic desire and passion are in evidence by the time the girl leaves school. Most secondary girls and nearly all college students are thoroughly acquainted with coitus sine immissis fenio, if not with the complete sex act.' ( $\mathrm{p}, 90$ ).
231. (such as the holy Prophet's wives per-eminently are). 'Unknowing' in the phrase signifies 'conscious of no ill.'
232. i. e., shall realise before their very eyes.
233. i. e., the Revealer of everything hidden.
234. i. e., the true Judge.
235. i. e., are fit to be joined with-
236. i. e., are fit to be joined with——
237. (and as the holy Prophet was given only what befitted him, it is unthinkable that any of his consorts should have been anything but clean, pure and spotless).
238. (clean men and women).
239. i, $\epsilon$, are clean of the charges the slanderers falsely bring against them.
240. (in Paradise).
241. 'The English saying that an Englishmen's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respecting permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.' (AYA).
242. Islam thus regards sudden and abrupt entry into another's house or apartment as an act of incivility and indecorum since the person may be surprised in an indecent action or posture or may have something discovered which he would have liked to conceal.

28. ( leave has been given you, ${ }^{244}$ And if you are told: ${ }^{345}$ go back, then go back. ${ }^{246}$ It is cleaner for you, ${ }^{247}$ and Allah is Knower of what you do. ${ }^{248}$
29. (3, . . . No fault it is with you that you enter ${ }^{249}$ a house uninhabited ${ }^{250}$ in which there is some property for you; ${ }^{251}$ Allah knows what you disclose and what you conceal. ${ }^{252}$
30. ( 3 ( . . . Ji) Say thou ${ }^{258}$ to the faithful that they shall lower their sights ${ }^{254}$ and guard their private parts; ${ }^{255}$ that is cleaner for them. ${ }^{256}$ Verily Allah is Aware of what they perform ${ }^{267}$
243. (responding to your call).
244. (either by the occupant of the house or by its owner if it is unoccupied).
245. (by the occupant of the house).
246. (good-heartedly; without feeling insulted).
247. (than to remain waiting at the door).
248. (so beware of infringing any of His ordinances).
249. (without asking permission).
250. (by private individuals or families, such as shops, inns, etc.) itce ter means, 'buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owner.' (LL)
251. i. e., material which may be of use to you.
252. (so His commands are to be obeyed in every case and circumstance).
253. (O Prophet I).
254. (and not look freely at the faces of the women who are not their sisters, daughters, mothers or wives). Here is a law of inward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop to lusting with the eyes, and the maxim, if acted upon, does and
$\frac{222}{\text { mart XVHI serve as a most powerful agency for the prevention and control of sexual }}$ crimes. Islam is not at all enamoured of frec and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas, and public parks. It insists upon segragation of the sexes and bans altogether lewd literature, lewd pictures and lewd cinemas, Cf, the Bible:-'But I say unto you. That whosoever looketh on a woman to lust after her 255. (in their entirety). This bans altogether every form of nudity whether under cover of naturism or in the name of 'health and efficiency'.
256. If this were the universal practice, how different would have been the record of sexual morality all over the world!
257. (so He is sure to punish any and every infingement of His commandments).

31. ( $)$ ( H - $\mathrm{Ci} \cdot \mathrm{C} \cdot \mathrm{J}$ ) And say to the believing women that they shall lower their sights ${ }^{258}$ and guard their private parts ${ }^{258}$ and shall not disclose their adornment ${ }^{260}$ except what appears of it: ${ }^{281}$ And they shall draw their scarves over their bosoms, ${ }^{268}$ and shall not disclose their adornment save to their husbands ${ }^{168}$ or their fathers or their husband's fathers or their sons or their husband's sons or their brothers or their ${ }_{2}$ brothers' sons or their sisters' sons ${ }^{264}$ or their women ${ }^{265}$ or what their right hands own $n^{266}$ or male followers wanting in sex desire ${ }^{267}$ or children not acquainted with the privy parts of women. ${ }^{268}$ And they ${ }^{265}$ shall not strike their feet so ${ }^{270}$ that there be known what they hide of their adornment, ${ }^{271}$ And turn penitently to Allah you all, O you faithful; ${ }^{272}$ haply you may thrive. ${ }^{273}$
32. (16 . . . . 1, And wed the single among you ${ }^{274}$ and the fit ones ${ }^{275}$ among your male and female slaves. If they are poor, Allah will enrich them of His bounty. ${ }^{276}$ Allah is Ample, ${ }^{377}$, Knowing. ${ }^{278}$
258. The ease with which sense-perceptions give rise to sex stimulation can hardly be over-rated. See n. 254 above.
259. See n. 255 above.
260. is 'anything with which one is adorned, bedecked, beautified or graced.' Thus public exhibition is denied and interdicted of everything that the 'modern' woman holds so dear-her lip-stick, face-powder, bathing-dress and seminude costume.
261. (of sheer necessity).
262. (taking care to cover their heads, foreheads, necks, shoulders and breasts). This forms the justification for the much-maligned 'veil'.
263. (who alone have the privilege to see the whole body of their wives).
264. All thesefnear male relations are only allowed to see what cannot be well concealed in affamiliar everyday intercourse but no other part of the body.
265. 'Their women' is synonymous with 'believing women', infidel women being in this'respect reckoned as men.
266. (of the female slaves),
267. (and intelligence). and 'wanting in sex desire'. The reference is to the male attendants who through disease or extreme old age have lost reason and manhood. . 1 , 1 , لم

268. i, e, children having as yet no sense of sex.
269. i. e., the believing women,
270. (on the earth).
271. So that the Muslim woman is not allowed tinkling of the ornament of her feet lest it may be suggestive of sex appeal. Even such remote stimulante to sex passions are interdicted in Istam! Compare and contrast with this the open lewdness and solicitations of the modern dancing-halls. For the Biblical condemnation of the tinkling feet-ornaments of 'the daughters of Zions' see Is. 3:16-18.
272. (if you have infringed in any way these Divine ordinances). The Holy Qur'ãn emphasizes here as elsewhere man's ability to repent without a mediator.
273. (both individually and collectively ; in this world and the Hereafter).
274. (of free women). $\quad 1$ is any one not in the bond of wedlock, whether
 purport of the command is that marriageable women in the Muslim community are not to be allowed to remain husbandless. This encourages the practice of marriage, even though it may lead ta polygamy wherever necessary. Of Muslim polygamy, a much detested word till recently, a leading English clergyman, Rev. Canon Isaac Taylor, has said at one of the Church Congresses held in England:-'Owing to polygamy, Muslim countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrons English are not entitled to cast stones at polygamous Muslims.' If $\mathbf{c}!$ is not to be taken in the sense of 'widows', it should be noted that in Islam widowhood is neither a pollution requiring special purification nor a crime necessitating some expiation. Contrast with this the Hindu attitude. ${ }^{\text {t }}$ Widowhood, according to Hindu doctrine, is the penalty incurred for sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life.' (EMK. IV. p. 1927) And daily along the Ganges may be seen a number of 'widows bathing in its sacred waters in the hope of thereby washing away the sins that had presumably brought such a load of miscry upon them' (ib).
275. (both of whom become free by marriage). ind is generally understood in the sense of 'virtuous ones'; but $\frac{\downarrow}{}$ L . signifies also 'suitable, or fit'. 'Fit ones' as equivalent to 'fit for performing marital duties' is the meaning adopted by Th. and is one of the meanings given by Rz. Marriage, it should be once more borne in mind, in Islam is normal, not exceptional. The act of wedding is in itself
a virtue, not a grudging concession to human flesh, as in Christianity and some of the Jewish sects, like the Essenes.
276. (so poverty ought not to be taken as a permanent bar to marrriage). Note once more that in Islam the normal way to the life of perfection is marriage, not celibacy. It is not Islam but certain other religions, perhaps equally well-known, that have exalted celibacy and have held marriage as something impure as a necessary evil. 'As an institution, Jesus regards marriage as essentially physical and intended only for the present age. Those who were to share in the blessings of the eschatological kingdom would neither marry nor be given in marriage but would be possessed of the non-physical body in the resurrection.' (Hastings, op. cit., II, p. 138) 'Anti-sexual elements,' says a modern social philosopher of Britain, have existed in religion 'side by side with the others from a very early time, and in the end, whereever Christianity or Buddhism prevailed these elements won a complete victory over their opposites.' (Bertrand Russell, Marriage and Morals, p. 34) Actually the misogamy of Saint Paul and his associates went so far that the sexual act which led to the birth of the child was itself a sin, and a filthy $\sin$ at that,' (Forbate, op. cit., p. 370) 'It was this outlook on sex which led to the rule that no man or woman, married or unmarried, who had performed the sex act the previous night, should take part in a Church festival or in the Eucharist.' (Scott, History of Prostitution, pp. 72-73).
277. (so He can enrich anyone He likes).
278. (so He knows who is fit to to receive His bounty).

33. (دلمس . . . And those who do not find means to marry shall restrain themselves ${ }^{278}$ until Allah enriches them of His bounty. And from amang those whom your right hands own those who seek a writing ${ }^{280}$ _-write it for them if you find any good in them, ${ }^{281}$ and give them of the wealth of Allah which He has given you ${ }^{282}$ And do not constrain your handmaids to harlotry ${ }^{288}$ if they would live chastely, in order that you may seek the chance gain of this world. And whosoever will constrain them, ${ }^{284}$ then verily Allah is, after their constraint, ${ }^{285}$ Forgiving, Merciful. ${ }^{286}$
34. (لes ) And assuredly We have sent down to you ${ }^{267}$ revelations illuminating and a similitude for those who passed away before you ${ }^{289}$ and an exhortation to the God-fearing.

## SECTION 5

35. (ال~ ) Allah is the light of the heavens and the earth; ${ }^{288}$ the likeness of His light ${ }^{200}$ is as a niche wherein is a lamp; ${ }^{291}$ the lamp is in glass; the glass is as though it is a star brilliant; ${ }^{292}$ lit from a tree blest, an olive, ${ }^{293}$ neither of the east nor of west; ${ }^{294}$ its very oil will shine forth, ${ }^{298}$ even though no fire touched it; ${ }^{298}$ light upon light. Allah guides unto His light whom He will. Allah propounds similitudes for mankind; ${ }^{297}$ and verily Allah is the Knower of everything. ${ }^{298}$
36. (3) They ${ }^{299}$ worship in houses which Allah has bidden to be exalted ${ }^{300}$ and His name to be remembered therein; they hallow Him therein in mornings ${ }^{301}$ and evenings ${ }^{302}$
37. i.e., shall practise continence and never seek to gratify their passions outside wedlock. And this is by no means impossible of attainment. 'Personal purity,' says Sir William Osler, one of the most distinguished physicians of the modern times, 'is the prophylaxis which we, as physicians, are especially bound to advocate. Continence may be a hard condition (to some harder than to others), but it can be borne, and it is our duty to urge this lesson upon young and old who seek our advice in matters sexual.' (Osler, Principles and Practice of Medicine, p. 278) 'In all normal
conditions abstinence from sexial intercourse is not harmful to a young man's healtb.' (Scott, Sex Problems and Dangers in War Time, p, 47).
38. i.e., a written instrument allowing the slaves to redeem themselves on paying a certain amount. This document obliges the master to set his slave at liberty on receiving a certain sum of money which the latter collects either by his labour or by receiving free gifts from well-to-do Muslims.
39. i, c., any chance of bettering their positions.
40. (that they may liberate themselves the sooner). Note that this is addressed not to the masters but to the Muslim community in general, thus recommanding it to them to assist the slaves by paying their ransom.
41. which practice in pagan Arabia, as in most other pagan countries, was general, Abdullah ibn Ubai having six women slaves whose bodies he hired for prostitution.
42. (to that end; to earn their livelihood by harlotry).
43. i. e., while they long to escape this immoral life and are detosting it.
44. (to such women, and will view their case leniently).
45. (O believers !).
46. The allusion may well be to Mary (of blessed memory), scandalous gossip against whom was even more serious than in the case of Hazrat 'Avesha.
47. (illumining the hearts and homes of all believers). Or ' He illumines those in the heavens and on the earth by His light'. (IQ) Cf. the NT:-'God is light, and in Him is no darkness at all.' ( $1 \mathrm{Jn} .1 ; 5$ ).
48. (in the mind of the true believer). .
49. (diffusing its light all round). 'The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus in the world of change light is the nearest approach to the Absolute. The metaphor of light as applied to God, therefore, must in view of modern knowledge, be taken to suggest the Absoluteness of God.' (Iqbal, op. cit., p. 89).
50. 'The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralising the light in a flame which is further individualised by its encasement in a glass likened unto a well-defined star., (Iqbal, op. cil.).
51. i, c., from the olive-oil. For i, $;$ see n. 26 above.
52. $i . \varepsilon$., the tree is standing in the open, neither in the east nor in the west of a building, so that it is always before the sun. Such an olive tree is well noted for the purity and high quality of its oil.
53. (of itself).
54. So full of illuminating properties is that oil !
55. Speaking of the literary charm of the Holy Qur'an, and taking this particular verse as a specimen says an English lady now happily a Muslim +-'It is
impossible to give a translation that can convey the poetry, the subtle neaning that floods the soul when read in the original. To me simple grandeur of the diction, the variety of the imageries, the splendour of the word-painting differentiates the Koran from all other scriptures.' (Lady Cobbold, op. cit., p. 240).
56. (so He knows what sort of subjects would guide and benefit mankind).
57. i. e., those whom He has guided unto His light.
58. (and respected). Mosques are such houses.
59. i. e., in the prayer of dawn.
60. The Arabic word d . 1 indicates the time from afternoon to dark, thes covering the two afternoon and the two evening prayers.

 the remembrance of Allah ${ }^{303}$ and the establishment of the prayer and the payment of the poor-rate, in awe of a Day whereon heart and sights will be upset;
61. ( $u$ L . . . مell ) that Allah may recompense them the best ${ }^{304}$ for what they worked and may increase to them of His grace. And Allah propounds for whom He will without measure.
62. (الــابا . . . . ) And those who disbelieve - their works are like a mirage ${ }^{8 n 5}$ in a desert which the thirsty deems to be water until when he comes thereto, he finds not aught, ${ }^{306}$ and finds Allah ${ }^{307}$ with himself, ${ }^{308}$ and He pays him his account in full; and Allah is Swift in reckoning.
63. ( $s ; \ldots-15$, 11 ) Or, like darkness in a bottomless sea; ${ }^{309}$ there covers him a wave from above it, a wave overcast with a cloud; layers upon layers of darkness, ${ }^{310}$ When he puts out his hand he can scarcely see it. And to whom Allah does not appoint a lightsi2 his shall be no light.
64. (and from carrying His precepts in daily life).
65. (of rewards) i. e., Paradise.
66. (having the semblance of running water).
67. (and consequently dies in agony).
68. i, e., His"decree.
69. Similarly an infidel believing in Resurrection presumes that his works will profit him, until when he dies and is brought before his Lord, he finds all his works null and void.
70. (and vast). Such verses 'are to my apprehension amongst the grandest and most powerful 'in the whole Koran'. (Muir, op. cit., p. 340).
71. 'The Arabs describe thick darkness as "darknesses one above another.' (LL under the heading 5) This verse depicts the case of such infidels as were no believers in Resurrection at all.
72. (as a sequel to his own habitual indifference to, and disregard of, the call of religion.


SECTION 6
41. (i4tue . . . ; 11) Does thou not see 312 that Allah——hallow Him whosoever is in the heavens and the earth and the birds with wings out-spread? ${ }^{31 s}$ Surely everyone ${ }^{314}$ knows his prayer and his hallowing; ${ }^{315}$ and Allah is the Knower of what they ${ }^{316} \mathrm{do}$.

42 (rall ... ) Allah's is the sovereignty of the heavens and the earth and to Allah is the return ${ }^{337}$
43. (olas) ${ }^{\prime}$ t . . . . 1 ) Dost thou not see ${ }^{318}$ that Allah ${ }^{318}$ drives a cloud along, then compresses it, and then makes it a mass, and thou then seest fine water come forth from the interstices thereof? And He sends down from the sky mountains ${ }^{320}$ in which is hail; then smites with it whom He will and spares whom He will. The flash of His lightning almost takes away the sights
44. (J) Allah ${ }^{321}$ turns away the night and the day over and over; verily in this is a lesson ${ }^{322}$ for men of insight.
 them is one that walks upon his belly, ${ }^{324}$ and of them is one that walks upon his two feet ${ }^{325}$ and of them is one that walks upon his four. ${ }^{326}$ Allah creates whatsoever He wishes; Allah is Potent over everything.

## 312. (O reader!).

313. Birds have very frequently been adored, by polytheistic peoples, as vehicles of the great gods, and have thernselves been the objects of special cults. The goose, the hawk, the partot, the vulture, and the wagtail are a few conspicuous representatives of their class. For the Indian and Egyptian bird-cults see ERE. 1X. p. 232, V. p. 245.
314. (of His creatures).
315. i. e., knows his, her, or its own mode of prayer and hallowing.
316. i, $t$., the infidels who still deny His Oneness.
317. (of one and all).
318. (O reader!).
319. (and not any rain-god).
320. (of clouds).
321. (any not any night-deity or day-deity).
322. (and an indication of His unity, majesty and omnipotence).
323. Sce P. XVII, nn. 64, 65; also AYA in loco.
324. (such as fish and reptiles).
325. (such as birds and human beings).
326. (such as cattle and beasts).

327. (لد. . . . Assuredly We have sent down revelations illuminating: ${ }^{\mathbf{3 2 7}}$ and Allah guides whom He wishes to a straight path.
328. ( 3 ) And they ${ }^{328}$ say: we have believed in Allah and the messenger, and we obeyed, then a party of them backslides thereafter, ${ }^{32 D}$ and believers they are not.
 senger that he ${ }^{330}$ may adjudge between them, ${ }^{331}$ lo: a party of them ${ }^{232}$ turns aside; ${ }^{333}$
329. ( ) . . . . ) and if they had a just cause, ${ }^{334}$ they ${ }^{333}$ would have come to him readily.
 Or do they fear that Allah shall misjudge them, ${ }^{359}$ as also His messenger? Ayel these are the very wrong-doers. ${ }^{832}$

## SECTION 7

51. (i, chall . . . |t $\mathbf{t}^{\prime}$ ) The only saying of the faithful, when they were called to Allah and His messenger that he might adjudge between them, was that they-said: ${ }^{340}$ we hear and we obey. And thesel they are the blissful.
52. (i) And whosoever obeys Allah and His messenger, and is in awe of Allah and fears Him--thesel they are the triumphant.
53. (and expounding the truth).
54. i. e., the hypocrites.
55. (when they are asked to abide by the Prophet's judgments and decisions).
56. i. є., the apostle as the vicegerent of God.
57. (justly and impartially).

$$
\begin{aligned}
& \text { 332. (conscious of their guilt). } \\
& \text { 333. (and refuse to obey his summons). } \\
& \text { 334. Lit. if the right had been theirs. } \\
& \text { 335. (confident of their winning the case). } \\
& \text { 336. i. c., the disease of absolute denial and infidelity, } \\
& \text { 337. i.c., are they sceptical of the holy Prophet's claims? } \\
& \text { 338. (and despoil them of their dues). } \\
& \text { 339. (and the real culprits). The allusion is, in particular, to one Bashir, } \\
& \text { a hypocrite, who had a litigation with a Jew and appealed to a Jewish magnate, } \\
& \text { whereas the Jew appealed to the Prophet confident of receiving justice at his hands. } \\
& \text { 340. (in all sincerity). }
\end{aligned}
$$


53. ( 0 , . . . . 1 ) And they ${ }^{341}$ swear by Allah with their solemn oaths that if thou ${ }^{382}$ commandest them they will surely go forth. ${ }^{345}$ Say thou: do not swear, ${ }^{346}$ your obedience is well-known ${ }^{346}$ Verily Allah is Aware of what you do. ${ }^{366}$
54. (نل Say thou: obey Allah and obey the messenger; ${ }^{347}$ then if you turn away, upon him is only that which has been laid upon him. ${ }^{368}$ and upon you is that which has been laid upon you. ${ }^{\text {sse }}$. If you obey him you will be guided, ${ }^{850}$ and naught is upon the prophet except the plain preaching.
55. . Allah has promised those of you ${ }^{351}$ who believe and work the righteous deeds that He shall make them successors on the earth ${ }^{352}$ even as He made those who were before them successors, ${ }^{363}$ and that He shall certainly establish for them their religion which He has approved for them, and that He shall certainly exchange unto them after fear a security,, ${ }^{356}$ provided they worship $\mathrm{Me}^{385}$ joining not aught with $\mathrm{Me} ;^{368}$ and whosoever will disbelieve thereafter, then thosel they are the ungodly. ${ }^{357}$
56. $)$ and obey the messenger, haply you may be shown mercy.
341. i. e., the hypocrites.
342. (O Prophet 1).
343. (from their houses).
344. (to a falsehood).
345. i. e., your obedience is known to me very well! The remark is sarcastic.
346. (and He has let me know of your real feelings).
347. (as His vicegerent).
348. i. e., the duty of preaching and delivering the message.
349. i. e., the duty of conforming to his directions and commands.
350. (and directed to the ways of perfection).
351. (O mankind !).
352. (and rulers, in place of the ungodly).
353. i. c., the believing Israelites, for instance, who had dispossessed the unbelieving Canaanites.
354. This is by wa, of prophecy. The Muslims, harassed and persecuted, are given the checrful news that God shall destroy their enemies in the future, as He destroyed them in the past, and that they shall soon be able to establish their rule as the standard-bearers of God's law and religion.
355. (exclusively and whole-heartedly). The proviso is important; mere lip profession of Islam is utterly inadequate for the realisation of these promises.
356. (either overtly or covertly).
357. (and clearly no such promise is held out to them).

57. (rall . . . Y) Do not consider them who disbelieve able to frustrate His purpose on the earth, and ${ }^{358}$ their abode shall be the Fire-an ill retreat!

## SECTION 8

58. (يابيالذ) O Ye wha believe! let those whom your right hands own ${ }^{358-4}$ and those of you who have not attained puberty ask leave of you ${ }^{355}$ three times-before the dawn-prayer, and when you lay aside your garments at noon-day and after the night prayer: three times of privacy for you. ${ }^{380}$ No fault is there upon you and upon them beyond these times ${ }^{391}$ going round upon you ${ }^{362}$ some of you upon some others. In this way does Allah expound His commandments, and Allah is Knowing, Wise.
59. (3) And when the children among you attain puberty then let them a/so ask leave as those before them ${ }^{353}$ asked leave. In this way Allah expounds His commandments; and Allah is Knowing, Wise. ${ }^{364}$
60. (in the Hereafter).

358-A. Your legal slaves and slave girls.
359. (when entering your houses or apartments).
360. (and the usual hours of undress). Even for a domestic or a child it is not proper to come into anyone's room without notice. Such are Islamic rules of decorum.
361. i. e., outside these three stated times.
362. (without obtaining permission).
363. i. $e_{.1}$ their seniors. The children when they are grown-ups must follow the same rules.
364. The verse is repeated perhaps to mark the special importance of the rule embodied in it.

60. (و البراعدل . . . علم) And past child-bearing women who do not expect wed-lock ${ }^{3 a_{3}}$ - upon them it is no fault that they lay aside their outer garments not flaunting their adornment. ${ }^{360}$ And that they should restrain themselves ${ }^{3077}$ is better for them; and Allah is Hearing, Knowing.
61. (تسیلرن) . . . لـر ) No restriction is there on the blind, nor is there a restriction on the lame, nor is there a restriction on the sick, ${ }^{368}$ nor on yourselves ${ }^{360}$ that you eat in your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or from that house of which you own the keys ${ }^{370}$ or from the house of a friend. No fault is there upon you whether you eat together or eat in separate groups. ${ }^{811}$ Then when you enter houses, salute each other ${ }^{37 \mathrm{~s}}$ with a greeting from Allah, blessed and good. Thus Allah expounds to you His revelation, haply you may reflect.
365. (and who have no chance of exciting the passions of man).
366. Women of extreme old age are permitted to relax for themselves the proper rules of dress provided there is no wanton exhibition of even their womanhood.
367. (even from this).
368. The diseased and the maimed in the early days of Islam scrupled to have their meals with others lest their company might be considered defiling; the passage removes their scruples.
369. Some of the early Muslims imagined that they ought not to eat in the house of a nother though he be ever so closely related to them; others declined to eat with their friends, even on invitation, fearing, that they might be burdensome to them. The passage removes all such scruples.
370. (and are presumably permitted to eat thereat).
371. This strikes at the root of the Hindu caste system which insists that each one shall eat separately or at most in the company of his fellow caste-men. A similar custom prevailed in Egypt. 'The great lords would not eat with foreigners, nor with their own countrymen who were of lower rank than thernselves.' (EMK. II. 855).
372. 人 (il means, 'your own people'.


## SECTION 9

62. ( . . (i) The faithful are those who have believed in Allah and His messenger, and when they are with him on some affair collecting people together, ${ }^{373}$ they do not depart ${ }^{374}$ till they have begged his leave. Verily those who ask thy leave, those are they who really believe in Allah and His messenger. ${ }^{375}$ So if they ask thy leave for some business of theirs, give thou leave to whom thou wilt, ${ }^{375}$ and implore thou Allah for their forgiveness ${ }^{377}$ Verily Allah is Forgiving, Merciful.
63. (ل) Do not place the messenger's calling of you on the same footing as your calling of each other ${ }^{328}$ Of a surety Allah knows them who slip away privately. ${ }^{379}$ Let therefore those ${ }^{38 n}$ who oppose His commandment beware lest there befall them a trial ${ }^{381}$ or there befall them an afflictive torment. ${ }^{882}$
64. (10... Vly) Lol verily Allah's is whatsoever is in the heavens and the earth. Surely He knows what you are about. ${ }^{383}$ and the Day whereon they shall be made to return to $\mathrm{Him}_{;}^{384}$ then He will declare to them what they worked. And Allah is the Knower of everything.
65. cel is 'an affair that collects people together; or, a momentous affair, on account of which people collect themselves together, as though the affair itself collected them,' (LL)
66. (when depart they must).
67. (just as those who do not ask his permission are not believers).
68. It is at least conceivable that some business judged to be of 'an important nature by a believer may not be judged so by the Prophet; so that the permission rested with his discretion, and he was to decide whether an excrise was reasonable or otherwise.
69. (for their departure, although with the Prophet's permission, implied perference of their temporal outlook to the strict performance of religious duty).
70. (O Muslim!) t. $\varepsilon_{-}$, do not treat the Prophet's summons lightly as you would of another person's.
71. (from the Prophet's assembly).
72. (of the half-hearted believers) - no true believers could of course be guilty of such a conduct.
73. (in this very world).
74. (in the Hereafter).
75. (here and now, and so He can inflict immediate punishment).
76. (so it is equally open to Him to defer the punishment till then).


## Sūrat-ul-Furqãn

## The Criterion, XXV

(Makkan, 6 Sections and 77 Verses)
In the name of Allah, the Compassionate, the Merciful)

## SECTION 1

 His bondman ${ }^{386}$ that he may be a warner to the worlds. ${ }^{387}$
2. \turit . . , sill\} He it is whose is the dominion of the heavens and the earth, and who has not taken a son, and for whom there is not an associate in the dominion, ${ }^{388}$ and who has created everything ${ }^{369}$ and measured it according to a measurement. ${ }^{3 \mathrm{an}}$
 creating not aught and are themselves created, can neither hurt nor benefit themselves, and have no power of life or death or resurrection. ${ }^{382}$
385. (of good and cvil; of right and wrong) i. e., the Holy Qur'än. See P. I, n. 222 .
386. $i, f$, the holy Prophet. See P. I, n, 98 ,
387. (and not only to a particular nation or country). Another indication of the universality of Islam.
388. The verse specially aims at the demolition of the two principal forms of Christian polytheism. See P. XV. n. 282.
389. (single-handed, without the help of any co-partner).
390. Several pagan philosophers, such a Epicurus, denied in toto the Divine superintendence of human affairs, and this human self-sufficiency was echoed by the latter-day Jews. The Sadducees among them held that there was no such thing as 'fate', and that 'human actions are not directed according to it, but all actions are in our own power, so that we are ourselves the causes of what is good.' (DB. IV. p. 53) The Holy Qur'ān corrects all such misconceptions and makes it clear that every event, big or small, that comes to pass in the universe, is the direct outcome of the All-Wise, All-Righteous. All-Powerful God, and not subject either to chance or to necessity, and that the governing hand of God is visible through every process of nature, through the march of history, and through the fortunes of every individual life, steadily working out His preconceived Plan.
391. i. e., the polytheists.
392. i. e., all fanciful gods are absolutely powerless; He alone is Potent.

4. (و, $1, \ldots \mathrm{~J}$. . J ) And those who disbelieve say: ${ }^{393}$ this is naught but a falsehood that he has fabricated and other people have associated themselves in it..$^{391}$ Surely they have brought a wrong and falsehood. ${ }^{395}$
 had written down ${ }^{397}$ and they are dictated to him morning and evening.
6. ( $k>y$, . . ${ }^{5}$ ) Say thou: ${ }^{398}$ He has sent it down Who knows the secret of the heavens and the earth; ${ }^{399}$ verily He is ever Forgiving, Merciful. ${ }^{400}$
7. $\left(1, x^{2} \ldots, y l y\right)$ And they say: ${ }^{402}$ what is the matter with this messenger; he eats food and walks about in the market! ${ }^{102}$ Why is not an angel sent down on him that he ${ }^{403}$ may be along with him a warner. ${ }^{804}$
8. (ا, ال . . . . . . Ar why is not cast down unto him a treasure ${ }^{405}$ or unto him a garden ${ }^{460}$ whereof he may eat $7^{407}$ And the wrongdoers say: ${ }^{408}$ you follow merely a man bewitched ${ }^{809}$
9. ( $x$ ( $x$. . . . $)$ See how they propound similitudes for thee $l^{110}$ So they have strayed ${ }^{411}$ and cannot find a way, ${ }^{412}$
393. (of the Holy Qur'an and the holy Prophet).
394. -a charge repeated and reiterated for a thousandth time by the Jews and the Christians of to-day.
395. - -as many of the modern 'scholars' have themselves confessed and avowed.
396. Sce P. VII, n. 321.
397. (for himself by others, as he is illiterate).
398. (O Prophet!).
399. -the All-Knowing; One whose knowledge is all-comprehensive.
400. (and so He does not punish the detractors immediately).
401. (in their sheer ignorance of the true office of a prophet).
402. (like ourselves, and is thus subject to the same laws of nature as we are).
403. i.e., the angel.
XXV. SOrat-ul-Furqăn $\quad 243$
404. i. c., if not himself a demi-god or an immortal angel, this mortal calling
himself a prophet should at least have been escorted by an angel.
405. (making him independent of ordinary means of livelihood.
406. (from high above).
407. (and thus may dispense with the need of seeking food like ordinary
human beings).
408. (to the believers).
409. (and enchanted, and thus deprived of his reason or intellect).
410. (and to what absard lengths are they driven in rejecting thee, 0
Prophet !). (far from the truth, through their perversity).
411.
412. (as a sequel to their wifful rejection of the truth).


## SECTION 2

10. (تَارك ) Blessed be He Who. if He willed, ${ }^{413}$, will assign to thee something better than that: ${ }^{114}$ gardens with running water, and assigned palaces to thee. ${ }^{015}$
11. (1, . . . A) Aye! they belie the Hour. $4^{46}$ and for him who belies the Hour We have prepared a Flame.
12. (jef .... raging and roaring. ${ }^{417}$
13. (1, i, . . 15,9 ) And when they shall be flung into a strait place thereof, bound up, ${ }^{118}$ they shall call therein for death. ${ }^{419}$
 manifold. ${ }^{120}$
14. (تال (ت) Say thou: in $^{421}$ is that better or the Garden of Abidence promised to the God-fearing? It shall be theirs as a recompense and as a retreat-
15. $(y,-\ldots .)^{b}$ ) Theirs therein shall be all that they wish for, as abiders : a promise ${ }^{432}$ from thy Lord to be asked for.
16. (in accordance with His universal Plan).
17. (of which the infidels speak).
18. (here and now).
19. (and this generates in them irresponsibility and want of serious thinking).
20. For
21. (hands and feet).
22. (so that their torment might be ended).

420, (and oft-repeated).
421. (O Prophet).
422. (sure of fufilment).

 they worship besidos Allah and will say: ${ }^{423}$ are you the ones who sent My these bondmen astray or strayed they themselves from the way?
18. ( $1,4, \ldots, 16)$ They will say: ${ }^{424}$ hallowed be Thou! it behoved us not that we should take besides Thee any patron, but Thou allowdest them and their fathers enjoyment ${ }^{425}$ until they forgot the admonition and they were a people doomed.
19. (5. . . aia) So now they ${ }^{426}$ belie you in regard to what you said; ${ }^{427}$ so now you are not able to obtain diversion ${ }^{498}$ nor help. ${ }^{429}$ And whosoever of you does wrong, ${ }^{330}$ him We shall cause to taste a great torment.
 messengers but they did eat food and did walk about in the market-places. ${ }^{431}$ And We have made some of you a temptation to some others; ${ }^{432}$ will you have patience? ${ }^{433}$ And thy Lord is a Beholder: ${ }^{434}$
423. (to the angels, prophets and saints who were so foolishly worshipped by the polytheists).
424. --and this will add to the anguish and mental torture of the polytheists- -
425. (which they entirely abused).
426. i. e., your supposed gods and godlings.
427. This will be said to the polytheists.
428. i. e., averting of danger.
429. (from any quarter whatsoever).
430. (in the way of ascribing partners to the One True God).
431. i.e., all of them have been subject to the same physical laws and
necessities. See verse 7 above.
432. (whereby everyone is tried and tested, $O$ mankind!).
433. (O believers!)
434. (of every thing and affair, O Prophet!)


PART XIX
21. ( $1 \leq 5 . . J t y$ ) And those who look not to their meeting with Us ${ }^{1}$ say: why are not angels sent down to us, ${ }^{2}$ or why we see not our Lord? Assuredly they have proved stiff-necked in their souls and have exceeded the bounds ${ }^{2}$ with great excess.
22. (y) The Day they will see the angels ${ }^{4}$ there will be no joy for the culprits on that day, and they will say: ${ }^{5}$ awayl away! ${ }^{8}$
23. ( 1 make it as dust wind-scattered. ${ }^{8}$
24. (\% \% . ..., Fellows of the Garden shall be on that Day in a goodily abode and a goodly repose.
25. ( $x ; i ; \ldots, \ldots, y)$ And on the Day when the sky shall be rent asunder? from the clouds ${ }^{10}$ and the angels shall be sent down ${ }^{11}$ with a great descending ${ }^{12}$ -
26. (5. . . . (1) the dominion on that Day shall be the true dominion of the Compassionate, ${ }^{13}$ and it shall be a day hard on the infidels.
27. ( $\downarrow$, ..., On the Day when the wrong-doer shall gnaw his hands ${ }^{14}$ saying: would that I had taken a way with the messenger!
28. (y) Ahl woe unto mel would that I had not taken such a one for a friend I

1. (at the Resurrection). 1
2. (to confirm the claims of the Prophet). The angels, according to the belief of the pagans, were a sort of minor deities.
3. (of obedience).
4. (at the Resurrection).
5. (in extreme terror, as they will see the angels of torment advancing towards them).
6. 'In the time of paganism, a man meeting another whom he feard, in a sacred month, used to say $T_{0,0} \mathrm{I}_{\boldsymbol{\sim}}-$, meaning: It is rigor-ously forbidden to thee to commit an act of hostility against me in this month: and the latter, thereupon, would abstain from any aggression against him: and so on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them.' (LL)
7. (in their life-time, which they presumed to be good and meritorivis).
8. i. c., so utterly valueless.
9. i.e., shall part; or shall open.
10. ب sometimes, as here, is synonymous with io. (LL)
11. (through the coverings of the clouds on that Day). See P. I, nn. 369, 370.
12. (and God shall manifest Himself).
13. (even matifestly, as it is always really).
14. (in utter anguish and despair).

 it had come to me ; verily Satan is to man ever a betrayer. ${ }^{15}$
15. ( $1, \neq 4$. . Jis) And the messenger will say: Lord! verily my people ${ }^{46}$ took this Qur' $\mathrm{an}^{17}$ as a thing to be shunned.
16. ( . . . . . enemy from among the culprits. ${ }^{13}$ And suffices thy Lord as Guide ${ }^{20}$ and Helper. ${ }^{21}$
17. ( $x$ U $;, \ldots, \mathrm{J} / \mathrm{t}$, ) And those who disbelieve say: why is the Qur'an not revealed to him entire at once ${ }^{22}$ We revealed it thus that We may strengthen thy heart with $i^{23}$ and We have repeated it with a repetition. ${ }^{24}$
 We bring thee ${ }^{26}$ the truth and an excellent interpretation. ${ }^{27}$
18. (الند) They who shall be gathered prone on their faces into Hell - those shall be the worst in respect of place and the most astray in respect of path.

## SECTION 4

35. (1. ) , . . . H ) And assuredly We gave the Book to Mūsā and We placed his brother Hārūn with him as a minister.
 belied Our signs. Then We annihilated them utterly.
36. J ن is 'applied to the Devil, because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction.' (LL)
37. i.e., the people whom I addressed in vain.
38. (thinking it of no account).
39. i. e., as in thy case, O Prophet !
40. (so grieve not, O Prophet!).
41. (to guide those who have a will to believe).
42. (to help and defend thee against thy enemies, O Prophet!).
43. (instead of being revealed piece-meal).
44. i.e., both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. This is the first of the reasons for the gradual revelation of the Qur'än. 'The tremendous task of winning the Arab nation, and through them, the whole world, to Islam, required superhuman patience, constancy, and firmness'; and they were engendered and developed by a process of gradual revelation. ' . . . . Finally, for the Prophet himself these revelations coming as they did from time to time provided as Prophet's sustenance the spiritual food that strengthened his heart and supplied the necessary stimulus throughout a long and arduous mission . . . . At the most trying movements in his prophetic career it comforted and consoled him, and at no time did it take on a surer tone in predicting ultimate triumph than when to all outward appearances the Prophet's condition was hopeless.' (MA, p. 8)
45. (slow and well arranged). Here is another reason. Although the stages were so gradual that the completion took about 23 years, yet the whole emerged in the end as a well-arranged Book.
46. i.e., the caviling, carping infidels.
47. (in answer, through the Qur'an).
48. (thereof). This is the third reason for long-drawn stages. The Qur'ān answers all the hostile questions put from time to time. .

49. And the people of Nü!?! when they belied Our messengers ${ }^{28}$ We drowned them and made them example ${ }^{29}$ to mankind. And We have prepared for the ungodly an afflictive torment. ${ }^{30}$
50. (5) . . Thes) And the 'Aad and the Thamüd and the dwellers of the Rass, ${ }^{31}$ and many a generation in-between.
51. ( ) And for each ${ }^{32}$ of them We propounded a similitude ${ }^{33}$ and each We ruined completely. ${ }^{34}$
52. ( . . . .aile) Assuredly they ${ }^{36}$ have passed by ${ }^{36}$ the town ${ }^{37}$ on which was rained the evil rain. Are they not wont to see it $?^{\text {as }}$ Aye! they expect not Resurrection.
53. $(y, y, \ldots, 15)$ d $)$ And when they see thee, they hold thee up for mockery: is he the one whom Allah has sent as an envoy ${ }^{39}$ $\qquad$
54. ( $\nu$ _ . . . 1 ) well-nigh he had led us astray ${ }^{40}$ from our gods if we had not persevered towards them. ${ }^{44}$. Presently they shall know. ${ }^{42}$ when they see the torment, who ${ }^{47}$ was more astray in respect of path.
55. (25, , , , , , 1) Hast thou ${ }^{44}$ seen him who has taken as his god his own desire? ${ }^{45}$ Wilt thou over him be a trustee ${ }^{46}$
56. (새․ . . i) Dost thou think that most of them hear or understand? ${ }^{67}$ They are but like the cattle; ${ }^{48}$ nay, they are even farther astray ${ }^{49}$ from the path.
57. To reject one messenger of God is tantamount to the rejection of all propliets, since they preach what is fundamentally one and the same doctrine.
58. i.e. a lesson in this world.
59. (in the Hereafter).
60. Probably a town in Yamama, where a remnant of the Thamudites had settled. In the modern maps of Arabia, Ras or Rass placed in Wadi Rumma, in the district of Kasim, Lat. $26^{\circ} \mathrm{N}$. and Long. $43^{\circ} \mathrm{E}$. (EBr. XXIV. p. 62) Doughty referring to another place says it is nigh to er-Russ, at the Wady er-Rummah; where are seen wide ruins and foundations.' (Travels in Arabia Deserta, II, p. 388),
61. (of the said generations).
62. (for their admonition).
63. (for their disobedience and rebellion),
64. i. e., the Makkan pagans.
65. (often, in their trade journeys to and from Syria).
66. i. e., the city of Sodom.
67. i. e., the ruins thereof, and be admonished thereby.
68. The Prophet had to lead 'a melancholy existence under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies,' (HHW. VIII, p. 117) 'Far from winning a hearing he reaped mockery and scorn.' (p. 115).
69. (by his eloquence).
70. (in our devotion).
71. (for certain).
72. i. e., either they or the Prophet; which of the two.
73. (O Prophet!).
74. i.e., such a one as is a worshipper of his own passion? Religion always presupposes a discipline-a submission of oneself to a higher, transcendental, all-embracing moral law. But this is just what the Arab paganism was most weary of. The Arabs of the period, according to the best modern authorities, were at best lukewarm in their religion. 'Mohammad's contemporaries and the generations immediately preceding them were, as a rule, little influenced by their religion. . . . . The vehement opposition which Mohammad encountered is to be explained as due, partly, to the dislike of a personal ruler and of any firm government whatsoever, partly to the desire of retaining certain material advantages which were inseparably connected with the local sancturies.' (ERE. I. p. 659). The Arabs were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. "Let us eat and drink, for tomorrow we die" is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect to Mohammad, and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer !' (Bosworth Smith, op. cit., $\mathrm{p}+104$ ).
75. i.e., making thyself responsible for his reclamation.
76. i. e., do they, exercise their reflective faculties at all?
77. (in their listlessness).
78. See P. IX, n. 316.


## SECTION 5

45. (X N 3 . . . 1) Hast thou not observed ${ }^{50}$ thy Lord-how He has stretched out the shadow $7^{51}$ And if He had willed. He would have made it still. ${ }^{52}$ Then We have made the sun for it an indication.

46. ( $4,0,4, y$ ) And it is He who has made for you the night a covering, ${ }^{55}$ and the sleep a repose, ${ }^{56}$ and has made the day a resurrection. ${ }^{57}$
47. $\left(1,{ }^{3}, \ldots,\right)$ And it is $\mathrm{He}^{58}$ who sends forth the winds as a herald ${ }^{59}$ before $\mathrm{His}^{60}$ mercy; and $\mathrm{We}^{61}$ send down from the sky pure water. ${ }^{62}$
48. $\left(1 \leq 5 . . \nu_{s}\right)$ that We may quicken thereby a dead land, and We may give drink from it ${ }^{03}$ to what We have created of the cattle and human beings many, ${ }^{64}$
49. ( 1, , $5, \ldots$. . . 5 ) And We set it forth among them that they may be admonished, ${ }^{65}$ but most men begrudge aught save infidelity. ${ }^{60}$
50. ( $1,3, \ldots, 9$ ) And had We willed, We would have raised a warner in every town. ${ }^{67}$
51. ( ${ }^{1}$. . . ${ }^{13}$ ) So obey ${ }^{68}$ not thou the infidels, ${ }^{69}$ but strive ${ }^{70}$ against them with ${ }^{71}$ a great striving. ${ }^{72}$
52. $(1,4 \infty, \ldots$,$) And it is He who has mixed the two oceans; { }^{73}$ this, sweet and thirst-quenchirg; 74 that, saltish and bitter; and has placed between the two a barrier and a partition complete. ${ }^{75}$
53. (O readerl) The particular, in $\mathrm{f}^{\mathrm{f}}$ is expressive of wonder.
54. (of everything at sunrise).
55. i. e., motionless and immovable.

53+ (as the sun rises higher and higher).
54. i.e., We contract the shadows. The main point is that it is God who effects all these physical changes; none of them are brought about automatically, independent of the Divine will.
55. i. c., concealing everything by its darkness.
56. Not only poets but also scientific writers have spoken of the healing magic of sleep and of the harmonious relief it affords to the whole human system. That sleep is a great restorative and has immense refreshing powers is known to all. It is the most perfect relaxation open to human nerves and muscles. Even a biologist while speaking of sleep has been led to exclaim:-'What a mysterious, yet sweet and lovable thing it is $!$ How strange it is that we all regularly and gladly abandon ourselves to it'! And Shakespeare so beautifully puts it in the mouth of Bolingbroke:-

- . . O sleep, O gentle sleep,

Nature's soft muse, how have I fighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?'
57. Sleep is here compared to death, and with daylight the normal animal activity is said to resume.
58. (and not any wind-god).
59. (to gladden your heart).
60. i. e., the rains.
61. (and not any rain-god).
62. i. e., rain-water noted for its purifying properties. Rain washes the air and takes impurities out of it.
63. i. e., of the rain-water.
64. i.e., persons and beast inhabiting dry lands and deserts which are destitute of wells, springs, rivers and lakes.
65. (thereby) i. e., they may argue from all these phenomena Our Uniqueness and Omnipotence.
66. The polytheistic nations instead of feeling indebted to God for their upply of rain have always attributed it to the working of some minor god or to the influence of some stars.
67. (contemporaneously with thee, O Prophet ! and would not have ingled thee for the honour of being a Preacher to the entire mankind).
68. i. e., in acknowledgement of this unique honour, O Prophet !
69. (by relaxing in the work of preaching).
70. (in the future as thou hast striven hitherto).
71. i. e., with the weapon of the Qur'ann,
72. i.e., contend with the infidels, with the arguments supplied by the Qur'ann, to the utmost of thy ability. she properly signifies the using, or exerting one's utmost power, efforts, endeavours, or ability, in contending with an object of disipprobation.' (LL)
73. (yet neither of them overpasses its bounds and mixes itself with the other).
74. $\quad \mathrm{J}$; applied to water is 'sweet, or every sweet, or of the sweetest" kind, or that subdues thirst by its excessive sweetness.' (LL)
75. 'In the world taken as a whole, there are two bodies of water, viz: (1) the great salt Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes, or underground springs : their source in rain makes them one, and their drainage, whether above-ground, or underground, eventually to the Ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle ; . . . and the rivers constantly flow to the sea, and tidal rivers get sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by God, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea . . . the river-water with its silt remains distinct from sea-water for a long distance out at sea. But the wonderful sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions.' (AYA)

54. (1, ) . , , And it is He who has created man from water, ${ }^{78}$ and then made kinship for him by blood ${ }^{77}$ and wedlock. ${ }^{78}$ And thy Lord is ever Potent.
55. ( ) , . . . And yet they worship besides Allah, what can neither benefit them nor hurt them; and the infidel is ever an aider of the devilip against his Lord.
56. $(1, \pm+\ldots .5)$ And We sent thee but as a bearer of glad tidings ${ }^{80}$ and a warner ${ }^{51}$
57. ( $\nu_{2}$. . . . $\mathrm{J}^{3}$ ) Say thou: I ask of you no wage ${ }^{62}$ for this, ${ }^{88}$ save that whosoever wills may take a way unto his Lord.
58. ( . . . ل 5 ) ( 5 ) And ${ }^{84}$ trust in the Living One who dies not, ${ }^{85}$ and hallow His praise. It suffices that He is Aware of the sins of His bondmen-
59. (الئى) Who created ${ }^{86}$ the heavens and the earth and whatsoever is in-between them in six days, ${ }^{87}$ then He established Himself on the Throne ${ }^{58}$ - the Compassionate! So concerning Him, ${ }^{59}$ ask any one informed. ${ }^{90}$
60. ( . . . 13 | 3 ) And when it is said to them: $:^{01}$ prostrate yourselves before the Compassionate, they say: $:^{92}$ what is this Compassionate? ${ }^{93}$ Shall we prostrate ourselve unto what thou commandest us? and $\mathrm{it}^{64}$ increases in them only aversion. ${ }^{\text {bs }}$

## SECTION 6

61. (in. ( . . . Blessed be He who has placed big stars in the sky and has placed therein a lamp ${ }^{96}$ and a moon enlightening. ${ }^{97}$
62. i. e., seminal fluid. For connection between life and water see P. XVII.
$\mathrm{nn} .64,65$.
63. i. e., on father'r side.
64. i. e., lineage from mother's side.
65. (in his rebellion).
66. (to the obedient).
67. (to the disobedient).
68. i. e., no return either in cash or by way of rank or dignity).
69. (my preaching).
70. -disregarding and ignoring the threats of thy enemies-
 necessitated by the very widely prevalent custom of deicide or godslaughter. 'Deicide, once supposed to find its only example in the Crucification, has been, in fact, E a widespread custom, which has left a deep impress on the religious thought of the race.' (ERE. IV. p. 523) The God of Islam, it required special emphasis, is the Immortal, the Imperishable, the Deathless.
71. (out of nothing). See P. VIII, n. 483.
72. See P. VIII, n. 484.
73. (of authority). See P. VIII, n. 485.
74. $u$ is here synonymous with $\varepsilon$.
75. i.e., endowed with knowledge and piety. What should the ignorant and impious pagans know of Him?
76. i. e., the infidels.
77. (in derision).
78. i.e., what is His nature? what are His attributes? 'If inquiry be made regarding the nature, qualities, social position, etc., of a person, 10 is used, and not is. (WGAL. p. 313).
79. i, e., this precept to adore Raḥmān alone,
80. (to the truth).
81. (by day) i. e., the sun.
82. (by night).

83. ( . . . (ill , , y) And it is He who has assigned the night and the day a succession, ${ }^{98}$ for ${ }^{58}$ him who wishes to consider ${ }^{100}$ or who wishes to be grateful. ${ }^{101}$
84. (u. . . . , se ) And the servants of the Compassionate ${ }^{102}$ are those who ${ }^{103}$ walk upon the earth meekly, ${ }^{104}$ and when the ignorant ${ }^{205}$ address them, ${ }^{106}$ they ${ }^{107}$ say: peace; ${ }^{108}$
85. (, . . . . ) and those who pass the night before their Lord prostrate and standing up: 109
86. ( 51 , . . . ) and those who say: ${ }^{110}$ Our Lord I avert from us the torment of Hell; ${ }^{111}$ verily its torment is perishment:
87. (Lier . . . 4i) verily ill it is as an abode and as a station.
88. ( vagant nor stingy; and $\mathrm{it}^{112}$ is a medium in-between;
89. ( . . . . Allah, ${ }^{113}$ and do not slay any soul which Allah has forbidden, ${ }^{114}$ save in justification; and do not commit adultery. ${ }^{115}$ And whosoever will do this. ${ }^{116}$ shall incur the meed. ${ }^{117}$
 of Resurrection, and he shall abide therein ${ }^{18}$ disgraced;
90. (each replacing and following the other regularily). Professor Whitehead described the universe, not as something static, but as a structure of events possessing the character of a continuous creative flow. 'This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qur'ān especially emphasizes.' (Iqbal, op. cit., p. 61)
91. (for the observation of).
92. i.e., to such a one these phenomena of nature would serve as arguments.
93. i. e., to such a one these phenomena would appear as favours of God.
94. i. e., true, faith fit, and loyal slaves of God.
95. (immersed in deep spiritualfty). The zeference is to the early helievers or the companions of the Prophet.
96. (symbolic of their humility in every department of life).
97. Or, 'the pagans.' For dolty see P. IV. 264.
98. (in infidelity and arrogance).
99. (instead of retaliating).
100. i. e., let th go our own way, we have no wish to quarrel with you.
101. (in prayer).
102. (in complete forgetfulness of their works of merit, as becomes men of piety).
103. Mark the miraculous change for the better that the Prophet of Islam had almost immediately brought about in his erstwhile ferocious, dissolute and irreligious countrymen. 'From time beyond memory, Mecea and the whole peninsula had been steeped in spiritual torpor. . . The pouple were sunk in superstition, oruelty and vice... Thirteen years before the Hijrat, Meccal lay lifeless in this debased state, What a change had those thirteen years now produced! A band of several bundred persons had rejected idolatry, adopted the worship of One God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, purity and justice They now lived under a constant snnse of the omnipotent power of God, and of $H$ is providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand . . . Mohammad was the minister of life to them, the source under God of their new-boen hopes; and to him they yielded an implicit submission.* (Muir, op. cit., p. 161-62) 'Wine, women and war were the only three objects which clatmed the tove and devotion of the Arab.' (Kremer, Contribution to the History of Islawic Citilization, Eng. Tr. p. 156). 'But a few years since sunk in superstition and practising all sorts of vice, they now prost rated themselves five times a day in prayer to an invisible Allah, whom they had before known only imperfectly at best, and were honestly trying to follow the precepts that they believed had been sent directly from Him to them.' (Gilman, The Saracens, p. 135)
104. i. e., their mode of spending.
105. --stecped deep as they were in polytheism only a few days back-
106. --accustomed as they were to acts of murder and rapine-
107. ——addicted as they were by their age-long habits to adulterous conduct-
108. i. e., shall be guilty of any of the vices mentioned above.
109. (tbereof), $\mathrm{r}^{[11}$ signifies 'the requital, or recompense, plural of $f^{-1}$ '. (LL)
110. (for ever).

 eous works. Then thesel for them Allah shall change their vices ${ }^{120}$ into virtues. ${ }^{121}$ Verily Allah is ever Forgiving. ${ }^{122}$ Merciful. ${ }^{123}$
111. (. . . . s s 9) And whosoever repents ${ }^{124}$ and works righteously, ${ }^{125}$ then surely he repents toward Him with a true repentance.
112. () And also those ${ }^{126}$ who do not witness falsehood, and when they pass by some vanity pass by with dignity. ${ }^{122}$
113. ( ) And also those who are admonished by the command of Allah, do not fall down thereat, deaf and blind. ${ }^{128}$
114. (, ) And those why say: 0 our Lord! bestow on us coolness of eyes from our wives and our offspring, ${ }^{129}$ and make us a pattern unto the God-fearing. ${ }^{130}$
115. (i) . . . Those shall be rewarded with the highest apartment,,$^{131}$ becausi of their fortitude; ${ }^{132}$ and there they shall be met ${ }^{133}$ with a greeting ${ }^{134}$ and salutation ${ }^{135}$ $\qquad$
116. (ibe . . ., $4-$ ) abiders therein; $;^{136}$ excellent it is as an abode and as a station.
117. (hly, . . j3) Say thou $:^{137}$ my Lord does not care for you were it not for your prayer. ${ }^{138}$ whereas you have ever belied, ${ }^{132}$ so presently ${ }^{140}$ this denial shall come ${ }^{141}$ as cleaving punishment.
118. (of his infidelity).
119. (done in the past).
120. i.e., He shall blot out their former rebellion on their repentance, and shall confirm and increase their faith and obedience. 'God will change their evil deeds by substituting for them good deeds; i. e., will cancel the evil deeds and put in their place good deeds. (LL)
121. So He blots out misdeeds.
122. So He bestows grace.
123. (of a particular crime).
124. i. e., takes care to avoid that particular crime.
125. (again as true bondmen of the Compassionate).
126. i. e., neither mixing up with such affairs nor being fussy about them.
127. (but listen to them attentively).
128. This once more reasserts the doctrine that Islam, unlike Christianity, does not regard this world as inherently bad, and does not reject family ties as an impediment to the service of God. Celibacy far from being a handmaid of believers is rather an impediment in His way.
129. i. e., make us so perfect in virtue that our example may be followed by the pious and the virtuous.
130. (in Paradise).
131. (in their faith and religion with constancy).
132. (by the angels).
133. i. c, prayer for everlasting existence.
134. (of welcome).
135. (they will be for ever).
136. (unto mankind, O Prophet!).
137. i. e., if you do not invoke and worship Him.
138. (His prophets, O infidels!).
139. i. e., in the Hereafter.
140. (to them).


## Sūrat-ush-Shu'arà

## The Poets. XXVI

(Makkan, 11 Sections and 227 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. $\left(\ldots, \omega^{\text {b }}\right.$ ) Tă. Sin. Mim.
2. (in . . . . SHese are the verses of a luminious Book.
 because they ${ }^{143}$ do not become believers. ${ }^{144}$
3. (ان نtion ) If We will, ${ }^{243}$ We can send down to them a sign from the hedivens so that their necks would become submissive to it ${ }^{146}$
4. ( . . . L, ) And there comes not to them any fresh admonition from the Compassionate but they are wont to be turning away therefrom.
 shall appear to them the truth of what they have been mocking at.
5. (الم) ${ }^{2}$ ) Do they not observe the earth ${ }^{188}$-how We cause to grow therein every manner of fruit?
6. (ان ) Verily therein is a sign, ${ }^{149}$ but most of them are not believers.

141-A. (O Prophet)
142. (in thy extreme solicitude and earnest zeal for their conversion).
143. i. e., the infidels in general, and the pagans of Makkah in particular+
$262 \quad$ Part $X I X$
144. Tinged as it is by sheer antipathy and hostility, the testimony of a
Christian writer is remarkable:- 'In the materialistic commercial town of Mecca,
where lust of gain and usury reigned supreme, where women, wine and gambling
filled up the leisure time, where might was right, and widows, orphans, and the feeble
were treated as superfluous ballast, an unfortunate being like Mohammad, if his
constitution were sensitive, must have experienced most painful emotions...
Mohammad felt his misery as a pain too great to be endured.' (Hurgronje,
Mohammedanism, p. 28)
$145 . \quad i$, ., if it conformed with Our universal scheme to force them to
submission.
146. (and they shall have no option but to believe; but this would deprive them of the freedom of their choice, and would make them automata).

9. (1) (0) And verily thy Lord! He is the Mighty, ${ }^{150}$ the Merciful ${ }^{154}$

## SECTION 2

10. ( Hand . . . 31 r) And re-call when thy Lord said to Müsă : go thou to an ungodly people --
11. (ن) . . . (i) the people of Fir'awn; ${ }^{152}$ they fear Me not?

12. (i, . . . . . ) and my breast straitens ${ }^{154}$ and my tongue moves not quickly ${ }^{155}$ so send for Hārūn: ${ }^{154}$
13. (if) . . . . $\mathrm{H}^{\text {(3) }}$ ) and they ${ }^{157}$ have a crime ${ }^{150}$ against me; so I fear they shall slay me ${ }^{150}$
14. (J gem . . . Jib) Allah said : by no means! ${ }^{160}$ so go both of you with Our signs; I shall be with you listening. ${ }^{151}$
 messengers of the Lord of the worlds; ${ }^{162}$

15. (ن느 . . . . Jib) Firsawn said: $1^{161}$ did we not bring thee up among us as a child, ${ }^{165}$ and thou stayedest with us many years of thy life? ${ }^{166}$
16. ( 0, , 3 , . . elvis) And thou didst the deed thou didst; ${ }^{167}$ and thou art of the ingrates ${ }^{\text {ans }}$
17. (iviall . . . Job) Müsä said: I didst the deed when I was mistaken. ${ }^{169}$
18. ( 0 ( . . . . . $0, i i$ ) Then I fled from you ${ }^{170}$ when I feared you, and my Lord ${ }^{171}$ bestowed on me judgment and made me one of the envoys. ${ }^{172}$
19. i, c., Able to inflict punishment immediately.
20. So He is granting respite in this world.
21. See P. I. n, 205, P. XVI. n. 271.
22. (rven before $I$ have delivered my message).
23. (on such an occasion).
24. 'And Moses said unto the Lord, O my Lord, I am not eloquent ... I am slow of speech, and of a slow tongue. ${ }^{*}$ (Ex. 4:10) According to the rabbinical version, when Moses was a child of three, on a certain occasion, 'a shining piece of gold, or a precions stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took up and put into his mouth. This burned his tongue, causing him to stutter.' (JE, IX. p. 47).
25. (to be my assistant). Aaron by his upbringing and training had already 'gained a name for eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite thy brother? I know that he can speak well . . . And he shall be thy spokesman unto the people.' (Ex. 4: 14, 16)
26. i. e., the Egyptians.
27. i. s., the charge of a crime. The allusion is to his accidental killing of an aggressive Egyptian.
28. (before I have time to deliver the message).
29. (can they put thee to death?).
30. (in Our majesty and glory). 'And he said, Certainly I will be with thee.' (Ex. 3: 12)
31. Mark the Qur'anic word وبر . The messengers are from the 'Lord of the creatures' or 'the Lord of the worlds', and not from 'the Lord God of your father' as repeatedly mentioned in the Bible. (Ex, 3)
32. 'Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' (Ex. 3: 9, 10)
33. (after he had heard the speech of Moses).
34. (in the royal palace and reared and educated there). Moses was a highly educated man, according to the Egyptian standard. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deeds.? (Ac. 7:22) "Undoubtedly true, though not mentioned in the OT. The wisdom of the Egyptians consisted of natural science, magic, astronomy, medicine and mathematics' (Dummelow, op. cit., p. 827) Parallel with the earliest physical training, 'Moses, like other children, had to begin by learning to read and write. In Egypt these accomplishments were not easy of acquirement.' (Rawalinson, Moses: His Life and Times, p. 29) 'The boyish education of Moses was most likely conducted at the Court, under a pedagogue or tutor, assisted by various masters, but as he approached towards manhood, he would be sent to one of the two great universities. ... Nor otherwise would his training have befitted his rank and station', p. 32).
35. 'Moses remained in Pharaoh's house fifteen years longer . . . Moses was at that time eighteen years of age. According to another version, Moses was
then twenty, or possible forty, years of age. These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his'stay in the royal palace.' (JE, IX. pp. 47, 48),
36. This refers to the undesigned death of an Egyptian at the hands of Moses, of which the details will be found in the Surat-ul-Qaṣas, P. XX. n. 137.
37. i. e., thou are not only a murderer, but also an ungrateful wretch to have lilled one of the race that reared thee.
38. i. e., I wanted to punish him for his aggression, and it was only by an accident that he died. Jlin is 'Any deviation from that which is right, intentional, or unintentional, little or much.' 'And ot is not only Erring, but also Forgetting. And ath ditheans 'A woman forgetting the days of her menstruation.' (LL)
 of Moses is that the murder was neither intentional nor premeditated, and inyolved no moral guilt.
39. i. e., from your country,
40. (out of His grace).
41. Apostleship of God is incompatible only with deliberate sins and not with accidental mistakes or errors of judgment.
 was that thou hadst enslaved the Children of Isratile ${ }^{2 \pi 5}$
42. (الدلين . . . Jib) Fir'awn said $1^{174}$ and what is this: Lord of the worlds? ${ }^{175}$
43. ( whatever is in-between, if you seek to be convinced. ${ }^{176}$
44. (ir. $\mathrm{H}^{-i}$. . . . J6) Fir'awn said to those around him ${ }^{177}$ in amazement: do you not hear? ${ }^{178}$
45. (الإلزين) , . . db) Müsä said : your Lord and Lord of your ancestors. ${ }^{179}$
46. (ن.4. . . . J6) Fir'awn said: the messenger sent to you is mad indeed. ${ }^{180}$
47. (u ( . . . Jib) Müsă said: Lord of the east and the west and whatever is in-between, if you care to understand. ${ }^{181}$
48. (6) Fir awn said; if thou wilt take a gad other than me, ${ }^{192}$ I shall surely place thee among the prisoners. ${ }^{183}$
49. ( evident. ${ }^{185}$
50. الaدزّن) , . . Jib) Fir awn said: forth with it then, if thou art of the truth-tellers.
51. (40 . . . . $\mathrm{g}^{16}$ ) Then he cast down his rod, ${ }^{186}$ and it was a serpent manifest. ${ }^{187}$
52. (i. . . . . . 8 9) And he drew forth his hand, ${ }^{188}$ and it was white ${ }^{189}$ unto the beholders.

## SECTION 3

34. . . . J6) FF'rawn said to the chiefs around him: ${ }^{190}$ verily he ${ }^{191}$ is a magician knowing: ${ }^{192}$
35. Moses's retort to the reproach of Pharaoh is this : You consider it a great favour to have saved my life and to have reared me in your palace! but pray
what was this rearing of mine due to? Was it not due to your wholesale massacres of the Israelite boys that I was cast into the river and you had an occasion to rescue me ? Is not your apparent benevolence thus due to your own worst tyranny?
36. (who had no conception of a single, universal Godhead).
37. W is here synonymous with $ه$, $\mathrm{v}^{1}$, what is it which you call——? what are his attributes? Sce n. 93 above. And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? 'I know not the Lord, neither will I let 1stael go.' (Ex. 5: 2).
38. Moses is dilating on the universality of the One True God.
39. i. e., his ministers and principal advisers.
40. (how strange and unheard of his ideas are!).
41. i. e., the One Supreme Lord for all ages and all nations. In ancient Egypt, 'even after the unification of the kingdom at the beginning of the Dynastic period, the original subdivisions still existed in the shape of the 'nomes' or provinces, roughly 42 in number, into which the land was divided. Each original tribe possessed its own local god, supreme in his own district; and these gods continued to be worshipped as separate divinities, though they were, in many cases, mere duplicates of those existing in other localities. The Egyptians never attempted to bring any unity out of this confused mass of deities, to reduce to order the conceptions held with regard to them, or to discard their inconsistencies and contradictions.' (ERE. IV, p. 242).
42. (to talk of things so strange and to propound doctrines unheard of).
43. The Egyptians were among the worst polytheists known to history. Universal Godhead was utterly incomprehensible to them. 'The most obvious and striking fact that appeals to the investigator of the Egyptian religion is that enormous numbers of gods hold sway: Ra, Horrnes, Osisis, Isis, Tmu, Amen, Set--, the list extends itself almost endlessly . . . To casual inspection it would seem as if the Egyptian of the later time had no very clear idea himself as to how many gods were really included in the hierarchy, or as to the precise identity of the more important ones. And, indeed, such was'probably the fact.' (HHW, 1. p. 219) The number of the Egyptian gods was bewildering. 'One modern writer enumerates seventy-three divinities, and gives their several names and forms. Another has a list of sixty-three principal deities, and notes that there were "others which personified the elements, or presided over the operations of nature, the seasons, and events." The Egyptians themselves speak not unfrequently of "the thousand gods," sometimes further qualifying them, as the gods male, the gods female, those which belong to the land of Egypt. "Practically, there were before the eyes of worshippers some scores, if not some hundreds, of deities who invited their approach and chailenged their affections.' (Rawlinson, Ancient Egypt, pp. 30-31).
44. Moses and Aaron 'had to present themselves before a king, who, by the long-established usage of the country, was looked upon as "a god upon earth,"
"the good god," and "the great god," and who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities,' (Rawlinson, Moses: His Life and Times, p. 88) 'Egypt is remarkable for the extraordinarily realistic way in which it depicted the dogma that the Pharaoh was the visible-god, begotten by the god, and the divine begetter of his wife's children.' (UHW. I. p. 646) 'As the great Pharaonic State arose, the impressive figure of the sovereign profoundly influenced religion; the forms of the State passed over into human conceptions of the gods, and the Sun-god, the greatest of them all, was conceived as a Pharaoh ruling the other divinities.' (EBr. XII. p. 77) 'The Pharaoh was a god upon earth. Like the Incas of Paru, he belonged to the solar race, and the blood which flowed in his veins was the ichor of the gods . . . The supreme sovereign, the Pharaoh . . . was a veritable god on earth. To his subjects he was the source, not only of material benefits but of spiritual blessings as well. He was "the good god," the beneficent dispenser of all good things. The power of life and death was in his hand, and rebellion against him was rebellion against the god., (Sayce, Religion of the Ancient Egypt, pp. 42, 44) See also P. XX. n. 207, P. XXX. n. 75.
45. The words in this form are a more terrible menace than a mere 'I will imprision thee, for they conveyed to Moses (peace be on him) that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died. (Bdh)
46. (addicted to magic as thou art).
47. (and convincing to thee, by way of miracle).
48. The Bible, wrong and muddled as usual, attributes this miracle instead of Moses to Aaron. (Ex. 7: 9, 10).
49. (and unmistakable). See P. IX. n. 47 ff.
50. (from the folds of the garment on his bosom).
51. (and radiant with divine light). Also see P. IX. n. 49.
52. (as they also made a similar remark to him). 'The fact is that it was a general consensus, and this was the general feeling, expressed in words by each to the others.' (AYA).
53. (pretender to the office of a prophet).
54. i. e., expert ; well-versed. The only assumption on which the Egyptians could explain the superiority of Moses.

55. (igit . . . .t.) he would drive you out of your land through his magic, ${ }^{\text {an3 }}$ what is it then that you command?
56. ( 4, . . 15 ) They said: put him off ${ }^{291}$ and his brother, ${ }^{195}$ and $d^{198}$ send callers ${ }^{197}$ to the cities; ${ }^{198}$
57. (6. . . . . . . 4 ) that they may bring to thee every magician knowing. ${ }^{199}$
58. (م, مل. . . . $c^{2}$ ) So the magicians were assembled at a set time on a day made known. ${ }^{200}$
59. ( $3, \mu \leq 5, \ldots$, . . And it was said to the people : are you going to assemble? ${ }^{201}$
60. (الثلبن . . . (لW) Likely we are to follow ${ }^{202}$ the magicians, ${ }^{203}$ if they are the winners.
61. (cuthl . . . (Vi) Then when the magicians came they said to Fir'awn: will there be a big reward fur us if we are the winners?
62. (i) He said: Yea; . . J ${ }^{205}$ and ${ }^{205}$ you shall be of those brought nigh. ${ }^{206-}$

 by the might of Fir'awn we shall be the victors. ${ }^{207}$
63. ( 4 . . . . $\mathrm{c}^{-16}$ ) Then Müsā cast his rod, and 10 ! it swallowed up what they had invented. ${ }^{208}$

64. (تالوt ) They said: we now believe in the Lord of the worlds- -
65. (ن,
66. (and make his community the master of Egypt). So this issue according to Pharaoh was wholly political.
67. (for a while).

[^12]
49. (iwarl . . . Jb) Fir'awn ${ }^{210}$ said: you believed ere I gave you leave. Surely he is your chief ${ }^{211}$ who taught you magic; so you shall surely come to know ${ }^{212}$ I shall certainly cut off your hands and feet on opposite sides, ${ }^{213}$ and certainly I shall crucify you all. ${ }^{214}$
50. (6) They said:295 no harm ! verily to our Lord we are to return; ${ }^{216}$
51. (نin . . . (i) we long that our Lord shall forgive us our faults as we have been the first of believers. ${ }^{217}$

## SECTION 4

52. (土) And We revealed to Mūsā . . . . ${ }^{218}$ depart by night with My bondmen; ${ }^{299}$ certainly you will be pursued. ${ }^{220}$
53. ( $\left.0,-\ldots, J^{-10}\right)$ Then Fir'awn sent callers to the cities:


54. (2) . . . . . ) and we are the host well-provided ${ }^{223}$
55. (i, .... (47) Then We drove them ${ }^{224}$ from gardens and streams;
56. ( $f, 5, \ldots, 5$, ) and treasurers and a noble station.
57. ( to inherit them. ${ }^{220}$

58. (i) 3 , A. . . (i) And when the two parties saw each other the companions of Mūsā said: verily we are overtaken. ${ }^{229}$
59. (to the magicians, in his oxtreme discomfiture and to save his face before his people).
60. Or 'master.'
61. (what happens to you at my hands).
62. The right hand and the left foot, for example.
63. ' . . . with far greater reason may we say of the allcient Egyptiants, they, notwithstanding the veneer of civilization which they for the most part present to our observation, there was in their nature, even at the best of times, an underlying ingrained barbarism which could not be concealed, but was continually showing itself.' (Rawlinson, Ancient Egypt, p. 267) See also P. 1X. n. 79.
64. (in the spirit of valiant martyis).
65. The magicians now by their firm hold of the Truth found themselves consciously right, superior and confident.
66. (in this assembly).
67. (on the eve of the exodus).
68. (out of Egypt). 'It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.' (Ex. 12: 42).
69. (by Pharaoh, and his hordes).
70. Pharaoh is referring contemptuously to the 'contemptible little company' of the Israelites.
71. (by their rebellion).
72. igرsb signifies, 'in a state of preparation, or in a a state of preparation with the accouterments of war ; or cautious, or vigilant.' (LL)
73. i. e., the pagan Egyptians.
74. i. e., in this way We dispossessed them of their wealth and conveniences.
75. (in Palestine). The pronoun to refers to gardens, etc, in general only, and does not imply their existence in Egypt. But even if it may be taken to refer to the riches of the country of Egypt the reference is not inapt as some of the Christian critics of Qur'än have sought to make out, 'When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jermiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated.' (JE. I p. 225) 'Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Lvbia and Ethiopia. by Jews whose numbers were estimated at a million.' (p.226) During a still later period 'Egypt had become, as it were, a second holy land for Judaism.' (p. 227)
76. The narrative is here resumed after three parenthetical verses.
77. i. e, , the Israelites. 'The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army.' (Ex. 14:9)
78. 'And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, hehold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us forth out of Fgypt?' (Ex, 14: 10, 11)

79. (. . . . Jb) $M u \bar{s} a^{230}{ }^{230}$ said : by no means ! with me is my Lord; He shall guide me ${ }^{231}$
80. (ixall . . . thy rod. ${ }^{332}$ So it became separated, and each part was like a mighty mount ${ }^{233}$

81. (نjurn 1 . . . 4 , And We delivered Mūsa and those with him together 235

82. (l) Verily herein is a sign, . . ${ }^{237}$ yet most of them are not believers.
83. (4) And verily thy Lord I He is the Mighty, the Merciful.

## SECTION 5

69. ( $1 . \ldots j^{-1}$, ) And recite to them the story of Ibrāhïm; ${ }^{238}$
70. (تx, . . . J5 jli ) when he said to his father and his people : what do you worship?
71. (نlit) They said: we worship idols, and to them we are ever devoted. ${ }^{23_{9}}$
72. (0, id . . . J6) He said : do they hear you when you cry?
73. (ا) Or, do they benefit you, . . . $\mathbf{2}$ ) or do they hurt you ${ }^{248}$
 this wise. ${ }^{342}$
74. (تُ . . . . Jb) He said: have you observed what you have been worshipping ${ }^{243}$ $\qquad$

75. (ل) . . . Nib) Verily they are an enemy ${ }^{244}$ to me, save the Lord of the worlds;
76. -fortified as he was with the promise of God for their safety -
77. i.e., He shall surely show me some way of escape from danger. 'And
Part XXV


78. (2. . . . sith) $\mathrm{He}^{247}$ who feeds me and gives me to drink;
79. (itit . . . 1319) and when 1 sicken, then $\mathrm{He}^{248}$ healeth me.
80. (5. . . sills) and He who will cause me to die, and then will quicken $\mathrm{me}^{249}$;
 Day of Requital. ${ }^{250}$
81. (corkl! . . . y) Lord ! bestow on me wisdom, ${ }^{251}$ and join me with the righteous. ${ }^{252}$
 the posterity. ${ }^{253}$
82. (ال . . . Delight.
83. ( ) (int ) And forgive my father; . . ${ }^{254}$ verily he is of the erring. ${ }^{255}$
84. (1) . . V') And do not humiliate me on the Day when mankind will be raised ${ }^{255}-\ldots$
85. (2) + . ( 5 ) the Day whereon neither riches nor sons will be of any avail;
86. ( $\left\llcorner, \ldots, y^{\prime}\right.$ ) unless it be he, who shall bring to Allah a whole heart; ${ }^{257}$
 fearing; ${ }^{258}$
87. (نy, . . . $4, \dot{y}$ ) and the Fierce Fire will be made apparent to the seduced ones. ${ }^{259}$
88. (ivsues . . . . 5 ) And it will be said to them: where is that which you were wont to worship,
89. ( even themselves?


$95(0,1, \ldots, 3)$ ) and the hosts of Iblis together

90. (5) . . . . u ) By Allah, we have indeed been in error manifest.
91. (ال ال . . . الفة) when we equalled you with the Lord of the worlds.
92. (الجر, . . . . . . 0 ) And none led us astray except the culprits. ${ }^{261}$
93. (unil: . . . Ulo) So none we have as intercessors:
94. ( $\sim$, . . ys) nor any loving friend.
 believers.
95. ( . . . . il) Verily in this story ${ }^{263}$ is a sign, yet most of them are not believers.
96. (~) . . . نا) And truly thy Lord! He is the Mighty, the Merciful.

## SECTION 6

105. (5) And Nūḥ's people belied Our envoys ${ }^{264}$;
106. ( 0,0 , $\ldots$. 31 ) when their brother Nüh said to them: fear you not?
107. (inl . . . il) Verily 1 am unto you a trusted messenger;

108. (品 . . . (til los) And I ask of you no wage for it; my wage is but with the Lord of the worlds.
109. ( ( . . . . . .
 meanest of us are thy followers? ${ }^{366}$
110. (ن, i, . . . J6) He said : I have no knowledge of what they have been working; ${ }^{207}$



111. ( $3, \mathrm{H}_{2}^{-}$. . . ul) their reckoning ${ }^{268}$ is upon my Allah, if you but know:
112. (ijil . . . is, ) and I am not to drive away the believers ${ }^{269}$
113. (ux. . . . sl) 1 am not but a manifest warner.
 those stoned.
114. (
115. (in, , . . cis) So decide Thou between us and them, and deliver me and those who are with me of the believers.
116. ( $0,-211 . .46)$ Therefore We delivered him and those with him in a laden ark. ${ }^{270}$
117. (نal . . . . A) Then We drowned the rest thereafter.
118. ( . . . . $\mathrm{u}^{2}$ ) Verily in this story ${ }^{271}$ is a sign: ${ }^{372}$ yet most of them are not believers.
119. (ال . . ul , And thy Lord! He is the Mighty, the Merciful.

## SECTION 7

123. (
124. ( $0 ; i j$. . J Ji it) when their brother Hûd said to them: fear you not?
125. (in . . . 3i) Verily I am unto you a trusted messenger;
126. (u, $\left.u, b 1, ~ . . . ., ~ 1,{ }^{2} 6\right)$ so fear Allah and obey me;
127. (الطـ . . . L., ) and I ask of you no wage for it; my wage is but with the Lord of the worlds.
128. (if they are insincere, and are feigning belief in prospect of some worldly advantage).
129. (as you suggest me to do in order to win you over).
130. i. e., ark filled with living creatures. See P. XII, n. 104,
131. i. e., in the ultimate triumph of Noah and the destruction of his rebellious people.
132. (of Our power).
133. See P. VIII, n. 523.


128．（التُون ）Do you build on every eminence a landmark ${ }^{274}$ in vanity？
 you may abide？${ }^{275}$

130．（جار ．．．．131s）And when you seize ${ }^{276}$ you seize like unto tyrants．${ }^{377}$

 know．${ }^{278}$

133．（l）He has aided you ${ }^{279}$ with the cattle and sons；
134．$\{\dot{0}$ ，．．．．
135．（انى 1 ）Verily 1 fear for you the torment of a mighty Day．
136．（6）They said it is equal to us whether thou admoni－ shest or art thou not of the admonishers．${ }^{281}$

137．（الإلى ．．．．Ul ）This ${ }^{282}$ is but a custom of the ancients：${ }^{283}$
138．（injure．．．．h，）and we are not going to be tormented．
139．（ ）．．．．．Sis）And they belied him；so We destroyed them． Verily in this ${ }^{284}$ story is a sign；yet most of them are not believers．

140．（ $2-\sqrt{1} \ldots+0$ ）And verily thy Lord！He is the Might，the Merciful．

## SECTION 8

141．（الر الملين）The Thamūd belied our envoys；2B5
142．（1）when their brother Sash said unto them：fear you not？

143．（ins ）．．il Verily I am unto you a trusted messenger．


274．i．厄．，a monument indicative of splendour and commemorating deeds of valiance．

275．（therein for ever）．
276. (any creature of God).
277. i. e., with utter callousness, and not at all with a view to amending and reforming the offender.
278. i. e., with gifts both material and immaterial.
279. (both in your individual and collective capacity).
280. 'The 'Aad lived in the most fertile part of Arabia, viz. Yaman and Hadramaut, spreading from the coasts of the Persian Gulf to the then borders of Mesopotamia.
281. The form of the words implies: We have had plenty of admonishers like you.
282. (preaching of yours).
283. This sounds curiously similar to the modern contempt for every 'revivalist' movernent.
284. i. e., in the ultimate destruction of the rejectors.
285. See P. VILI. n. 542.

145. (ن.lat . . . . . . t) And I ask you no wage for it, my wage is but with the Lord of the worlds.

147. (0. . . . d) in gardens and springs;
148. (fian . . . $\varepsilon, y, y)$ and cornfields and palm-trees of which the spathes are fine? ${ }^{287}$
149. (us; ... $\dot{j} ; \boldsymbol{2}$ ) And do you hew out in the rocks houses skilfully ${ }^{258}$

151. (ن)

153. (u, ) . . . 1 1 15 ) They said : thou art but one of the bewitched.
154. (ن゙sall .... eit th) Thou art but a human being like us. ${ }^{290}$ So bring̣ thou a sign ${ }^{291}$ if thou art of the truthful.
155. (c, $/ \mathrm{m} . ., \mathrm{d}$ ) $) \mathrm{He}$ said: younder is a she-camel; to her is a drink, and to you is a drink, each on a day known. ${ }^{292}$
156. (等c... y,) And do not touch her with an evil, lest there take hold of you the torment of a mighty Day.
157. (ند . . . (o, 0 , ins) Then they hamstrung her; then they became regretful. ${ }^{203}$
158. (ن, ... $\left.f^{j-1 b}\right)$ So the chastisement overtook them. Verily in this story is a sign, ${ }^{294}$ yet most of them are not believers.
159. (

286, i. e., in the enjoyment of.
287. See Sūral-ul-A'araf, verse 74. (P. VIII).
288. The Thamudites, like modern nations of Europe, were great artists and architects. See P. VIII. n. 548.
289. i. e., of those who exceed the ordinances of Gud.
290. (and as such cannet be a prophet). A mere mortail, who is neither a demi-god nor an angel, cannot lor expected in the polythristic idechogies to be a conveyer of any Divine message.
291. i. c., a wonder; a miracle.
292. See P. VIII, n. 546 ff.
293. (at their want of belief and piety, as they perceived the doom).
294. (of His might and majesty).


## SECTION 9


161. (اذ ) When their brother Lūt said to them: fear you not?
162. (inl . . . 21) Verily I am unto you a trusted messenger.
163. (i) . . . ا . .
164. ( . . . . . . . . . And I ask of you no wage for it; my wage is but with the Lord of the worlds.
165. (الثأون . . Do you go in, of all creatures, unto the males ? ${ }^{296}$
166. (ise . . . $2, j$, ) And do you leave your spouses your Lord has created for you? Ayel you are a people trespassing. ${ }^{207}$
 shalt be of those driven forth. ${ }^{299}$
 do. ${ }^{300}$
169. (). (.) Lordl deliver me and my household from what they work.
170. (ivor-1 . . . © isi) So We delivered him and his household all;


 rain on those warned. ${ }^{303}$
174. (ان ) Verily in this ${ }^{304}$ story is a sign, ${ }^{305}$ yet most of them are not believers.
175. (ل) And verily thy Lord! He is the Mighty, the Merciful.
295. See P. VIII. nn. 561, 562.
296. Like many of the moderns, Lot's people were addicted to sexual perversities, specially homo-sexuality. See P. VIII. n. 564.
297. (all limits) See P. VIII. n. 565.
298. (from thy sermonising).
299. See P. VIII, n. 567. 'Banishment . . . is the punishment of expelling an offender from his native land. . . . The easiest way, short of summary execution, to rid the State of an evil-doer was to expel him from its boundaries. We find evidence of this in the records of all ancient nations.' (ERE. II. p. 346)
300. (and so do not expect that my remostrances and denunciations will ever cease).
301. When the frightful eruption shook the Jordan Valley, when on that distant morning the mountains fell apart to form the semi-tropical cleft that runs north into Galilee, Lot's wife, unable to bring herself to part from the ease and the comfort of the good days, and disregarding the command, 'Look not behind thee', paused in her flight. She turned to gaze back on the city, wishing perhaps that she could run back and take something from the burning walls of her home. And in that unfortunate moment she became the pillar. (Morton, Women of the Bible, p.29) Salt formations are common near the Southern end of the Dead Sea. Jobel Usdum, 'Mount Sodom', is a ridge of rock salt, 5 m . long and several hundred feet high. Near its base are numerous detached pinnacles of salt, and at different times particular pillar have been popularly identified with Lot's wife. (NSBD. p. 522), See also P. VIII. nn. 569, 570, 571.
302. (or brimstone) See also P. VIII, n. 572.
303. i. e., those who were warned but who remained indifferent and heedless.
304. i. e., in this wholesale destruction of a wicked people.
305. (of God's judgment).


## SECTION 10

176. |نم) The dwellers of the wood ${ }^{305}$ belied Our envoys.
177. ( $3, z i, ~ d i j)$ When their brother Shu*aib ${ }^{307}$ said to them: fear you not?
178. (ivol . . . i) Verily I am unto you a trusted messenger;

 Lord of the worlds.
179. ( ) , 1,ifl) Give full measure, and be not of those who cause others to lose.
180. (mi:- . . (f; 1 ) And weigh with a straight balance. ${ }^{308}$
181. (ن. . . Уs) And defraud not people of their things ${ }^{310}$ and commit not corruption on the earth.
 generations. ${ }^{312}$
182. (0. $2-11$. . . 176) They said: thou art but of the bewitched.
183. (utisll . . . . . 9 ) And thou art but a human being like us, ${ }^{13}$ and we consider thou to be of the liars.
184. (الصد . . . tivib) So cause thou a fragment of the sky to fall upon us, if thou art of the truthful. ${ }^{314}$
185. (u, has . . . Jl5) He said: My Lordl ${ }^{315}$ is the Best Knower of what you work. ${ }^{316}$
186. (ike . . . 2 ) Then they belied him. Wherefore there seized them ${ }^{317}$ torment of the day of shadow. Verily it was the torment of a mighty Day. ${ }^{318}$
187. (near Madyan). Sol signifies 'The thicket, or collection of tangled trees, or the tangles of luxuriant, or abundant and dense trees.' (LL) See P. VIII. - 575 ; P. XVII. n. 392.
188. See P. VIII, n. 576.
189. i. e., for my preaching.
190. (observing in full all rules of commercial morality).
191. See VIII. n. 580.
192. 'You' refers to mankind.
193. i. e., preceding created beings.
194. See n, 290 above.
195. i.e., we challenge thee to perform this miracle for us if thou are a true prophet of God.
196. (and not I).
197. (so He will decide how to deal with you).
198. 'The punishment of the day of clouds beneath which was a hot wind; or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, and they perished beneath it.' (LL)
199. According to the commentators, God first plagued them for seven days with such intolerable heat that all their waters were dried up, and then brought a cloud over them, whose shade they eagerly sought, when they were all destroyed by a hot wind and fire which proceeded from it.


190．（ are not believers．

191．（ $\mu$ 元．．．．it）And verily thy Lord！He is the Mighty，the Merciful．

## SECTION 11

192．（istal ．．．it 2 ）Verily $\mathrm{it}^{321}$ is a revelation of the Lord of the worlds．

194．（ $u, 2+14 . ., \sqrt{3}$ e）upon thy heart，${ }^{324}$ that thou mayest be of the warners．${ }^{325}$

195．（ ．．．． 04 ）in plain Arabic speech．${ }^{326}$
 ancients．${ }^{329}$

197．（ among the Children of Isrä＇ll know it？${ }^{332}$

198．（ $u_{0} \times \mathrm{V} / 1 . . .1$ ）And had We Revealed it to any of the non－Arabs，${ }^{\text {s3s }}$
199．（5）．．． 1 would not have been believers in it．

200．（域业 ．．．ل135）In this wise We have made way for $\mathrm{it}^{336}$ into the hearts of the culptits．
 torment．${ }^{33 \mathrm{H}}$
 perceive．${ }^{\text {asu }}$

203．（u，．．． $1, \frac{y_{0}}{3}$ ）Then ${ }^{340}$ they will say：are we to be respited？

205．（الم．．．．．．Think ${ }^{3 a 2}$ if We let them enjoy ${ }^{33}$ for years；

319．i．$\epsilon_{4}$ ，in the total extinction of this great trading community．
320. (of the vindication of His apostles).
321. i. e., the Holy Qur'än.
322. i. $\epsilon$, the angel Gabriel, who is entrusted with the divine revelations.
323. (so that there is no possibility of any tampering with the Holy Text).
324. (O Prophet! so that the Divine Message is exactly, accurately imprinted on thy mind).
325. (like the prophets of old to thy own nation). The holy Prophet of Islam had a double office. He was, like all other prophets, an apostle to his nation, the Arabians. And he was an apostle to the mankind in general. The argument that is here being developed refers to his first aspect, and it is the pagans of Arabia that are here directly addressed.
326. Which has also been the language of the holy patriarchs and of the ancient Hebrews. 'One might assume, as some scholars have done, that the Israelites ${ }^{\text {P }}$ language in patriarchal times was Aramaic. Hommel maintains that Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic, (JE. VI. p. 307) 'The Arabic language is on the whole nearest to the primitive Semitic speech as it is by far the oldest and purest of all living tongues and its speakers in Arabia belong to the oldest and purest of races.' (DB. V. p. 87).
327. i. e., the Holy Qur'ān.
328. i. e., has found honourable mention.
329. See P. IX. nin. 220, 221.
330. i. e., an argument establishing the divine origin of the Qur'ān.
331. i. e., the Makkan pagans.
332. i.e., the learned Jews themselves know and acknowledge that the advent of the Prophet of Islam is foretold in their sacred books. Some amongst the Jews not only encouraged the Prophet in the idea that he might be' but 'even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren,' (Muir, op. cit., p. 98).
333. (and he being a non-Arab, the miracle of the excellence of the language of the Qur'ān would have been all the greater).
334. (as a teacher and expositor)+
335. i. c., the Makkan pagans.
336. i. e., obstinate infidelity.
337. i. e., in the Holy Qur'än.
338. (on their death).
339. (its approach).
340. (when it is too late).
341. (by their constantly defying the Prophet to bring some signal and miraculous destruction on them, such as a shower of stones, etc.).
342. (O reader !).
343. (the advantage of this life).

206. $\left(\dot{3}, 1 ., \ldots . f^{*}\right)$ and then there comes to them what ${ }^{344}$ they had been promised;

208. (ifر
209. (ن, . . 5,50 ) by way of admonition, and We have never been unjust. ${ }^{346}$
210. (c) . . . Ls) And it is not the devils who have brought it down. ${ }^{347}$
211. ( $0,3,4, \ldots . L_{3}$ ) Neither $\mathrm{it}^{348}$ behoves them, ${ }^{349}$ nor they can. ${ }^{350}$
212. (ن) 1 ,jat . . . ril) Verily very far from its hearing ${ }^{351}$ are they removed.
213. ( $4141 . V_{i}$ ) So call not thou upon another god along with Allah lest thou be doomed
214. (ug, ill . . , , its) And warn tho ${ }^{352}$ thy clan, the nearest ones. ${ }^{353}$
215. ( ( who follow thee as believers, ${ }^{335}$
216. (ulaik) . . ili) And if they disobey thee., ${ }^{356}$ say thou: I am quit of what you do. ${ }^{352}$
217. (
218. ( r . . . . sitit) Who sees thee when thou stand up; $;^{35 n}$
219. ( $2+\rightarrow-11$. . Ut) and thy movement ${ }^{300}$ among those who fall prostrate. ${ }^{3)_{1}}$
220. ( 1 . . . il) Verily He ! He is the Hearer, the Knower.
221. (ina, . . J2) Shall $1^{362}$ declare to you ${ }^{353}$ upon whom the devils ${ }^{364}$ descend?
222. (ت) They descend upon every calumniator, sinner; ${ }^{365}$
223. (4) who give ear. ${ }^{365}$ and most of them are liars. . . . ${ }^{367}$
346. (so as to inflict punishment without ample warning).
347. (as to the Makkan pagans imagine).
348. i. e., a Book so elevating.
349. How is it possible that devils should have anything to do with a Book so lofty in its conception, so perfect in its execution, and so excellent in its teachings?
350. (produce such a Book even if they willed). The pagans maintained that the Qur'an was prompted by the devils. The Qur'ăn answers, that, in the first place, it was preposterous to assume that the prepagators of darkness would prompt a Book that is Light in its entirety; and, secondly, it was beyond their powers, even if they willed. Neither it is meet for them, nor it is within their power.
351. (the discourse of the angels in heaven).
352. (in the first place, $\bigcirc$ Prophet!).
353. 'What is very striking in the religious career of Muhammad,' semarks an eminent Orientalist, 'at the begituning of his activity, is that the first converts he made were among the members of his own family and relatives. I believe that he is the only founder of religion who had the privilege of gaining to his cause those nearest to him either through blood or through close connection.' (Edouard Montet, quoted in Dr. Zaki Ali's Islam in the World, p. 5) 'The missionary spirit of Islam is no after-thought in its history; it interpenetrates the religion from its beginning, says another Christian scholar, 'As soon as the Prophet was convinced of his divine mission, bis earliest efforts werf directed towards persuading his own family of the truth of the new doctrine. . . . The first convert was his faithful and loving wife Kharlijah. . . Among the earliest believers were bis adopted children Zavd and 'Ali, and his bosom friend Ab̄ Bakr.' (Arnold, Praching of Islam, pp. 11-12) 'The life of the Prophet himself presented, for succeeding genorations, an examplo of Muslim missionary activity. When he began his prophetic carcer, his first efforts were directed towards persuading his own family; his earliest converts were his wife, Khadijah, his adopted children, Zaid and ' $A l i$, and some members of his immediat: circle,' (ERE. VIII. p. 746).
354. Lit., And lower thou thy wings.
355. (and accept thy warning).
356. (and reject thy warning).
357. i. C., I am frec of responsibility for your doings.
358. (disregarding the threats of thy powerful enemies).
359. (for prayer).
360. (in prayer and outside it).
292 Part XIX
361. (in prayer) $i$. e., Who waiches thee when thou risest up to spend the
night in prayer and devotion and thy solicitude for the Muslims' exact observance
of their duty.
362. --say thou, O Prophet!--
363. (O people!).
367. (who according to your malicious suggestion have inspired the Qur'ān).
365. A deseription dimmetricalls opposed to the holy, pure, and virtuous
life of the Prophet, and cxactly fitting his opponents.
366. (to the words of the devils).
367. (by nature or by habit).

 them ${ }^{370}$
225. (3, (l) Dost thou not see, ${ }^{371}$ that they ${ }^{378}$ wander aimlessly in every vale. ${ }^{373}$

227. (يتلبرن) . ... لا لا and remember Allah much ${ }^{776}$ and ${ }^{777}$ vindicate themselves after they have been wronged. ${ }^{378}$ And those who do wrong, ${ }^{375}$ shall presently come to know by what overturning they are being overturned.

368, Who, in pagan Arabia, were beld in esteem and awe. 'The poets, when under inspiration, were believed to be under the power of Jinn. This gave them great distinction. They werc, before Islam, often the leaders and representatives of those tribes. Honour was accorded them, not from appreciation of intellectual endowment or of artistic genius but because of their uncanny connection with the supernatural.' (ERE. X. p. 135) "The poets," in Arabia, were the "men of knowledge" for their people. "Their incantations held good as oracles, first of all for their several tribes, but no doubt extending their influence often beyond their own particular septs.' (De Boer, History of Philosophy in Islam, p. 2) 'As his office developed the poet acquired a variety of functions. In batde his tongue was as effective as his people's bravery. In pesec he might prove a menace to public order by his fiery harangues, His poems might arouse a tribe to action in the same manner as the tirade of a demagogue in a modern political campaign. As tise press agent, the journalist, of his day his favour was sought by princely gifts, as the records of the courts of al-Hirali and al-Ghassän show. He was . . . . . . both moulder and agent of public opinion. Qat al-lisän (cutling off the tongue) was the formula used for 'subsidizing him and avoiding his satires.' (Hitti. op. cif., pp. 94-95).
369. i, e, those straying in the course of evil ; the wicked ; those having no relation with the realities of life.
370. (in their wild fancies, bereft of their sense of reality).
371. (O reader!).
372. i, t., the poets.
373. i.e., always indulging in fancies and phantasms divorced from real life. The Arab poets very ofren painted a vicious thing so vividly and alluringly as to excite passions and to darken the intellect. Poetry unless kept under control by reason or Revelation, is apt to lead to mental unbalance and hysteria, and is the fountain-head of false values.
374. i.e., living in an imaginary world of their own their deeds do not at all conform with their professions.
375. (of the poets).
376. (in their poetry ; thus vindicating the religion of God thereby).
377. (even in their satirical invectives when overpowered by grave provouation). Poetry, with its usual concomitant of imagination running riot, is condenned outright. An exception is made in favour of such poets as enjoin the true faith and piety and vindicate and promulgate the religion of God or write satirical verse in sheer self-defence.
378. (among the infidels).
379. (to their own souls by their impiety and irreligion).


## Sürat-un-Naml

The Ant. XXVII
(Makkan, 7 Sections and 93 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 Book luminous-..
2. (
3. (الدن ) . . . . . . 3 of the Hereafter they are convinced.
4. (li ) Verily those who do not believe in the Hereafter --fair-seeming to them We have made their works, so that they wander perplexed. ${ }^{381}$
 tisement, ${ }^{382}$ and in the Hereafter they will be the greatest losers. ${ }^{283}$
6. ( ${ }^{\text {(e }}$. . . d ) And surely thou ${ }^{384}$ att receiving the Qur'ann ${ }^{395}$ from before the Wise, the Knowing. ${ }^{386}$
380. See P. I. п. 28.
381. (bereft of all peace and tranquillity of mind).
382. (at their death).
383. (never to be redeemed).
384. (O Prophet!).
385. --a gift so precious-
386. (so in contemplation of this, the highest gift, do not grieve over the fate of the infidels).

## po


7. (اذ Re-call when Mūsă came to his household and said; verily I see a fire afar; ${ }^{387}$ I shall forthwith bring you tidings thereof, ${ }^{388}$ or bring you a brand lighted therefrom, haply you may warm yourselves. ${ }^{380}$
8. (المace . . U...) Then when he came to it, he was cried unto ${ }^{300}$ thus: Blessed ${ }^{381}$ is whosoever ${ }^{392}$ is in the fire and whosoever is around it,$^{333}$ and hallowed be Allah, ${ }^{394}$ the Lord af the worlds. ${ }^{325}$
 Wise. ${ }^{397}$
10. (9) And cast down thy rod. Then when he saw it wriggling as though it was a serpent ${ }^{388}$ he turned in flight and did not look back. ${ }^{39 n}$ Mūsăl do not be alarmed, in My presence the sent ones do not fear;
11. (الا, . . ${ }^{(1)}$ ) excepting any who may have done wrong ${ }^{400}$ and thereafter changes evil for good; ${ }^{401}$ then verily 1 am Forgiving. Merciful.
 forth white, without any hurt: among nine signs to Fir'awn and his people. ${ }^{003}$ Verily they have been a people transgressing. ${ }^{404}$
 they said: ${ }^{406}$ this is a magic manifest.
387. The night was dark and snowy. See P. XVI. n. 258,
388. (regarding our way) Moses had lost his way.
389. See P. XVI. n. 257.
390. (by a voice).
391. i. e., chosen of God ; recipient of special favour from Him.
392. (of the angels).
393. i. \&., Moses.
394. i. e., far removed from being circumscribed by space.
395. How foolish of men then to identify such a One with fire! This required special emphasis in view of the very exterior cult of 'Fire.' 'Fire-worship-


14. (2) And they gainsaid them, ${ }^{407}$ out of spite and arrogance, ${ }^{408}$ although their souls were convinced thereof. ${ }^{409}$ So behold! what has been the end of the corruptors. ${ }^{410}$

## SECTION 2

15. (لilg) And assuredly We vouchsafed to Dã'ūd and Sulaimăn, a knowledge, ${ }^{412}$ and the twain said: ${ }^{412}$ praise be to Allah who has preferred $\mathrm{us}^{413}$ to many ${ }^{414}$ of His believing bondmen! $!^{815}$
16. ( ) . . . 0 mankind we $e^{117}$ have been taught ${ }^{418}$ the language of birds, ${ }^{419}$ and we have been vouchsafed of everything, ${ }^{120}$ and surely this is an evident grace. ${ }^{42 \pi}$
17. (i, eje . . . And there were gathered unto Sulaimãn his hosts of jinns and mankind and birds, ${ }^{422}$ and they were set in bands. ${ }^{123}$
18. ( 0 ( . . . $\quad \rightarrow$ ) And when they came to the valley of the ants, ${ }^{124}$ an ant ${ }^{425}$ said; ants! enter your habitations lest Sulaimăn and his hosts may crush you ${ }^{426}$ while they perceive not. ${ }^{427}$
19. i. e., those manifest signs.
20. Or, in the language of the Bible, through their hard-heartedness. See Ex. 7, 8, 9, 10.
21. 'And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail. . And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.' (Ex. 9: 27, 28, 34).
22. (both in this world and the Hereafter).
23. (of Divine laws and worldly wisdom) Cf, the OT:-'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even
as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men. . . . And his fame was in all nations round about.' (1, Ki. 4: 29-31) 'Solomon is particularly extolled by the Rabhis for having asked in his dream nothing besides wisdom, which they declate served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father.' (JE. XI. p. 439) See also P. XVII. n. 168.
24. (in grateful acknowledgment of God's favours).
25. (by gifts and favours, both spiritual and temporal; by making us prophets as well as great kings).
26. 'Many' but not all, as some of His prophets are supcrior even to David and Solomon (peace be on them!).
27. This is to emphasize the highly religious and moral character of these two prophets of God, and to defend them against the blasphemous charges levelled against them in the Bible.
28. (his material kingdom as well as his spiritual eminence). 'Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth : be thou strong therefore, and show thyself a man. . . . Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' (1. Ki. 2: 1, 2, 12) 'Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.' (1, Ch. $29: 23$ ).
29. There is a plural of majesty, and does not imply that there were others besides Solomon who knew the language of birds.
30. (by special grace of God).
31. 'And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.' (I Ki, $10: 24$ ) 'He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, over the other.' (Polano, op. cit., p. 196) 'Solomon was the wise king par excellence. . . He is said to have understood the languages of the beasts and the birds.' (JE. XI. p. 439) See also P. XVII. n. 168.
32. (requisite for the ruler of a great empire) 'So king Solomon exceeded all the kings of the earth for riches and for wisdom. . . . And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horse, and mules, a rate year by year.' (1, Ki. $10: 23,25$ ) 'And all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel,' (1. Ch. 29 : 23-25) 'And the Lord his God was with him, and magnified him exceedingly
(2, Ch, 1:1) 'Solomon was rewarded with riches and unprecendented glorious reign,' (JE. XI. p. 439) 'He developed commerce, and the products of other countrics, Egypt, Arabia, and lands beyond, passer through Israel and brought the Hebrews increased wealth. . . . , . He sent a fleet to Ophir, in the south, which brought back gold and other rare and precious products. Solomon also cultivated the arts, particularly literature, architecture, and music.' (VJE. p. 610). 'Even allowing for the exaggerations of a later age, . . . he was clearly ruler over a larger territory than any other Israelite monarch. His court was splendid and he was allied by marriage to the ligyptian royal house. Trade was fostered and was made possible by the comparative peace of his reign. The country was thoroughly organised and a large civil service administered the affairs of the land.' (UHW, II. p. 817) 'Solomon . . . sought not imperial expansion but material wealth; and the wealth accumulated under his long rule has become proverbial.' (I. p. 677) 'The king's annual revenue is stated as 666 talents of gold, which would perhaps be $£ 5,000,000$ of our money. This did not include the profits of his commerce, whether derived from 'merchantmen'. . . or from the tribute of the subject people; or from all the kings of the mingled people, or the governors of the provinces.' (Farrar, Solomon: His Life and Times, pp. 127-128).
33. (from God) Solomon, as befits a true man of God, ascribes every good he has to God.
34. 'His realm is described by the Rabbis as having extended . . . over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabitants, including all the beasts, fowls, and reptiles as well as the demons and spirits.' (JE. XI. pp. 439-440).
35. (owing to their enormous number).
36. So called from the large number of ants gathered there.
37. A species of animals well-known not only for industry but also for wisdom and foresight. 'Classical writers often refer to the industry, forethought, and ingenuity of the ant.' (EBi. c. 175) 'The industry of the harvesting ants, and the amount of work they accomplish, justify their being held up as examples of untiring energy . . . Their great sagacity is shown in numerous ways. . . Their habit of laying-up food for the future, . . . places them with the bres and wasps, as regards intelligence, second only to man in the animal kingdom.' (c. 177) 'Lubbock thus sums up the evidence that "ants are exceedingly wise;" 'The anthropoid apes no doubt approach nearer to man in bodily structure than do other animals, but when we corisider the habits of ants, their social organisation, their large communities and elaborate habitations, their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence." (DB. I. 103) 'It scems impossible to doubt that in many cases ants behave in a manner that must
be considered intelligent, that they learn by experience and that they possess memory. Lubbock goes so far as to conclude the account of his experiment with the remark that "It is difficult altogether to deny them the gift of reason . . . their mental powers differ from those of men, not so much in kind as in degree", ' (EBr. II. p. 88, 11th Ed).
38. (under foot).
39. 'While sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, "Enter your houses; otherwise Solomon's legions will destroy you", (JE. XI. p. 440).

 Lordl dispose me that I should be grateful for the favour wherewith. Thou hast favoured me and my parents, and that I should work righteously pleasing Thee:431 and out of Thy mercy enter me ${ }^{132}$ among Thy righteous bondmen. ${ }^{433}$
 matter that I do not see the hoopoe, ${ }^{434 \cdot A}$ is he among the absentees?
40. ( . . A $\left.35 \begin{array}{ll}5 \\ \hline\end{array}\right)$ I shall chastise him surely or I shall slaughter him unless he offers me a good explanation. ${ }^{435}$
41. (4) . . . Bret) But he tarried not long, and ${ }^{438}$ said; I have comprehended what thou hast not $y$ ot comprehended $d^{437}$, and I came to thee from Saba ${ }^{438}$ with a sure tiding. ${ }^{439}$.
42. ( $\mathrm{m}_{\mathrm{de}}+\ldots, v^{j}$ ) I have found a woman ruling over them, ${ }^{400}$ and she has been vouchsafed of everything, ${ }^{441}$ and hers is a mighty throne ${ }^{442}$
43. (issie . . Mix-s) I have found her and her people adoring the sun instead of Allah, and Satan has made their work fairseeming to them and has barred them from the way, as they are not guided; ${ }^{443}$
44. (i) نرv . . V V Vo that they adore not Allah who brings forth the hidden in the heavens and the earth, ${ }^{444}$ and knows what you ${ }^{455}$ conceal and what you declare.
45. (بط2l) ... Allahl there is no god but He ! the Lord of the Magnificent Throne. ${ }^{446}$
46. (and marvelling).
47. (so full of sagacity).
48. (overpowered with feelings of gratitude to his Creator),
49. 'Although he rulcd as an absolute monarch . . . he was a man of peace-the most peace-loving, perhaps, of the Hebrew kings; and under his sway there was for about forty years in Palestine . . . such peace as the Hebrew nation had never known before or was ever to know again.' (DB. IV. p. 560).
50. i. e., kesp me entered.
51. i. c., the prophets and the saints. So that Solomon remained a true Muslim and a prophet of God till the end of his time. This is expressly to refute the Christian charge that he had become ungodly in the later part of his life.
52. (takiug a number of them).

434-A. Apparently of feeble wing-po ser, the bird 'is capable of very extended Hight, as is testified by its wandering habits (for it ncessionally makns its appearance in places very far removed from its usual baunts), and alsn by the fact that when pursued by a falcon it will rapidly mount to an extreme height and frequently effect its escape from the enemy.' (EBr. XIII. 676, 11th Ed.) 'A Palestinian bird. It winters in and near Egypt, and returns to Palestine in March. . . The Arabs, who call it hud-hud, from its cheery cry, ascribe to it the power of discovering water and of revealing secrets. In the late Jewish legends respecting Solomon the hoopoe plays a great part in connection with the queen of Sheba.' (EBi. c. 2107).
435. i. $є$., some reasonable excuse for his absence.
436. (coming up to Solomon).
437. (so far) i. e., I have known a certain territory in all its circumstances, which thou hast not known so far.
438. Sheba of the Bible. The Sabacans where the ancient dwellers in South-West Arabia, in the parts now called Yemen, Hadramaut, and Asir. . . The land produced spices and incense and was a stage on the trade road from India, the Malaya archipelago and Africa. . . . Marib, 100 km , east of Sanaa was its capital., (EBr. XIX. pp. 784, 785) Recent researches 'which have disclosed claborate architectural remains, and brought to Eurnpe hundreds of inscriptions, the work of Sabaeans, more than confirm the ancient fame of Sheba, and vindicate its claim, not only to wide commerce and a productive soil, hut to an influential empire as well.' (DB. V. p. 85) 'Its ancient capital was Ma'rih, though San'a three days' journey to the west, was a city of greater renown. . . . Thus the Sabaean kingdom long comprised the whole of Tihāma, the S. W. coastland of Arahia, It also extended itself far both to the east and north.' (ib). 'In March 1934, a report appeared in the press that M. Malraux, a French aviator had discovered a city, still intact, which he identified with Saba (Sheba). It is said to be about 80 miles north of Marib, which in turn is north of Aden at the south end of the Red Sea. M. Malraux is reported to have gained glimpses of twenty or more square towers or temples of a Semitic type of architecture. Photographs of these ruins taken from the air . . . have been seen by the authnr.' (Marston, The Bible is True, p. 76).
439. (and was thus absent not on my own account but in thy service). Here is a Jewish version of the story. 'One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and
thither seeking to discover some oountry not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose eapital was called Kitor, and whose ruler was a woman, known as the Qucen of Saba' (JE. XI, p. 443).
440. The reference is to a queen named Bilqis. From a newspaper report (dated Sept. 1951) of a speech of Wendall Phillips, leader of an American Archaeological expedition to South Arabia:-*About the Queen of Sheba herself Phillips said there was no reason to doultt that she was a historical person who ruled a prosperous and well-organised kingdom. She definitely travelled north by camel to visit king Solomon and the journey must have had very great commercial importance.,
441. (which a ruler can require).
442. 'The wealth and luxury of the Yemen were proverbial among the Greeks and Romans, and their tales had a solid foundation. The monuments show the stools, chairs, and coaches of which they speak, and tell of gold (gilded ?) statues. The buildings and inscriptions that cover the country tell of its wealth, and show that the people were skilled masons. They must have been capable engineers to build the dam at Marib and the tanks at Aden.' (ERE. X. p. 883) 'The capital of Yemen . . . was Marel, two days' journey north-east of a city called Sana, and great numbers of finely cut stones, inscriptions, coins and jewels still give evidence that a city of importance once stood there.' (Gilman, op. cit., p. 10) 'The story of the Queen of Sheba is found in detail in the Second Targum to Esthar . . There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets.' (JE. XI. p. 235),
443. 'Over 100 gods and many temples are named . . . Sams, the sun, is the faminine and perhaps all goddesses are forms of it . . . There are indications that the moon, sun and Venus formed a divine family' (EBr. XIX. p. 786) 'Her people were Sabeans; they stood on their rich wadies and on their lonely sands, and gazed up to heaven in wonder, as the stars, the sun and the moon shone out upon them, and they thought that such bright lights must be gods. Then they bowed their heads and worshipped the hosts of heaven.' (Gilman, op. cil., p. 10) For the general prevalence of sun-worship see P. XXIV, n. 365.

445. (O created beings 1).
446. (before which the throne of the queen of Sheba pales into insignjficance).

 spoken the truth ${ }^{447}$ or whether thou art of the liars
 unto them ${ }^{459}$ and turn aside from them, and see what they return ${ }^{430}$
 honourable epistle. ${ }^{452}$
30. ( Allah, the Compassionate, the Merciful.
 submissive. ${ }^{459}$

## SECTION 3

32. (i) She said: O Chiefs! counsel me in the affair. I do not resolve on any affair until you counsel me. ${ }^{855}$
33. (u, t. . . $1_{1 / 5}^{6}$ ) They said: we possess great force and great might; ${ }^{\text {as8 }}$ but thine is the command, we shall see ${ }^{457}$ what thou commandest. ${ }^{458}$
34. (5, بu . . . elb) She said: verily the kings when they enter a city, ${ }^{459}$ despoil it and make its most powerful inhabitants the most abased; so they also will do. ${ }^{400}$
35. (والت . . . المر الارن) Therefore ${ }^{461} 1$ am going to send them a present. and see with what answer the envoys come back. ${ }^{4 A_{3}}$
36. (in describing her splendour and her religion).
37. The use of birds as letter-carriers need not surprise the modern mind, 'The use of homing pigeons to carry messages is as old as Solomon and the ancient Greeks, to whom the art of training the birds came probably from the Persians, conveyed the names of Olympic victors to their various cities by this means. Before the electric telegraph this method of communication had a considerable vogue amongst stockbrokers and financiers.' (EBr, XVII. p. 921).
38. ' . Solomon, accordingly, caused a letter to be tied to the hoopoe's
wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun.' (JE, XI, 443),
39. (an answer to us after deliberation).
40. (to the nobles of her court and her ministers). 'Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers.' (JE, XI, p, 443).
41. i. en, worthy of respect as is evident from its contents.
42. i. c., and it is to the effect that--. Vl is a particle denoting ine i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it.' (LL).
43. (to the true faith). Notice the Solomon, as befits his prophetic office, exhorts the queen to accept true monotheistic faith. The text of the letter as given in the Talmud is as follows: 'From me, king Solomon, peace to thee and thy government. Let it be shown to thee that the Almighty God has made me to reign over the whole world, the kingdom of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone. Come thou also, I pray thee, and submit to my authority, and much honour shall be done thee; but if thou refusest, behold I shall by force compel thy acknowledgement. To theé, Queen Sheba, is addressed this letter in peace from me, King Solomon, the son of David.' (Polano, op, cit., p. 202).
44. (and approve thercof). 'In terror she consulted with her elders and princes, who, however, knew nothing of Solomon, (JE. XI, p. 235) 'Now when Queen Sheba received this letter, she sent in haste for her elders and counsellors to ask their advice as to the nature of her reply.' (Polano, op. cit., p. 202).
45. (so we are ready to make head against Solomon).
46. (thyself).
47. (and which we are ready to obey). 'They spoke but highly of the message and the one who sent it.' (Polano, op, cil., 202).
48. (as conquerors).
49. i. e., thus will Solomon and his army act towards us, if they happen to get the upperhand.
50. (instead of entering into a war with them). 'But the queen did not regard their words.' (Polano, op. cit., p. 202).
51. 'Then she freighted several vessels with all kinds of treasures, and selected 6000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date.' (JE. XI, p. 443) 'She sent a vessel, carrying many presents of different metals, minerals and precious stones, to Solomon' (Polano, op. cit., p. 202).

52. (0, 0 . . . (b) Then when he ${ }^{463}$ came to Sulaimann, ${ }^{444}$ he said; are you going to add riches ${ }^{465}$ to me ${ }^{466}$ - - while what Allah has vouchsafed to me ${ }^{469}$ is better than what $\mathrm{H}_{0}$ has vouchsafed to you. ${ }^{483}$. Aye! it is you who exult in your present. ${ }^{469}$
53. (الدec) Go thou back to them ${ }^{470}$. Surely we shall come upon them ${ }^{4{ }^{4} 1}$ with hosts which they cannot withstand and we shall drive them forth from their place abased and they will be humbled. ${ }^{472}$
54. (itu . . Jib) Sulaimän said: ${ }^{473}$ Chiefs ! which of you will bring me her throne ${ }^{474}$ before they ${ }^{475}$ come to me surrendering themselves. ${ }^{376}$
55. (jel . . . Jib) A giant ${ }^{477}$ from the jinn said: I shall bring it to thee before thou arisest from thy seat; ${ }^{478}$ surely 1 am strong enough for test and am reliable. ${ }^{478}$
56. (f. . . . Jis) But one who had some knowledge of the Book said : I shall bring it to thee before thy oye twinkles. ${ }^{480}$ Then when Sulaiman saw it placed before him, ${ }^{861}$ he said : ${ }^{482}$ this is of the grace of my Lord that He may ${ }^{483}$ test me whether I thank Him or am ingrate. Whosoever gives thanks only gives thanks for his own soul, and whosoever is ungrateful, then my Lord is Selfsufficient, Munificent.
57. i. e., the queen's embassy.
58. (with the presents).
59. (instcad of submitting to the true religion).
60. i.e., are you going to allure me with worldly goods?
61. (of His guidance).
62. (of some worldly goods).
63. (because to you the special object of glory is this showy, transitory world).
64. (with the presents that thou hadst brought).
65. (if they still refuse to accept the true religion).
5


41 (ن, 4 . ....J6) He said: ${ }^{884}$ disguise her throne,,$^{465}$ so that we may see whether she is guided or is of those who are not guided, ${ }^{486}$
42. (ن. like this? She said: it is as though it ware it, ${ }^{480}$ and we have been vouchsafed the knowledge ${ }^{4 \varepsilon 0}$ before this, ${ }^{491}$ and we have been Muslims. ${ }^{403}$
 instead of Allah; indeed she was of an infidel people. ${ }^{494}$
44. (isلle . . . J.) It was said to her : enter the palace. ${ }^{495}$ Then when she saw it, ${ }^{488}$ she imagined it a pool and ${ }^{487}$ bared her shanks. ${ }^{408}$ He said: it is a pavilion smoothed of crystal, ${ }^{492}$ She said: Lord! I have wronged my soul, ${ }^{300}$ and I surrender myself together with Sulaimān to Allah, the Lord of the worlds. ${ }^{501}$

## SECTION 4

45 (ن,,$a^{*} \leq \ldots+4$ a 4 ) And assuredly We sent to Thamüd their brother Sălih, ${ }^{503}$ saying : worship Allah. Then lol they became two parties ${ }^{503}$ contending.
 evil before the good? ${ }^{504}$ Why do you not seek the forgiveness of Allah, that haply you may be shown mercy? ${ }^{505}$
484. (to his servants).
485. i. e., change it out of recognition.
486. Solomon intended thereby to test the intelligence of the queen. If intelligent and of good common-sense she was the more likely to see her way to the Truth.
487. For a very different account of the visit of the queen of Sheba to Solomon in the Bible see $1, \mathrm{~K} \mathrm{i}, 10: 1-13$.
488. (to her by Solomon's attentants).
489. i. c., though altered in form, it is substantially the same.
490. i. e., the truth of thy prophethood.
491. (particular miracle).
492. (at heart already).
493. (from a public declaration of belief). It was not lack of intelligenct, but merely a deep-rooted habit of idolatry that had so Far prevented her from public profession of Islam or the teligion of Unity.
494. (and hrought up aroongst them). The purport is that her continuance in paganism was not specially a fault of her own, but duc to lirt faulty upbringing and to her vicious associates.
495. (of which the pavement was of transparent glass laid over running water).
496. i. e., its floor.
497. (in lifting up her robe to pass through it).
498. 'On being informed of her arrival, Solomon sent his chief minister Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in the water, lifted up her dress, which caused Solomon to smile'' (JE. XI. p. 443) 'On her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet.' (p. 236) Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in the water.' (Polano, op. cit., p. 203) 'In the Second Targum on the Book of Esther we read that Solomon reccived the queen seated on a throne upon a floor of glass. She thought that he was sitting in the midst of water.' (Farrar, Solomon: His Life and Times, p. 135).
499. 'Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones,' ("Ant." VIII. 5: 2).
500. (by my idolatry). 'Slie confessed that she had been unable to believe the rumours which had told of the king's wisdom and prosperity, but that the reality exceeded the fame. Happy were the servants and courtiers who stood by him, and heard his wisdom; blessed was the Lord his God whon delighted in him, and who out of love for Israel had given themt such a king to do judgment and justice among them, (Farrar, Solomon: His Life and Times, p. 136).
501. This is the queen's public, formal, declaration of faith, although she had been a Muslim at heart earlier. See verse $43:-$, 4 . Cf. the Bible:'And she said to the king. . . . Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.' (1, Ki. 10:6-9) Also 2. Ch: 9: 8. 'And when the queen hadd tested Solomons' wisdom, and witnessed his significance, she said: . .

Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice.' (Polano, op. cit., p. 203) Later reports add that this queen was married to Solomon and bore him a son, a proginator of the whole race of the Ethiopian kings. 'Every legitimate neguson negust, or King of kings, traces his descent from the union of king Solomon with the Queen of Sheba. The substance of the claim is supported by the presence to-day of some 70,000 Jews in the southern provinces of Abyssinia.' (UHW. VI. p. 3404).
502. See P. VIII. n. 542.
503. (concerning the doctrine preached by Sāleh) i, c,, some believing in him and others rejecung.
504. i.. ,, why do you urge and defy the divine vengeance?
505. i. c., the divine vengeance may be averted.

 are with thee. ${ }^{505}$ He said : your augury is with Allah. ${ }^{507}$ Aye! you are a people being tempted. ${ }^{509}$
 spread corruption in the land and did not rectify.
49. (i, $\mathrm{i} \cdot \mathrm{a}$. . . 1/6) They said: swear by God one to another that we shall surely fall upon him ${ }^{510}$ and his household by night; ${ }^{511}$ and thereafter we shall tell his heir : ${ }^{513}$ we did not see the destruction of his household, and we are ruthful. ${ }^{513}$
50. $\left(3\right.$ ن 2 ) And they plotted a plot, ${ }^{514}$ and We plotted a plot, ${ }^{514}$ and they perceived it not.
51. (icel . . . . $\mathrm{h}^{\text {bib }}$ ) So behold thou ${ }^{616}$ how was the end of their plot. ${ }^{617}$ Verily We annihilated them and their nation all together.
52. (ie) . . . ells) Pounder ${ }^{518}$ are their houses overturned, ${ }^{519}$ for they did wrong. Verily herein is a sign ${ }^{522}$ for a people who know. ${ }^{522}$
 wont to be God-fearing.
 you commit indecency while you see its enormity $?^{522}$
506. ie., we take you people as an evil presage.
507. i. e., your own misdeeds, which shall prove to be the cause of your ultimate ruin, are registered with God.
508. (and doomed to punishment).
509. (more than the rest of the population).
510. i. e., the Prophet Säleḥ.
511. (and slay them).
215. (when he demands justice).
513. So all the conspirators were to tell lies together,
514. (against the prophet).
515. (against the conspirators).
516. (O Prophet!).
517. The conspirators were themselves killed by a huge piece of a rock falling on them, when they miserably perished.
518. i. e, on the way of the Makkan caravan to Syria.
519. (and empty) i. e., in ruins.
520. (of Our vindication of justice).
521. (and understand).
522. i. e., while ye fully recognise its enormity? Observe and compare the increasingly complacent attitude of the modern civilization towards sexual inverts and perverts and the growing tendency among contemporary physiciars and legislators to condone and make light of even the most atrocious homo-sexual practices.

55. (i) Would you go in lustfully to men instead of women? $?^{523}$ Ayel you are a people addicted to pagan ways ?
 said: drive forth the family ${ }^{52 \%}$ of Lūt from your city. ${ }^{\mathbf{3 2 5}}$. They are a people clean indeed. ${ }^{526}$
 wife. Her ${ }^{588}$ We destined to be of the lingerers. ${ }^{529}$
 rain upon the warned ${ }^{531}$

## SECTION 5

59. Say thou: $;^{532}$ all praise to Allah, and peace upon His bondmen whom He has chosen. ${ }^{533}$ Is Allah Best, or what they ${ }^{534}$ associate ${ }^{335}$ with Him.
60. See p. VIII. n. 564.
61. Or 'followers.' Il of a person is not only his family, but also his followers. (LLL).
62. Sce P. VIII. n. 567.
63. (and consider us impure!) 'The verb is used derisively,' (LL).
64. (from Our sentence).
65. (who persisted in her infidelity and unbelief).
66. See P. VIII. n. 571.
67. (of stones). See P. VIII. n. 572.
68. i. e., those who were warned but remained heedless.
69. (O Prophet !).
70. (to be His messengers).
71. i. e., polytheists.
72. (with Him as objects of adoration and worship).


## PART $X X$

60. (0) Is not $\mathrm{He}^{\mathrm{x}}$ best Who has created the heavens and the earth, and Who sends down water for you from the sky whereby We cause beautiful orchards to grow up and the trees of which it was not possible for you to cause to grow up? Is there any other god along with Allah ?* Nay I yet they ${ }^{3}$ are a people who equalise, ${ }^{4}$
 abode and has placed the rivers in its midst ${ }^{5}$ and has placed firm mountains on it, and has placed a barrier between the two seas ? ${ }^{6}$ is there any other god ${ }^{7}$ along with Allah? Nay I yet most of them do not know.
61. (i, 5 j . . . . ن ll) Is not He best Who answers the distressed when he calls unto Him ${ }^{6}$ and averts the evil,' and has made you the successors ${ }^{10}$ in the earth? Is there any other god ${ }^{11}$ along with Allah? Little do you reflect.
62. (ا) Is not He best Who guides you in the darknesses of the land and the sea and Who sends the winds as heralds before His mercy ${ }^{18}$ Is there any other god ${ }^{23}$ along with Allah? Exalted be Allah above what they associate ${ }^{26}$ with Him.
63. (as the object of worship and devotion).
64. (such as a sky-god, earth-god, rain-god, vegetation-god, etc.) Neither a Demeter nor Zeus (as according to the Greeks), nor a Father Mars, Jupiter and Saturn (as according to the Latins).
65. i. e., the polytheists.
66. (others with their Lord as co-partners). See P. VII. nh. 226-28; P. VIII. n. 147. In Vedic religion, for instance, 'both Heaven and Earth are regarded as gods and as the parents of gods (deva-putra), even although they are said to have been generated by gods. Sometimes one god, - Indra, or Agni, or Rudra, or Soma, - -sometimes all the gods together, are said to have generated or
$316 \quad$ Part $X X$

[^13]
64. (الم) Is not He Best. Who originates creation, ${ }^{15}$ and shall thereafter restore it, and Who provides for you from the heavens ${ }^{10}$ and the earth ${ }^{27}$ is thore any other god ${ }^{19}$ along with Allah? Say thou : ${ }^{19}$ bring you proofs if you are truthful. ${ }^{20}$

65 (3) Say thoul ${ }^{21}$ none in the heavens and the earth knows the Unseen save Allah, ${ }^{22}$ nor can they perceive when they will be raised. 554. 66. (y) Ayel their $\mathrm{r}^{23}$ knowledge does not attain to the Hereafter, ${ }^{24}$ Aye! they are in doubt about it. ${ }^{25}$ Aye! they are blind to it: ${ }^{26}$,

## SECTION 6

67. (ن) ( . . . . j ) Those who disbelieve say: when we have become dust, we and our forefathers; shall we for sooth, be brought forth $7^{27}$
68. (لat ) Assuredly we have been promised this before, we and our forefathers. Naught is this, ${ }^{28}$ but the fables of the ancients. ${ }^{29}$
69. (ن. . . . . . 5) Say thou: ${ }^{30}$ travel in the land and behold ${ }^{32}$ how has been the end of the culprits ${ }^{32}$
70. (e . . . y, $y_{2}$ ) Grieve thou not over them, ${ }^{33}$ nor be straitened on what they plot. ${ }^{36}$
71. (ربدرلرن . . . fulfilled, if you say sooth?
 you would hasten on.
72. Contrast this with the openly polytheistic teatching of the NT. 'Giving thanks unto the Father, .... hath translated us into the kingdom of his dear Son : . . . Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: . . . For it pleased the Father that in him should all
fulness dwell.' (Col $1 \div 12$-19).
73. (by means of rain).
74. (by means of vegetation).
75. (as co-Creator, co-Restorer, or co-Sustainer).
76. (unto the polytheists, O Prophet 1).
77. i. e., all the arguments derived from the observation of nature and of human mind lead to Monotheism ; where is the argument for polytheism, - for the plurality of gods? 'Long before the days of modern science, in fact, and quite apart from Jewisl) or Christian influences, the brooding mind of man had felt the unity in things, and behind the "gods many" of popular belief had been feeling its way to the oneness of God.' (Gore. op. cit., p. 51).
78. (O Prophet! in answer to those who deny the fact of the Resurrection).
79. (and the knowledge of the time of Resurrection is one of the things hidden).
80. i, e., 'the rejecters.'
81. (at all) i. e., their knowledge falls short of the fact itself, let alone its time.
82. Not content with their ignorance, some go to the length of doubting the very occurrence of the Resurrection.
83. Some go even further; they positively deny the fact of the Resurrection.
84. (from the grave).
85. (doctrine of the Resurrection).
86. See P. VII. n. 322.
87. (O Prophet!).
88. i. e., find for yourself by looking at these ruins.
89. (in this very world).
90. (in thy extreme commiseration, O Prophet!).
91. (against thee and thy Message).
92. (to the Muslims in derision).
93. (of our punishment).
94. (to the Makkan pagans, O Propbet!).
95. i. e., the worldly portion.

96. (ن) (ن . . . it) Verily thy Lord is full of grace for mankind, ${ }^{39}$ yet most of them give not thanks.
97. (3, ic k . . . ils) Verily thy Lord knows what their breasts conceal and what they disclose.
98. ( j . . . . l ) And naught there is hidden in the heaven and the earth but it is in a Book manifest ${ }^{40}$
 of Israel much of what they contend with. ${ }^{41}$
99. (20; . . . 419) And verily it is a guidance ${ }^{42}$ and a mercy ${ }^{45}$ to the believers.
 His Judgement, and He is the Mighty, the Knowing.
100. (vil . . . 5,5, ) So put thy trust in Allah; ${ }^{45}$ verily thou art on manifest truth.
101. (1) Surely thou canst not make the dead hear, ${ }^{46}$ nor canst thou make the deaf hear the call when they flee turning their backs. ${ }^{67}$
102. ( $0, \mathrm{H}$. . . . . 6 ) ) Nor canst thou lead the blind out of their error ${ }^{46}$ Thou canst make none hear save those who believe in Our signs and who have submitted themselves. ${ }^{\text {so }}$
103. . . . . . وثقرن) And when the word concerning them shall come to be fulfilled, ${ }^{50}$ We shall bring forth a beast of the earth ${ }^{51}$ speaking to them, that of Our signs the people have not been convinced. ${ }^{52}$
104. (and therefore He is granting them respite).
105. (of deeds).
106. (among themselves). The Holy Quran corrects many of their missconceptions and pronounces final judgment on many of their controversies.
107. (with regard to its precepts).



## SECTION 7

83. (0, ayy . . . 5 ) And remind them of the Day on which Wie shall gather from every community a troop of those who belied Our signs, and they will be held in order; ${ }^{53}$
84. (j) . . . $\mathrm{v}^{\mathrm{j}}$ ) until when they will have come, ${ }^{34}$ He will say: did you belie My signs when you could not comprehend them in your knowiedge; ${ }^{55}$ nay, what else was it that you have been working? ${ }^{56}$
85. (i, ale-1 . . e e) And the word ${ }^{57}$ concerning them shal bo fulfilled because they did wrong ${ }^{58}$ and they shall not be abhe to speak. ${ }^{39}$
86. (ن-j. . . . 1) Do they not consider that We have made the night ${ }^{10}$ that they may repose in it, and the day sight-giving. ${ }^{61}$ Verily in them ${ }^{62}$ are signs ${ }^{63}$ for those who believe.
87. (ن) (0. .. (5) And remind them of the Day on which the Trumpet shall be blown, ${ }^{64}$ and terrified shall be those who are in the heavens and the earth. ${ }^{65}$ save him whom Allah wills. ${ }^{60}$ And all shall come to Him lowly. ${ }^{67}$

88 (j, ki . . . < ; ; ) And thou ${ }^{69}$ shalt see ${ }^{69}$ the mountains thou deemset solid ${ }^{70}$ passing away as the passing away of the clouds, ${ }^{71}$ the handiwork of Allah Who has perfected everything, Verily He is Aware of all that you do. ${ }^{72}$
89. ( $5,-1$. . . . . ) Whosoever will bring good ${ }^{73}$ shall have better ${ }^{74}$ than its worth; and they will be secure from the terror ${ }^{75}$ of that Day. ${ }^{78}$
53. (in their ranks while marching):
54. (before the Judgment-seat).
55. (and never took the trouble of understanding them).
56. i. e., recall your further and graver misdeeds, such as your persecution of the prophets and the believers over and above your unbelief. Wo here is a compound of the unconnected $\rho$ l and the interrogative $ا$ (LL) and is equivalent wilh $ل$.
57. i. e., the sentence of dammation.
58. (while in the world).
59. (in their defence).
60. (symbolic of dearh).
61. (symbolic of life).
62. $i$ e., in these phenomena of day and night.
63. (of the fact of Resurrection).
64. See P. VII, n. 520 .
65. (and thereafter killed).
66. (to exempt from general consternation).
67. (as nll arrogance will vanish).
68. (on the Day, O reader!).
69. (in their present state).
70. (and firmly rooted in their present state).
71. i, e., with the same rapidity; as lightly as.
72. (and shall requite each accordingly).
73. (on that Day). 'Good' is here synonymous with belief.
74. (as his reward).
75. i.e., the fear of damnation.
76. This Day of Judgment which shall come into being at the second
blowing of the Trumpet is entirely different from the Last Day which shall begin
from the first ssunding of the Trumpet. So the fears on the Last Day are in no
way incompatible with the sense of security on the Judgment-Day.

90. (نhur . . . نノ) And whosoever will bring evil? -their faces shall $b_{e}$ cast down in the Fire. Are you ${ }^{78}$ being requited aught save what you have been working ${ }^{\text {Ts }}$
91. (الـلـين) . . . |lا) ${ }^{180}$ am commanded only to worship the Lord of this city ${ }^{81}$ which He has sanctified, and His is everything, ${ }^{82}$ and f am commanded to be of the Muslims;
92. ( $0,511 \ldots j$. . $s$ ) and that I should recite the Qur an ${ }^{33}$ And whosoever receives guidance, receives it for his own soul, and as for him who strays, ${ }^{94}$ say thou: I am only of the warmers. ${ }^{85}$
93. (j) . . . j5 s) And say thou :88 all praise to Allah. Presently ${ }^{87} \mathrm{He}$ will show you His signs, s8 so that you will recognise them. And your Lord is not heedless of what you do. ${ }^{9}$
77. 'Evil' is here synonymous with infidelity.
78. (O dwellers of Hell I).
79. i.e., are you punished any more than what your deserve ?
80. 'Say thou, O Prophet!' is understood.
81. (of Makka), i. e., the first city to receive the universal message of God.
82. i. e., He is the Lord of the universe.
83. i. e., to preach His message.
84. (after I have announced the true doctrine).
85. (and have nothing to do with the results).
86. (O Prophet!).
87. (and its proper time).
88. i. e., the approaching signs of the Judgment Day.
89. (and He shall requite each accordingly).


## Sūrat-ul-Qaṣaş

## The Narratives. XXVIII'

(Makkan, 9 Sections and 88 Versesi
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. $\left(a^{-b}\right)$ Tā. Sin Mim.
2. (البئ) . . . Clif) These are verses of the manifest Book.
3. (2, . . . 15) We recite to thee $e^{50}$ of ${ }^{97}$ the story of Müsā and Fir'awn with truth, for ${ }^{02}$ a people who believe ${ }^{93}$
4. (1) Verily Fir'awn exalted himself in the land ${ }^{04}$ and made its people in sects ${ }^{55}$ weakening a party among them, ${ }^{36}$ slaying their sons and letting their women live, ${ }^{0 n}$ Verily he was of the corrupters
5. (then . . $4 ; 1$ ) And We intended that We should be gracious to those who were weakened in the land, and We should make them leaders, ${ }^{28}$ and We should make them the inheritors. ${ }^{99}$
6. ( . . . . كis, And We should establish them in the land, and We should let Fir'awn and Hāmann ${ }^{100}$ and their hosts receive from them ${ }^{102}$ what they dreaded. ${ }^{102}$
7. (O Prophet !).
8. i. e., somewhat of; a portion of.
9. i. e., for the benefit of:
10. i.e., who have will to believe.
11. See P. XVI. n. 271.
12. (with a view to make them serve him).
13. i, e., the Children of Israel.
14. See P. I. nn. 207, 208.
15. (of mankind in faith).
16. (of land).
17. The name has puzzled the Christians and the Jews, and has led some of their scholars to admit that 'the origin of the name Hämān is uncertain.' (DB. 1. p. 289). Hamän dors not seem to be a personal name, but on the analogy of 'Pharaoh,' it may well be only an official designation. That there was a great Egyptian god by the name of Amon admits of no doubt. ${ }^{\text {'He was originally only }}$ the local divinity of Thebes; but on the accession of the eigfteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empirs.' (JE. I. p. 526) 'Amon became the great god of the most important age of Egypt - the XVIIth-XXth dynasties,' (ERE. V. p. 247) 'Later, Amon oblained pro-eminence and, with the rise of Thebes, became the official chief god of Egypt.' (EBi, c. 3429) And it is quite likely that the official acting as the high priest, in the king's absence, of Amon's temple may have borne a title closely akin to what in Arabic pronunciation is known as Hamann.' This is all the more probable when we remember that it was impossible for the Egyptian king, who was the responsible head of a highly complex system of Government, to exercise his high-priestly functions except on rare occasions; he accordingly was obliged to depute them to the heads, or higher members, of the various local pries thoods.' (ERE, X, p. 294). Hāmān is here coupled with Pharaoh, as the former, next to the king, was the highest dignity of the state. 'The Theban, High Priest of Ammon, was recognized as beyond dispute the chief of the sacerdotal order, and the next person in the kingdom after the king.' (Rawlinson, Ancient Egypl, p. 289) Sce also P. XXIV. nn. 196, 197 and also Appendix I at the end of Sūrat-ul-Qasas:
aloht 101. i. e., at their hand.
18. (and frantically tried to avert) i. e., the ruin of their kingdom as foretold by some diviners.

19. (9) And We inspired the mother of Mūsā, saying: suckle him, ${ }^{103}$ then when thou fearest for him, ${ }^{104}$ cast him into the river and hast no fear ${ }^{105}$ or sorrow; ${ }^{106}$ verily We are going to restore him to thee, and shall make him one of Our envoys. ${ }^{107}$
20. (ontic . . . , bill ib) And the household of Fir'awn picked him up. ${ }^{208}$ that $t^{109}$ he may ultimately prove ${ }^{110}$ for them an enemy and a grief. Verily Fir'awn and Haman and their hosts were sinners ${ }^{111}$
21. (وقال ( . . . and thee [113 slay him not, perhaps he may be of benefit to us $^{114}$ or we may take him for a son. And they did not perceive. ${ }^{115}$
22. (o) An . . . . and she had well-nigh given up the secret, ${ }^{117}$ had We not fortified her heart, ${ }^{118}$ that she might remain one of the believers. ${ }^{119}$
23. (ر t ) And she said to his sister: . . ${ }^{220}$ follow him ${ }^{122}$ thou. So she watched him from afar, and they perceived not. ${ }^{222}$
24. i. द., Moses, the new-born child.
25. As midwives were instructed to kill Israelite babes.
26. (of his being drowned).
27. (over his separation).
28. 'And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.' (Ex. 2: 3) Mark that there is no trace of God's intervention in the Biblical account.
29. (from the ark).
30. -Providence designing -
31. (eventually).
32. (and deserved to be perished by his hands). Or ina may mean that they greatly erred inasmuch as they brought up one who was to be the cause of their undoing.
33. Not his daughter. Another instance of the Qur'än correcting the, Bible. It is quite concoivable, however, that the Pharaoh may have married his own daughter, as what we call incest was very common in the royal families of ancient Egypt. 'In many ancient civilizations the marriage of near relatives, so far from being taboo, was openly encouraged. In ancient Egypt the royal houses were hotbeds of incrst. Amhose I was married to his sister, so was Amenhotep I.' (Scott, Encyclopaedia of Sex, p. 169).
34. (this infant is).
35. i. e., of use ; serviceable; friendly instead of being inimical like the rest of his people.
36. (the consequence of what they were doing).
37. (of patience, and became disquieted after she had cast him into the river).
38. $i$. e., she was on the point of making it known that she was his mother.
39. (with faith).
40. (in Our promise).
41. The eldest of the family, named Miriam, and regarded by the Jews as the 'saviour of Israel.' (JE. VIII. p. 609) According to the rabbinical beliefs, she like Moses and Aaron, 'died by a kiss from God, for the angel of death could not take her, and worms did not touch her body.' (ib). She was a prophetess according to the Bible. (Ex. 15:20).
42. i. e., trace him that thou mayest know his case.
43. (that she was his sister and that she was watching fim). 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2:4) So the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whithor the ark would be carried.' ("Ant." II. 9:4).

 for him; ${ }^{123}$ so she said: $;^{124}$ shall I direct you to a household who will rear him for you and who would be to him good counsellors. ${ }^{125}$
44. (u, . . . . $\operatorname{dis}^{4} j$ ) So We restored him to his mother that she might be comforted and not grieve, ${ }^{120}$ and that she might know ${ }^{127}$ that the promise of Allah is true. Yet most of them ${ }^{128}$ know not. ${ }^{189}$

## SECTION 2

14. ( $\dot{\sim}-1$. . . UJ) And when he attained his full strength and became* firm, ${ }^{130}$ We vouchsafed to him wisdom and knowledge, ${ }^{231}$ and thus We reward the well-doers.
15. (, ) . . . And he entered the city ${ }^{132}$ at a time of unawareness of its inhabitants, ${ }^{233}$ and he found two men fighting therein, one being of his own party, ${ }^{134}$ and the other of his enemies. ${ }^{135}$ And he who was of his party called him for help against the one who was of his enemies. So Müsã ${ }^{136}$ struck him with his fist, and put an end of him ${ }^{197}$ Musa said: ${ }^{138}$ this is of the work of Satan, ${ }^{139}$ verily he is an enemy ${ }^{140}$ a misleader ${ }^{142}$ manifest,
16. ( $f^{-3}$. . . Jib) Mūsā said: Lordl verily I have wronged ${ }^{142} \mathrm{my}$ soul, ${ }^{148}$ so forgive. So He forgave him. Verily Hel He is Forgiving, the Owner of Mercy.
17. (iunal . . . Jib) Müsā said: Lordl whereas Thou hast favoured me, ${ }^{14}$ I shall ${ }^{140}$ never more be a supporter of the culprits
18. So that he refused to take the breasts of nurses who were provided. 'Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women.' ("Ant." II, $9: 5$ ).
19. (taking advantago of the favourable situation). 'Now Miriam was, by when this happened, not to appear to be there on pturpose, but only as staying to see the child, and she said, "It is in vain, that thou, O Queen, callest for these
women for the nourishing of the child, who are in no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." ' ("Ant." II, 9:5).
20. Her offer was accepted, so that she brought his mother, and he took her breast.
21. 'Now the child gladly admitted the breast and seemed to stick close to it; and so it was, that at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II, 9:5).
22. (for certain, and experience for herself).
23. i, e, of mankind.
24. (a thing to obvious).
25. (in mind and body).
26. (in religion and piety before he was endowed with prophethood). This implies that he was pious and righteous from early manhood, and was at no time of his adult life an unbeliever.
27. (of Memphis) Largest city of ancient Egypt, situated about ten miles south of modern Cairo, west of the Nile. It 'was one of the most ancient cities of Egypt, at least near it was the earliest residence of those Pharaohs who ruled over both Upper and Lower Egypt.' (DB. III. p. 338) It 'was the most important city of Egypt and the principal royal residence until the rise of the eighteenth dynasty. The kings of the eighteenth dynasty began to neglect Memphis; but they still resided there occasionally, and the second place among all Egyptian cities remained undisputed to it.' (EBi. c. 3433).
28. i, e., at the hour of the noon-sleep.
29. i. e., an Israelite; of his own religion and nation; one of the downtrodden, oppressed people suffering for years and years the bitterest and most cruel persecution.
30. i. e., an idolatrous Egyptian ; one of the oppressing persecuting people.
31. (after ineffectual verbal remonstrance). 'The oppressor turned a deaf ear to remonstrance, and persisted in his ill-usage of an unfortunate Hebrew labourer, despite all that Moses could say to him.' (Rawlinson, Moses; His Lift and Times, p. 57).
32. (accidentally and without intending his death). 'Then the pent-up fire which was consuming him burst forth. Moses raised his hand and smote the Egyptian and slew him. It was a hasty and rash act, the result of a violent excess of indignation, which made him strike with a force which he had not intended, and produced a rosult that he had not anticipated.' (Rawlinson, Moses: His Life and Times, p. 57) Cf. the Bible:-And it came to pass in those days, when Moses was
grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smitting an Hebrew, one of his brethren. And he looked this
way and that way, and when he saw that there was no man, he slew the Egyptian,
and hid him in the sand.' (Ex. 2:11, 12).
33. (being sorry at the unintended effect of his action).
34. (who prompted me to take a rash action).
35. (of mankind).
36. Inasmuch as he deprives one of the opportunity of full deliberation and
cool calculation of the result of one's actions.
37. (in penitence befitting a future prophet of God).
38. (by this negligent and hasty action of mine).
39. (in the past).
40. (profiting by this experience).

41. (ت) And in the morning he was fearing ${ }^{136}$ and looking about ${ }^{177}$ in the city when lo! ho who had asked his succour yesterday was crying out to him. ${ }^{1 / 8}$ Mūsā said: ${ }^{149}$ thou art a manifest seducer.
42. (izolall . . . (b) And when Mūs $\bar{a}^{150}$ sought to seize him who was an enemy to them both, he ${ }^{151}$ said: ${ }^{152} \mathrm{O}$ Müsa! wouldst thou slay me as thou didst slay a person yesterday? ${ }^{153}$ Thou seekest to be a tyrant in the land, and not to be of the reconcilers ${ }^{154}$
43. ( ) ( ) . . . . . . And there came a man ${ }^{155}$ running from the farthest part of the city ${ }^{156}$ He said: 0 Musa 1 the chiefs are counselling together regarding thee, that they might slay thee: ${ }^{157}$ so depart thou, ${ }^{158}$ verily I am to thee of the advisers.
44. (ا) . . (t) So he went forth from thence fearing, looking about..$^{160}$ He said: Lord l deliver me from the ungodly people.

## SECTION 3

 said: ${ }^{103}$ perchance my Lord will guide me even way.
146. i. e., as one apprehensive of danger.
147. (for what might happen to him on account of the person slain).
148. (for help a second time against another Egyptian).
149. (exasperated at the quarrelsome nature of this fellow).
150. (after this remonstrance).
151. i. e., the Israelite.
152. (wrongly imagining that Moses was going to strike him).
153. Cf. the Bible:-'And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, wherefore smitest thou thy fellow! And he said, Who made thec a prince and a
judge over us? intendest thou to kill me as thou killedest the Egyptian ?' (Ex. 2 : [3, 14).
154. (of quarrels). The news that the killer was Moses naturally spread rapidly and reached the ears of Pharaoh. 'A secret once divulged ceases to be a secret; and it was not long before Moses found that his homicide was bruited abroad . . . Known it was, and not only to his own people but also to the Egyptians, and the Egyptians who heard it carried the naws to the king.' (Rawlinson, Moses: His Life and Times, p. 58),
155. (believer at heart).
156. (where the council was held).
157. 'Verily the chicfs command one another respecting thee, to slay thee; or consult together against thee to slay thee; or purpose against thee to slay thee.? (LL) Cf. the Bible:-'Now when Pharaoh heard this thing, he sought to slay Moses.' (Ex. 2: 15).
158. (from the land of Egypt). Moses' only chance of safety obviously lay in making good his escape from the boundaries of Egypt and in taking refuge in a land beyond the influence of the Egyptian government.
159. i. ©., apprehending his arrest by pursuers. 'And Moses feared.' (Ex. 2:14) 'Such an act as that which Moses had perpetrated, was an offence against the law, which could not well be condoned. . . . His arrest would, under the circumstances have been, beyond any doubt, followed by his execution.' (Rawlinson, Moses: His Life and Times, p. 58).
160. 'But Moses fled from the face of Pharaoh and dwelt in the land of Midian.' (Ex. 2:15) Madyan is 'a town on the east side of the Gulf of Akaba. . . . According to Burton the whole district between $29^{\circ} 28^{\prime}$ and $27^{\circ} 40^{\prime}$ is called Ard Madyan.' (El. III. p. 104) 'In the geographies we find Madyan only as a town near the coast, six days' journey from Tabuk ; it was the second halt on the pilgrims' road from Aila to Madina and was a dependency of Madina. In the sixth century Ya ${ }^{\text {kubi }}$ speaks of its position in a district rich in springs and watercourses, gardens and date groves and of its mixed population.' (ib) It 'brought the traveller, after the lapse of some weeks, to the vicinity of the Elanitic Gulf, or eastern arm of the Red Sea, which seems in early times to have been the proper country of the southern Midianites.' (Rawlinson, Moses: His Life and Times, p. 59) See P. VIII. n. 575; P. XVII. n. 392.
161. (to comfort himself as he did not know the way thither). 'And because the public roads were watched, he took his flight through the deserts and where his enemies could not suspect he would travel.' ("Ant." II. 11: 1) 'The route which he took was probably very much the same as that by which he afterwards led the Israelites to Mount Sinai. . . . It avoided the Egyptian posts and settlements.' (Rawlinson, Moses: His Life and Times, p. 59).

23. (5. . . Vs) Then when he arrived at the waters of Madyan ${ }^{162}$ he found there a community of people watering. ${ }^{188}$ And he found, apart from them. two women, keeping back their flocks. ${ }^{164}$ He said: what is the matter with you two? ${ }^{\text {nes }}$ They said: $w^{266}$ do not draw water until the shepherds have driven away their flocks, and our father is a very old man. ${ }^{107}$
24. $\left(\mu_{-i}-j^{-i}\right)$ Then he watered their flocks for the twain. ${ }^{168}$ Then ${ }^{169}$ he turned aside into the shade, and said: ${ }^{170}$ Lord I I have need of the good which Thou mayest send down for me.
 fully, ${ }^{171}$ and said: my father invites thee that he may recompense thee with a wage for that thou didst water the flocks for us. ${ }^{172}$ Then when he had come to him and recounted to him the whole story, ${ }^{173}$, he said: have no fear; thou hast escaped from the wrong-doing people. ${ }^{175 . A}$
 that thou canst hire is a strong and reliable person. ${ }^{175}$
27. (iodall . . . Jb) He said: I wish I would marry one of these two daughters of mine provided that thou hirest thyself to me ${ }^{176}$ for eight years, ${ }^{177}$ then if thou completest ten it will be of thy own accord, ${ }^{178}$ and I would not make it hard for thee; ${ }^{17 v}$ thou shalt find me, Allah willing, of the righteous. ${ }^{180}$
162. 'And when he came to the city of Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturab, he sat upon a certain well, and rested himself there after his laborious journey and the affiction he had been in. It was not far from the city; and the time of the day was noon.' ("Ant." II, 11 : 1). 'Iștakhri says it is larger than Tabuk and describes from his own observations the spring there from which Moses watered the flocks of Shuaib. It was now covered by a house which had been built over it.' (E1. III. p. 104) 'There are traditions there of Moses' residence. As long ago as the days of the Grusades, one writer says: "Near Madyan is the well and at it a rock which Moses uprooted." (Marston, The Bible is True, p. 186).
163. (their animals). 'That country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water.' ("Ant." II. 11:2) 'Having reached this remote district, weary, thirsty, and travelstained, Moses sat himself down upon the margin of a well. . . . Around it were "troughs" or tanks, prepared for the watering of their flocks by the Bedouin herdsmen of the neighbourhood.' (Rawlinson, Moses: Dis Life and Times, pp. 59-60).
164. The wolls of Palestine and Sinai have been till very recently what they were centuries ago. 'The shepherds may still be seen leading their flocks of sheep and goats to their margin; the women still come with their pitchers and talk to those who sit by the well ; the traveller still looks forsard to it as his resting-place for the night'. (Stanley, Sinai and Palestine, pp. 147-48).
165. (that you do not water your flocks). Hre once more the Qur'än corrects the Bible. The number of the daughters was not scven, as given in Ex. 2 : 16 but two.
166. (as befits modest maidens).
167. (who cannot come here to help, so we have to do the work). He was at once priest and king of his tribe. . . . It does not at all militate against this view of the rank of Reuel that his daughters watered their father's flock; for, in the simplicity of ancient times, chinf's daughters, and even princess, condescended to such an occupation.' (Rawlinson, Moses: His Life and Times, pp. 61-62).
168. (as befitted a chivalrous man like him). Cf. the Bible;-And the shepherds came and drove them away : but Moses stood up and helped them, and watered their flock.' (Ex. 2: 17) "He "delivered" the maidens from the shepherds, drove them off by threats or blows, and enabled his protegees to complete their watering without further molestation.' (Rawlinson, Moses: His Life and Times, p. 60).
169. (after the maidens had gone back).
170. -a hungry, homeless wanderer as he then was-
171. (with the sleeve of her shirt over her face). This was Zipporah, who eventually became wife of Moses and mother of Gershom.
172. $i$. e., that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. 'And he said unto his daughters. And where is he ? why is it that ye have left the man ? Call him, that he may eat bread,' (Ex. 2: 20) 'The brave action naturally led to the damsels' father inviting Moses into his tent, to "eat bread" with him, in the homely phrase of the time" (Rawlinson, Moses: His Life and Times, p. 60).
173. (of his having inadvertently killed the Egyptian and then leaving the country in fear).

173-A. As the territory of Madyan lay beyond the Egyptian control.
174. $i$. e., engage him on wages to tend our sheep in our stead.
175. (and he is both).
XXVIII. SOrat-uf-Qasas 335

28. (5. . . db) Müsat said: be it $t^{181}$ then between me and thee: whichever of the two terms I fulfil, it shall be no harshness to me: ${ }^{192}$ and Allah is Witness of what we say.

## SECTION 4

29. (ulbas . . . (b) Then when Müsă had fuliflled the term and was journeying with his family, ${ }^{183}$ he saw a fire on the side of Tur., ${ }^{184}$ and said to his family: bide you here; I see a fire afar, ${ }^{185}$ haply I may bring to you news of it. ${ }^{188}$ or a brand out of the fire. haply you may warm yourselves. ${ }^{187}$
30. (oullt. . . . . $)^{\text {( }}$ Then when he had arrived thereto, ${ }^{188}$ he was called from the right side ${ }^{189}$ of the valley in the ground blessed with the tree: ${ }^{100}$ Müsal verily II I am Allah, the Lord of the warlds; ${ }^{101}$
31. ( 3 ) . . 2 2) and cast down thy rod. ${ }^{192}$ And when he saw it stirring as though it were a serpent, he turned in flight and looked not back. Mūsa ! draw nigh, and fear not; thou art of the secure ones
32. (the covenant).
33. (if I then quit thy service). 'It has been said that Moses was Reuel's "slave"; but this is entirely to misapprehend his position. He was a refugee whom an Arab sheikh had taken under his protection and received into his household out of compassion and kindness. He naturally placed his services at the disposal of bis benefactor, and employed himself as his benefactor suggested. But he continued a frec-agent. . . . Reuel after a time gave him one of his daughters to wife, and having thus become a member of the tribe and of the family, it was natural that he should make bis permanent home in the tents of his new kindred.' (Rawlinson, Moses: His Life and Times, p. 62).
34. (to Egypt). The housebold or family comprised of his wife and two children. 'And Moses took lis wife and his sons and set them upon an ass.' (Ex. 4:20) 'And he took with him his Zipporah, the daughter of Renel, whom
he had married, and the children he had by her, Gershom and Eleazar.' "Ant." II. 13:1).
35. See P. XVI, n. 255.
36. See P. XVI. n. $255,256$.
37. (regarding our way). They had lost the way.
38. See P. XVI. п. 257.
39. (by a Voice).
40. i. e., from the right-hand side of Moses.
41. 'And he had the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and be looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3: 1-2).
42. The epithet 'Lord of the Worlds' is added to emphasize the fact that God is not to be located to any particular spot, much less to a 'burning bush.' He is beyond all space, transcending all objects. See also P. XVI. nn. 260, 261; P. XIX, n. 395.
43. See P. XVI, n. 266 ,

44. (ن) . . . Ull) Slip thy hand in thy bosom, it will come forth white without hurt ${ }^{103}$ and draw back the arm to thee for fear. ${ }^{194}$ These will be two evidences ${ }^{195}$ from thy Lord for Fir'awn and his chiefs; verily they have been a people given to transgression, ${ }^{195}$
45. (نقُلْ . . . J6) He said Lordl I have slain a man among them, and I fear they may slay me; ${ }^{107}$
46. ( in speech. ${ }^{108}$ So send him with me as a support, to corroborate me, verile I fear they will belie me. ${ }^{29 ?}$
47. (الik . . . Jt) Alfah said: We shall indeed strengthen thy arm with thy brother, and We shall given to you authority, ${ }^{200}$ so that they shall not be able to come up to you. Go forth with Our signs! You twain and those who follow you shall be the victors.
48. ( they said. ${ }^{202}$ this is naught but magic fabricated, and we heard not of this in our fathers of old. ${ }^{203}$
 guldance from before the Lord, ${ }^{\text {rod }}$ and him whose will be the happy end of the Abode. ${ }^{205}$ Verily the ungodly ${ }^{206}$ shall not thrive.
49. (by way of a miracle). See also P. XVI, nn. 268, 269.
50. 'For fear' is tantamount to 'to drive away fear,' 'to guard against fear,' i. $\epsilon$., if thou be frightened with this miracle of thee.
51. i. e., evidences such as the Egyptians could understand.
52. See P, XVI, n. 271.
53. (before I get time to deliver the message). "Moses and Aaron, when they appeared before him, took their lives in their hands. He was an irresponsible despot, . . . There was no security against an outbreak of irrepressible anger, if the petition was considered an improper one, and, during the outbreak, a sign might be
made, or a word spmenn, dooming the petitioners to death.' (Rawlinson, Moses: His Life and Times, p. 89).
54. See XVI, n. 276.
55. (and then a debste will ensue when eloquence of speech is greatly needed).
56. (and prestige in a special degree). Cf. the Bible:-'And the Lord anid unto Moses. See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. . . . And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' (Ex. 7: 1-5).
57. i.e., wonders and miracles.
58. (denying the divine origin of these miracles altogether).
59. The idolatrous Egyptians were total strangers to the ideas of true Godhead, messangership, revelation, in short, to all element of true religion.
60. (and He is my witness).
61. (of bliss) i. e., whose end will be the best in the Hereafter.
62. i. e., those who are not on the path of true religion.

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38. (iv is il . . Jis ) And Friawn said O chiefs I know not of a god for you except me. ${ }^{207}$ So light thou for me, Hămãn ${ }^{2288}$ clay. ${ }^{208}$ and make for me a lofty towerr ${ }^{210}$ that I may ascend to god of $M \bar{s} \overline{3} ; ;^{211}$ and surely I Imagine him to be of liars.
39. (, ) And he and his hosts were stiff-necked in the land unjustifiably and imagined that they would not be brought back to Us ${ }^{213}$
40. الظال . . . ijik) So We seized him and his hosts and fluing them into the sea. ${ }^{214}$ So behold thou ${ }^{215}$ what has been the end of the ungodly !
41. (e, ene. . . prome) We have made them leaders calling ${ }^{216}$ to the Fire, and thay shall not be succoured on the Day of Resurrection.
 would and on tha Day of Resurrection they will be of the castaway.

## SECTION 5

43. (ن) $\int x-\ldots, u^{-1}$, ) And assuredly We vouchsafed to Müsã, after We had destroyed the generations of old, the Scripture, enlightenment to mankind and a guidance and a mercy, that haply they be admonished.
44. Pharaoh-worship was very much akin to Mikado-worship, and the 'divinity' of the ancient Egyptian Imperial House bore close resemblance to that of the present-day Japanese Imperial House. The Pharaoh was a veritable Incarnate Deity. 'The king in that first monarchy was the visible god upon earth. The only thing like it that has been since seen is the deification of the Roman emperors. No pure monotheism would for a moment have been compatable with such an intense exaltation.' (Stanley, Sinai and Palestine, Intro. p. XXXI). 'It is a well-known fact that the Etyptians, from the earliest traceable period of their history, believed their
kings to be embodied forms of certain gods, . . . The reigning king was regarded as "Horus" (the national god of Lower Egypt in prehistoric times, and, later, of the whole kingdom). . . . The reigning king was styled "the good god," or, at an earlier day, "the great god,"" (ERE, VI. p. 647) Plaaraoh 'was not merely looked upon as the earthy representative of the god Horus . . . I Jut he was actually regarded as a form or manifestation of that god. The king was therefore a god, and indeed was commonly spoken of as the "good god." Moreover, by the time of the Vth dynasty the king was believed to be the plysical son of the sun-god, the State-god of Egypt,' (ERE. X. p. 294) See also P. XIX. m. 181, 182; P. XXX. 75.
45. See n. 100 above and Appendix I at the end of the Chapter.
46. (into bricks). Note that brick, rather than stone, was the general building material used in ancient Egypt, and the Egyptiars were well-known for brick-making. 'The two countries of brick-makers and brick-builders were Egypt and Mesopotamia. . . Egyptian bricks were usually twice the size of our modern ones. Many of them (from dynasty 18 onwards) were stamped with the name of a king, to show that they belonged to public buildings. . . . Stamps as well as moulds have been preserved to modern times, and bricks with the name of Rameses II, "the Pharaoh of the oppression,' are shown in our museum.' (EBi, c. 609) 'Egypt has yielded numerous examples of bricks, manufactured in the earliest and subsequent dynastics.' (EBr. IV, p. 11t).
47. Note that Paraoh directs Hāmāu, who was most presumably the Theban High-Priest of Amon (see n. 100 above) to undertake this work of construction. It is distinctly interesting to learn further respecting this god Amon: 'There is also a superior chief scribe for Amon, who keeps the roll of the sanctuary's possessions. And since in a great temple of the New Kigdom the etcetion of new buildings and the works of restoration are never interrupted, he has also his own administration of construction, to which all works are subordinated. . . . To secure order in the temple and on the estates, the god keeps his own millitary forces with superior and inferior officers, and since amongst these dependents very secular proceedings often take place, he has also hit own prison.' (HHIV. I. 227).
48. The idea was not so fantastic to the Egyptians as it appears to us. 'From the earliest days there was a craving for association with the gods. . . The association with the gods was the way of protection against the evils of the future life. The sky-goddess, Nut, was besought to guard the dead that came to her. The desire to ascend to the gods in the sky was expressed by wanting the ladder to go up, an image naturally adopted by a people accustomed to go up ladders to their homes in the trees, as in the East Arrica at present, and as shown by the figures of the huts in the land of Punt.' (Petrie, Religious Life in Ancient Egypl, pp. 208-209) 'Thumis had the stairway to the sky, which was kept by Set.' p. 84).
Part $X X$
49. (in his assertion that there exists a Supreme All-Powerful Lord of the
Universe).
50. (for judgment).
51. See P. I, n. 210.
52. (O Prophet!).
53. (by their precept and practice).
54. A curse which is the lot of every ungodly person.
55. Not only the people of Pharaoh but also other and carlier ungodly
peoples.

 We decreed the affair to Mūsä, and thou wast not of the witnesses. ${ }^{220}$
56. ( . . . . . . . , , , And we produced generations ${ }^{321}$ and life was prolonged unto them, ${ }^{222}$ nor wast thou a dweller among the people of Madyan, reciting to them ${ }^{223}$ Our revelations; ${ }^{224}$ but it is We who were to send. ${ }^{215}$
 but thou art sent as a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, ${ }^{227}$ that haply they might be admonished.
57. (ungil , . y, y) And lest an affliction had visited them for what their hands had sent before, ${ }^{228}$ they should have said: ${ }^{220}$ our Lordl why did not Thou send a messenger unto us, so that we might have followed Thy revelations and been of the believers.
58. (of Sinai where Mount Tür stands, O Prophet!).
59. (so We are acquainting thee with these facts by Reyelation).
60. (after generations since the time of Moses).
61. i. e., long ages passed over them, and they forgot the teaching of the prophets.
62. i. e., thy contemporaries.
63. (regarding that remote past).
64. (thee as a prophet fully instructed in every particular). The plural number of is is expressive of Majesty.
65. (to Moses; yet thou art relating every particular with perfect exactitude).
66. (for generations past). The reference is to the pagans of Makka, who had had no prophet sent to them since the time of Isma'tl. The holy Prophet, in addition to being the universal Prophet, was also in a special degrec an Arabian prophet. He had a dual office : one to reform mankind, the other to reclaim his own nation. It is in the latter eapacity that he is spoken of here,
67. i. .., as the inevitable result of their misdeeds.
68. (by way of excusing themselves).

69. (ك. . . $\left.\mathrm{V}_{\mathrm{i}} \mathrm{i}\right)$ Yet when the truth is come to them from before Us, ${ }^{230}$ they say: why has he not been vouchsafed the like of what was given to Mūsa? ${ }^{231}$ Did they not disbelieve in what was given to Müsă before? They say: ${ }^{238}$ two magics supporting each other. And they say: we are disbelievers in all such things. ${ }^{233}$
70. (bay . . . لj Say thou: then bring a Book from before Allah that is better in guidance than these two, and I shall follow it-if you are truthful.
71. (iulkn . . . it) Then if they do not answer ${ }^{234}$ thee, know thou that they oniy follow their own desires; and who is farther astray than he who follows his own desire without a guidance from Allah? Verily Allah does not guide a wrong-doing people. ${ }^{235}$

## SECTION 6

51. (0, 5 土 2 . . . . aly) And assuredly We have caused the Word to reach them in succession, ${ }^{236}$ that haply they may be admonised.
 it, ${ }^{337}$-they believe therein. ${ }^{238}$
52. (ind . . . 151 s) And when it is rehearsed to them, they ${ }^{259}$ say: we believe therein, verily this is the truth from our Lord: ${ }^{240}$ verily We have been even before it of those who submit thernse/ves ${ }^{241}$
53. (i, itit . . . (e4 These $e^{242}$ shall be vouchsafed their wage twice over, because they have persevered, ${ }^{243}$ and they repel evil ${ }^{244}$ with good, ${ }^{245}$ and expend ${ }^{246}$ of what We have provided them.
54. (in the form of the Qur'ān).
55. i.e., Revealed like the Torah all at once. (Th).
56. (regarding the Torah and the Qur'an).
57. The reference is to the pagans' total rejection of Revelation.
58. i.e, can produce no such Book, and yet refuse to believe in Islam.
59. i, e., those who do wrong deliberately.
60. (so that each time they may have a fresh impetus to belicf).
61. i. e., the just and fair-minded amongst the people of the Book.
62. i. e., in the Holy Qur'ān.
63. i. e., such Jews and Christians as intended to ombrace Islam.
64. i. e., so consonant with the fundamentals of our Scriptures and attested to by them.
65. Look at the grudging aud very amusing admission of a modern Jew, a rank reviler of the: Prophet. 'Mohammed . . . had received considerable encouragement from certain Jews in Mekka. Some had accepted Islam; others, doubtless, had flattered him, or even hailed him as a prophet, in the hope of bringing him over to Judaism.' (Torrey, Jetoist Foundation of Islant, p. 128),
66. i. $e_{2}$, the Jews and Christians who have become Muslims.
67. (in their belief in the face of persecution).
68. i. e., persecution.
69. i. c., patience and forbearance.
70. (in alms).

71. (in di . . . 131 ,) And when they hear a vain discourse, ${ }^{242}$ they withdraw therefrom and say: ${ }^{2 t s}$ to us our works, and to you your works; peace bo to you; ${ }^{\text {as 9 }}$ and we do not seek the ignorance, ${ }^{280}$
72. (il) Verily thou canst not guide whomsoever thou likest ${ }^{351}$ but it is Allah Who shall guide whomsoever He will. ${ }^{262}$ And He knows best who are the guided. ${ }^{253}$
73. (ن) (y . . . 1 ) And they $y^{254}$ say: : $^{255}$ were we to follow the guildance with thee, ${ }^{250}$ we shall be snatched away from our land. ${ }^{257}$ Have We not established for them an inviolable sanctuary ${ }^{258}$ to which are brought all manner of fruits l a provision from Our presence? ${ }^{258}$ Yet most of them know not. ${ }^{260}$
74. (الور . . . \{) And how many a city have We destroyed that exulted in their living, ${ }^{26_{1}}$ and yonder are their dwellings which have not been inhabited after them ${ }^{202}$ unless for a little while; ${ }^{263}$ and verily Hel have been the inheritors. ${ }^{206}$
75. ( 4,4 . . . . 46 l l ) Nor was thy Lord to destroy the cities ${ }^{255}$ until He had raised up in their mother-city a messenger reciting to them ${ }^{266}$ Our revelations. Nor were We to destroy the cities ${ }^{257}$ unless their inhabitants had been ungodly ${ }^{250}$
76. (regarding themselves or their faith).
77. (firmly yet politely).
78. This in intended not as a salutation, but as the waiving of further argumentation.
79. i. ©., we seek not an argument with them.
80. (so grieve not if thy efforts to win over thy dearest ones to the cause of the true religion remain abortive, O Prophet!).
81. It is beyond the power of man--even of the greatest man--to make any one see the right path. It is God alone who can, and does guide in accordance with His infinite wisdom.
82. Far from having the power to show the path of guidance to others, no mortal has even the knowledge of those who shall be guided.

254 i. e., the Quraish tribe of Makka,
255. (to the Prophet).
256. --and we believe that thou preachest the truth--
257. (and shall be expelled from Makka like the rest of the followers). This implies that the Arab pagans did in the heart of their hearts believe in the truth of the Holy Prophet, but considerations of material loss prevented them from openly accepting his guidance. 'As glorifier of his Lord, admonisher to his people, messenger and prophet (nabi) of Allah, Muhammad was gaining few converts. . . Abū-Sufyān, representing the aristocratic and influential Umayyad branch of Quraysh, stood adamant. What they considered a heresy scemed to run counter to the best economic interests of the Quraysh as custodians of al-Kabah, the pantheon of multitudinous deities and centre of a pan-Arabian pilgrimage.' (Hitti, op, cit., p. 113).
258. i. e., the sacied territory of Makka--a place protected by God and reverenced by man. So why should you be afraid of molestation?
259. i. e., merely out of Our providence. So why should you be afraid of destitution?
260. i. e., understand not these ways of the Providence.
261. (and rolled, like Makkan, in riches). It is wholly erroneous to think of the pagan Makkans as a people poverty-ridden and constanly on the verge of starvation. On the contrary their affluence was marked. Their poverty is a myth. They were given to the most lucrative of professions-foreign trade. Referring to the overflowing life led by most of them, observes a modern French Arabists:-'It is as if we caught the humming of a human hive or found ourselves in the vicinity of a modern Stock Exchange. There is the same constant agitation, the same moneyfever, the same frenzied speculation, and also the same succession of rapid fortunes and sudden catastrophes. Makka became the Paradise of stock-brokers, of middlemen, of bankers with their money-loans placed at rates of interest which were usurious.' (Lammens, o. p. cit., p. 15).
262. i, e., have remained desolate and in ruins ever since.
263. For instance, by the travellers staying there for a few brief hours to rest and refresh themselves.
264. (of their wealth; they never being left to enjoy it).
265. (at their first iniquity).
266. i. e., their inhabitants.
267. (even after the preaching of the apostles).
268. i. e, until they have become confirmed in their ungodliness.
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60. ( . . . . . .) And whatever you are vouchsafed ${ }^{268}$ is an enjoyment of the life of this world and its adornment: ${ }^{270}$ and what is with Allah ${ }^{274}$ is better ${ }^{277}$ and more lasting. ${ }^{273}$ Will you not then reflect ?

## SECTION 7

 promise ${ }^{274}$ which he is going to meet like him whom We have allowed the enjoyment of this world awhile, then on the Day of Resurrection he shall be of the those arraigned? ${ }^{276}$
 say: where are My partners ${ }^{276}$ whom you were wont to assert? -
 ed ${ }^{278}$ will say: ${ }^{270}$ our Lord : these are they whom we seduced; we seduced them ${ }^{280}$ even as we ourselves were seduced; ${ }^{281}$ we declare ourselves quit of them before Thee; not ourselves ${ }^{263}$ they were wont to worship.
 gods. And they will call upon them, and they shall not be answered, and they shall see the torment. ${ }^{284}$ Would that they had received the guidancel ${ }^{285}$
65. (الر . . . . ب . P) And on the Day when He shall call unto them and say: what answer did you give to Our envoys?
 excuses, ${ }^{285}$ and so they shall not be able to ask one of another.
67. (judill . . . hib) However, ${ }^{287}$ whoso will repent and believe and work righteous deeds-perchance he will be of the thrivers.
269. (of wealth and substance).
270. (bound to perish with the life of this world).
271. (of the merits of your works).
272. i. e., much superior in quality.

68. (y) And thy Lord creates whatsoever He wills and chooses; no choice ${ }^{288}$ is to be for them. ${ }^{280^{\circ}}$ Hallowed be Allah and exalted above what they associate! ${ }^{\text {284 }}$
69. (0, 1-1 . . . $4, ~, ~ x)$ And thy Lord knows what their hearts conceal ${ }^{291}$ and what they disclose. ${ }^{292}$
70. (u, ...., ., $)$ He is Allah there is no god but He ! His is all praise in the first ${ }^{293}$ and in the last; ${ }^{295}$ and His is the command. ${ }^{205}$ and to Him you shall be returned. ${ }^{2 p 6}$
71. (j, w . . . j) Say thou: ${ }^{207}$ think you, if Allah made night continuous for you till the Day of Resurrection, what god is there beside Allah, who would bring you light? Do you hear ? ${ }^{298}$
72. (ieper . . . Si) Say thou: ${ }^{250}$ think you, if Allah made for you day continuous till the Day of Resurrection, whit god is there, beside Allah, who would bring you night in which you have repose? Do you not see? ${ }^{800}$
 night and day, that in them ${ }^{301}$ you may have repose and that you may seek ${ }^{302}$ of His grace, ${ }^{003}$ and that haply you may give thanks. ${ }^{304}$
288. (in regard to His laws, whether they are physical or moral)
289. i. e., the created beings.
290. (with Him). He is above all restrictions and limitations that ignorant philosophers of Grace and other polytheists have sought to impose on His illimitable, infinite power, potency, and majesty.
291. (of secret malice towards Islam).
292. (of open hostility).
293. $i \ell$, in this world.
294. i. e., in the Hereafter.
295. (in this world and the Next).
296. He is the Supreme, All-Pervading, Omniscient--not one of the gods but the sole God.
297. (O Prophet!).
298. (to such argaments of His undivided, undisputed suzerainty?
299. (O Prophet !).
300. (sach evident pronfs of His omnipotence).
301. i. c., in the former. See P. XXI, n. $131 ; \mathrm{XXX}$, n. 9.
302. (in the day-time).

303 , i. e., obtain provision. See P. XXX, 1. 11 ,
304. (by recognizing His unity).

 and say: where are My associates whom you were wont to assert ?
 witness, ${ }^{309}$ and We shall say: come forth with your proof; ${ }^{30 n}$ then they will know ${ }^{320}$ that the truth was Allah's, ${ }^{311}$ and astray will go from them what they were wont to fabricate.

## SECTION 8

76. (incill . . . then he behaved arrogantly towards them. ${ }^{314}$ And We had vouchsafed him of the treasurers that of which the keys would have weighed down a band of strong men. ${ }^{315}$ Recall when his people said to him: exult not: ${ }^{316}$ verily Allah does not like the exultant.
 Allah has vouchsafed thee, ${ }^{318}$ and forget not thy portion in the world, ${ }^{310}$ and be thou generous ${ }^{320}$ and Allah has been generous to thee, and seek not corruption in the land, ${ }^{321}$ verily Allah approves not corrupters.
77. i. e., the polytheists.
78. (on the Day of Judgment).
79. (of the inficels to bear testimony against them).
80. $i_{+} c_{i,}$ the prophet sent to that particular people.
81. (of your false doctrines).
82. i, e., come to realise.
83. (conveyed to them through His prophets).
84. i, c., Korah of the Bible.
85. (and a near relative of his). He belonged to the family of Levi and was a cousin of Moses.
86. But sing, or cause of happiness, or an excellence, might become transferred from his
brother to himself.' (Li). The Bible gives a rather meagre account of his 'rising' against Moses and Aaron (on them be peace!) 'And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord'? (Nu. 16:2,3) Josephus supplies some details:- Corah, an Hebrew of principal account, both by his family and by his wealth . . . saw that Moses was in an exceeding great dignity, and was uneasy at it, and envied him on that account, (he was of the same tribe with Moses, and of kin to him,) being particularly grieved, because he thought he better deserved that honourable post on account of his great riches, and as not inferior to him in his birth. So he raised a clamour against him among the Levites, who were of the same tribe, and especially among his kindered, saying that . . . . . if God had determined to bestow that honour on the eldest tribe that of Reubel might have it more justly: and then Dathan and Abiram, and (on the son of) Paleth, would have it, for these are eldest men of that tribe, and potent on account of their great wealth also ?" ("Ant." IV. 2: 2).
87. 'Would weigh down the company of men possessing strength.' (LL) 'Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasurers which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules' (JE. VII. p. 556). A great banker and financier as he was, he must have employed a large staff of cashiers, accountants, ledger-keepers and peons.
3)6. (in the abundance of thy riches).
88. (by expending thy wealth in the service of God).
89. (of riches).
90. (by working therein for the Next world). Wealth, in Islam, in not to be regarded as an excuse for vanity and luxury, but is to he held as an opportunity for giving freely to the service of God and humanity.
91. (unto mankind).
92. (by infringing the laws of God).

93. المر : . . J J ) He said: I have achieved a! this because of the knowledge I posses. ${ }^{322}$ Did he not know that Allah had destroyed before him, of the generations, who were stronger than he in might and larger in respect of following? And ${ }^{323}$ the culprits will not be questioned of their sins. ${ }^{324}$
94. (f.e ... $f^{\frac{b}{b}}$ ) Then he went forth before his people in his pomp. ${ }^{325}$ Then those who sought the life of this world said: ${ }^{326}$ would that we had the like of what has been vouchsafed to Qărūn ${ }^{327}$ ? Surely he is the owner of a great fortune. ${ }^{378}$
95. (isyad . . . $\left.\mathrm{d}_{\mathrm{j}} \mathrm{b}\right)$ ) And those who were given the knowledge said ${ }^{326}$ woe be to you! the reward of Allah ${ }^{330}$ is best ${ }^{351}$ for him who believes and works righteously, and none shall attain it except the steadiast. ${ }^{332}$
 ling-place. ${ }^{333}$ And he had no host to defend him against Allah ${ }^{334}$ nor was he of those who could defend themselves ${ }^{336}$
96. i.e., what is this foolish talk about the grace and bounty of God? I have earned all this wealth on account of my own skill in the art of making money.
97. (on the Day of Judgment).
98. (for the purpose of arriving at a decision, sins are already known to God). Culprits would be questioned only to add to their anguish and chagrin.

325 . i.e., in the pride of his worldly glitter, attended perhaps by many dependents and sycophants.
326. (envying his apparent happiness).
327. (of worldly riches).
328. That Korah was joined by a large number of malcontents is borne out by the Jewish tradition. 'Korah incited all the people against Moses, arguing that it was quite impossible to endure the laws instituted by the latter,' (JE. VII. p. 557).
329. (to their less discerning brethren).
330. (in the Hereafter).
331. i. e., a thousand times better than all this worldly pomp and glitter.
332. i. e., thuse who restrain themselves from the greed of this world.
333. 'And We made the ground to sink with, and swallow up, him and his mansiom.' (LL).
334. (although he presumed on the large number of his supporters and followers),
335. Cf. the OT:-The ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the carth closed upon them: and they perished from among the congregation.' (Nu. 16:31.33) See also "Ant". IV. $3: 3,4$. 'At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm. According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive.' (JE. VII. p. 557).

82. (土) (土) And those who had coveted his lot the day before now began to say: Ah! Allah expands the provision for whomsoever of His bondmen He wills, and a/so stints. ${ }^{336}$ Had not Allah been gracious to us, He would have sunk the earth with us also. ${ }^{337}$ Ah! the infidels do not thrive ${ }^{338}$

## SECTION 9

83. (ن̈ity . . Ull) This is the abode of the Hereafter; ${ }^{330}$ We assign it to those only who do not seek exaltation ${ }^{316}$ or corruption ${ }^{341}$ in the land: and the happy end is for the God-fearing. ${ }^{3+2}$
 and whosoever brings evil, then those who work evil deeds shall anly be rewarded for what they have been working. ${ }^{345}$
 Is surely to bring thee back home. ${ }^{318}$ Say thou: my Lord knows best as to who brings guidance and who is in an error manifest. ${ }^{302}$
84. (for whomsoever He will; and this is no criterion of a man's goon fortune).
85. 'And all Israel that were round ahnut them fled at the cry of them: for they said, Lest the earth swallow us up also.' (Nu. 16:34).
86. (in the end).
87. (which alone is worth striving after).
88. (of themselves).
89. The word, as contrary of $\tau^{\text {Whe }}$, includes every sort of evil and wrong.
90. This verse was recited by the Prophet at the end of his last public address.
91. (in the Hereafter).
92. i.e, the reward shall far exceed the merit of the deed.
93. i. c., shall be rewarded only according to the merit.
94. i.e., imposed its recital and preaching and the acting on its statutes and ordinances.
347 . (O Prophet!).
95. i.e., Makka. The verse was revealed to comfort the Prophet on his Hijrat journey at a place between Makka and Medina.
96. i. e., He is the final Arbiter.

 would be inspired in thee, ${ }^{351}$ but it is a mercy from thy Lord; ${ }^{362}$ so do not be thou ${ }^{353}$ a supporter of the infidels. ${ }^{* \$ 1}$
 Allah after they have been sent down unto thee. And call thee mankind to thy Lord, and do not be thou of the associators. ${ }^{355}$
97. (0, -3 ; . . V, And do not invoke thou any other god alongwith Allah. ${ }^{356}$ There is no god but He. Perishable is everything save His Face. ${ }^{387}$ His is the judgement, and to Him you all shall be returned.
98. (in thy pre-prophetic period).
99. The gift of prophethood is a purely and absolutely Divine gift, which no moral can reckon beforehand.
100. (undreamt of by thee).
101. (in the future as thou hast not been in the past).
102. (in any way) i.e, never be hesitant or halting; go on preaching the true doctrine conscious of the help of God, and disregardful of all opposition and persecution.
103. (by joining hands with them even in trivial maters of fath).
104. Many of the Arabian pagans fondly hoped that the Prophet acting on the policy of 'give and take' might be persuaded to make a compromise with them in some matters of faith at least. The verse in the text was to put an end to all such fancies and delusions.
105. He alone is Immortal, Ever-living; all else is perishable. In the whole of the universe everything is slippery, doubtful; death alone is certain. This also negatives the immortality of soul, matter or anything except God. $4 \rightarrow$, literally, 'His countenance' signifies 'His self' or 'Him.'

## APPENDIX-III

## Historicity of Haman as mentioned in the Qur'an

Sher Mohammad Sied<br>(56-EI, Gulberg III, L.ahore)

"For lo 1 it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise' (The Qur'än, xli, 41-42).

1. Controversy has prevailed since 1698 about the historicity of Hāmān who, according to the Qur'ān, was associated with the court of Pharaoh to whom Moses was deputed as a prophet by the Almighty Allah. Marraccio, George Sale, Rev. E. M. Wherry and Encyclopaedia of Islam are some of the note-worthy critics in this behalf. We propose to examine here various aspects of the conuoversy in the light of recent historical researches and archaeological discoveries.
2. Mention of Hamän in the Qur'än. Let us first see what the Qur'an says about the Hämān in question. He has been mentioned at six places in the Holy Qur'ān. Reproduced below is Pickthall's translation of the verses containing reference to Hāmăn:
(a) "Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! Le was of those who worked corruption. And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors, and to establish them in the earth, and to show Pharaoh and Hämān and their hosts that which they feared from them."
(b) "And the family of Pharaoh took him up, that he might become"for them an enemy and a sorrow. Lo f, Pharaoh and Hāmān and their hosts were ever simning." ${ }^{2}$
(c) "And Pharaoh said: O chiefs. I know not that ye have a god other than me, so kindle for me (a fire), O Hāmān, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and Lo! I deem him of the liars."s
(d) "And Korah, Pharaoh and Hämān! Moses came unto them with clear

[^14]proofs (of Allah's sovereignty), but they were boastful in the land. And they were not winners (in the race)."4
(e) "And verily We sent Moses with Our revelations and a clear warrant :
"Unto Pharaoh and Hämān and Korah, but they said: A lying sorcerer!
"And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of the disbelievers is in naught but error, ${ }^{3 / 5}$
(f) "And Pharaoh said: O Hāmãn! Build for me a tower that haply I may reach the roads, the roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fair-seeming unto Pharaoh, and he was debarred from the (right) way, The plot of Pharaoh ended but in ruin."
3. Criticism of Western Schatars. (A) Some prominent Orientalists have not been able to identify correctly the Hämān of the Qut'än and hence their criticism about his historicity. The first critic to enter the lists in this behalf was Marraccio, Confessor to Pope Innocent XI. Criticism of other Orientalists is by and large based on his critical note. We reproduced hereunder their critical observations.
(a) English rendering of critical Note 1 on page 526 of Marraccio's Latin translation of the Qur'an:?
"Mahumet has mixed up Sacred Stories. He took Hãmãn as an adviser of Pharaoh whereas in reality he was adviser of Ahasuerus, King of Persia. He also thought that the Pharaoh ordered construction for him of a lofty tower from the top of which he could see the God of Moses which if true would be inferior to him. There is no doubt that be borrowed the story of this tower from the story of the Tower of Babel. It is certain that in the Sacred Scriptures there is no such story of the Pharaoh. Be that as it may, he (Mahumet) has related a most incredible story,"
(b) George Sale and Wherry have stated:
${ }^{\text {"fhämān : This name is given to Pharaoh's Chief Minister, from which it is }}$ generally inferred that Muhammad has here made Hamān the favourite of Ahasuerus, King of Persia, and who indisputably lived many ages after Moses, to be that Prophet's (Moses') contemporary. But how-probable so-ever this'mistake may seem to us, it will be very hard, if not impossible, to convince a Muhammadan of it."

[^15](c) There are a few more critics, e.g. (i) Professor Torrey ${ }^{\text {e }}$ who has indulged in criticism to the effect that the Prophet Muhammad drew upon Rabbinic legend of Esther and even adapted the story of the Tower of Babel; and (ii) Professor Lammens ${ }^{10}$ who has mentioned "the most glaring anachronism" and "the confusion between Hāmān, minister of King Ahasuerus and the minister of Moses' Pharaoh". Even Encyclopaedia Britannical1 (1929 and 1960 editions) alleged that this confusion existed in the Qur'ān.
(d) (i) The Encyelopaedia of Islam (1927 edition), writes ${ }^{14}$ :
"Hämān, the Persian Minister hostile to the Jews in the Book of Esther, according to the Koran [XL 25 (i.e. 'e of para 2' above )] acted with Karun (Korah) on Fir'aun's council and filled the office of grand-vizier. These two learned of the approaching birth of Mūsā and advised that the b rys should be slain and the girls allowed to live. When Mūsā appeared as a Prophet of God, they called him a liar. Fir'aun said, O Hämān, build me a tower, on which I shall reach the paths, the paths to heaven, and ascend to the God of Mūsā [Sura XI. 38 et seq (i.e. 'fof para 2' above) ]. That Muhammad placed Hämān in this period bettrays his confused knowledge of history."
(ii) "Hämăn, name of a person whom the Kuran associates with Pharaoh (Fir'aun) because of a still unexplained confusion with the minister of Abasuerus in the Biblical Book of Esther." This is what the Encyclopaedia of Islam (1971 edition) states. ${ }^{18}$

Before proceeding further, we would like to emphasise that the information given by the Encyclopaedia of Istam as reproduced at (i) above is replete with grave blunders which are misleading. In the first place, the Qur'än does not at all describe Hāmān as "Grand Vizier" or "Chief Minister" of Pharaoh. Moreover, it has nowhere stated that Qärūn (Korah) was his "minister". What is worst is: Verse 25 of Sürah xl does NOT at all relate to the period preceding the birth of Mü:ā as erroneously presumed. On the contrary, it relates to the period following Mūsa's presentation of his credentials as Prophet to Pharaoh, Hämân, and Korah whereupon the three rejected his commission, dubbing him a lying sorcerer. Not only that, they plotted also to kill the sons of his followers, sparing their daughters. What immediately follows in verse 26 of the quoted Sūrah is obviously the considered proposal of Pharaoh, to kill Mūsā himself. It is, moreover, significant to state that the Qur'an does not support the statement to the effect that these two (namely, Haman and Qarün) learned of the approaching birth of Müsáa and
9. Professor Torrey, Jewish Fourdation of Islam (New York, 1933), pp. 117, 119.
10. Profesor Lammens, Islam : Beliefs e Institutions trand ded from French by Sir Denison Ross (London : Methuen \& Co. Ltd., 1929), p. 39.
11. Tha Encyclopaedia Britannica, Vol XIII ( 1929 Ed .), 3. 483, ( 1950 Ed .), p. 479.
12. The Enegelopaedia of Islam (London, 1927), II, pp. 244-45.
13. The Entyelopacedia of Istam (London, 1971), III, 1. 110.
advised that the boys should be slain and the girls allowed to tive. Obviously realising the utter untenalility of these statements made in the 1927 edition of the Encyclopaedia of Islam, its editors deleted them in the subsequent edition. The unfounded silegation regarding confusion relating to Hämăn still persists which we shall deal with now.
4. Identification of Häman (1) We give hereunder extracts from recent works of historians of world repute and of eminent archaeologists to establish the identity of Hämăn contemporancous with the Pharach as mentioned in the Qur'ān.
(a) "The dispersion of the worship of Amen is noted above as pointing to its coming through the Oases; and there seems no reason to question that the primitive Oasis worship of Ammon or Hammon, was the origin on the one hand of the Egyptian Amen or Amun, and on the other of the Carthaginiat Baal Hänaan." ${ }^{\text {nd }}$
(b) Impersonation or incarnation of the god Amon-which is the same as Hämān as is clear from (a) above-is also a well-established fact. That the high priest of Amon used to personate the god Amon is clear from the following quotation:
"Possibly the combination arose from priests wearing the heads of animals when personating the god, as the high priest wore the ram's skin when personating Amon. ${ }^{\prime 215}$
(II) By way of claboration, it may be added that, according to the creed of ancient Egyptians, it was customary for the priests and priestesses to personify or personate their gods and goddessses, as will be clear from the following quotations:
(a) "This chapter may be fittingly ended by a few extracts from the Songs of Isis and Nephthys which were sung in the temple of Amen-Ra at Thebes by two priestesses, whô personified the two goddesses ${ }^{\prime 16}$ [i.e. Isis and Neplathys].
(b) - Atter the end of the Old Kingdom a vast wave of democratization passed through Egyptian religious and funerary ideas and conceptions, and all those privileges which had formerly been the prerogatives of the King were now transferred to other mortals, every dead person was now identified with Osiris, and his son or any officiant performing the rites in his stead was regarded as Hous., ${ }^{\prime 27}$
(c) Egyptian priests and Priestesses not merely exercised the functions of divinties, they sometimes impersonated them ${ }^{27-A^{\prime \prime}}$

In fine, the high Priest of the god Amon who was a contemporary of Moses, was the Hāmān of the Qur'ān.
14. Sir Flinders Petrie, Religious Life in Antient Egjpt, (London : Constable \& Co., 1924), p. 21.
15. Professor W. M. (later Sir) Flinders Petric. The Religion of Ansient Egypt, (London : Archibald Constable \& Co. 1908), p. 30.
16. Sit Wallis Budge, Esyptian Religion, (New York : Bell Publishing Co., 1959), Pp. 105-06.
17. Professor Jaroslav Cerny, Ancient Egyptian Religion, (London : Hutchinson's University Library, 1952), pp, 100-01.

17-A. Encyclopaedia of Religion and Ethics (Edinburg, T. \& T, Clark, 1918), vol. x. p. 295

It should be borne in mind that just as Pharaoh was the generic name of the kings of ancient Egypt and not the proper name of any particular king, so Amon or Hâmăn was the generic title of the high priests when personating the god Amon. Amon is variously spelt as Aman, Amen, Amon, Ammon, Amun, Haman, Hammon, etc. ${ }^{17-8}$
5. Sacerdoral and Political Status of Hämän (Amon). The identity of Hāmän having been established, it is but approprjate to examine what independent and impartial authorities have stated as to his status, titles, and functions which substantiate his description in the Qur'ān. That Amon (or Hämän) was a very powerful and influential god whose high priest, personating him as indicated above, wieided great power and pelf, will be clear from a perusal of the following extracts, from the works of world-famous historians and archaeologists.
(a) "He was regarded by the people as their great protector and no higher praise could be preferred to $A$ mon when addressed by a worshipper than to call him the poor man's vizier' who does not accept the bribe of the guilty."3s
(b) "The High Priest (of Amon) appears as 'Viceroy of Kush'. Already. . . Amon had gained prssession of the Nubian gold-country; the High Priest has now gone a step further and seized the whole of the great province of the Upper Nile. The same inscription calls him also 'Overseer of the double granary,' who . . . was the most important fiscal officer in the State, next to the chief treasurer himself. There is now nothing left in the way of authority and power for the High Priest to absorb; he is commander of all the armies, viceroy of Kush, holds the treasury in his hands, and executes the buildings of the gods, ${ }^{3} 10$
(c) "Thus the "First Prophet" or the high priest of Amon was at the same time the 'Great Superintendent of Works,' and in this capacity was required to take under his charge the extensive building operatious connected with the temple, and 'to provide splendour in his sanctuary'. As 'General of the Troops of the God' he commanded the military forces of the temple, like a mediaeval archbishop, and as 'Prefect of the Treasury' had under his control by no means the simple administration of the finance. Nor did his authority extendionly over the Amon temple and its priesthood. He was also 'Prefect of the Prophets of the Gods of Thebes' and 'Prefect of the Prophets of all Gods of the South and the North'. This can mean

17-B. William Smith writes in his Clastical Dithionary, Biographical, Myhtical and Geographical (London, 1858) that Ammon originally was an Acthiopian or Libyan, afreıwards an Egyptian'divinity. The real Egyptian name was Amun or Arnmon, the Greck called him Zeus Ammon, the Romans Jupiter Ammon, and the Hebrews Amon (pp. 44).... 'A still more celebrated Oasij than either of these was that ealled AMMON, HAMMON, AMMONIUM, HAMMONIS, ORACULUM, from its being a chief seat of worship oracle of the god Ammon, ( $p$. 489)
18. Professor Breasted. A History of Egypt, (New York: Scsibnery, 1950), p. 244.
19. Ibid, 520.
nothing else than that all the priests of the country were subordinate to him and that he was the supreme spiritual authority of the realm. Of this power he knew how to make good use; and it not unfrequently happened that the offices of high priest in other temples, for example, that of the sun-god of Heliopolis, together with his special subordinate members of the college of Amon, were filled in accordance with his choice. In this manner not only was great political power concentrated in the hands of the Theban priesthood, but great material advantages accrued to it as well, since the rich revenues of the old temple lands flowed into the chest of a single body of priests., ${ }^{30}$
(d) "The priesthood of Amen received a seventh of the cultivated land of Egypt, a fiftieth of the population as foreign slaves, and half a million of cattle. This was in addition to all that previous kings had bestowed. As all this property was free of taxes the strain on the rest of the country must have been very heavy. It is no wonder that the high priests seized the office as an hereditary possession, and that they ruled Upper Egypt. There was practically no independent king after Rameses-III, the rest of the family were increasingly in the hands of a dominant hereditary priesthood, which was the wealthiest force in the land.'"31
6. Greed of the Ladder to the Sky. (I) Let us now proceed to examine the significance of the command of the Pharaoh to Hāmān to burn the (mud) bricks and to erect therewith a sky-high tower with stairway. The question arises : was the suggestion to ascend thereby to the sky to survey if there really existed Allah of Moses made by way of sarcasm or it conformed to the prevailing Egyptian religious notion of that hoary past?
(a) The idea of the Pharaoh going up the ladder to reach the sky to see the God of Moses, is in consonance with the rnythology of ancient Egypt. "The ladder leading to the sky, was originally an element of the Solar faith. ${ }^{\text {. } 23}$
(b) "The desire to ascend to the gods in the sky" ${ }^{33}$ was an article of ancient Egyption religion.
(II) A critical reader would naturally ask the quistion: Were mud bricks made and burnt in Egypt in those remote times? It is a well-known fact borne out by archaeological research that mud bricks and baked bricks were manufactured in those remote ages in Egypt and Babylon.
(a) When Moses accompanied by Aaron (Härūn) confronted the Pharaoh with the Divine message, he (the Pharaoh) dismissed them with the sharp phrase: "Get you unto your burdens' implying thereby that they "ought to be at work at

[^16]the kilns or in the brick fields."g4
(b) "Burned bricks, no doubt, had already been produced simply by containing a fire with mud bricks. In Ur the potters discovered the principle of the closed kiln, in which heat could be controlled., ${ }^{25}$ That there existed inter-communtication between Ur and Ancient Egypt is borne out by the travels of Abraham and his tribesmen to and back from Egypt much earlier than the times of Moses.
(c) "The elements which Egypt borrowed from her eastern neighbour (Mesopotamia) are quite clear. .. There was monumental architecture, using bricks in a decorative panelling, a technique which can be traced in its origins in Mesopotamia but which appeared fully developed in Egypt at this final pre-dynastic period. ${ }^{\text {² }}$ s
(d) "Several most unusual occurrences of burnt bricks in buildings of the 19th and 20th dynasty ${ }^{289}$ were discovered at Nabeshah and Defenneh by Sir Flinders Petric. It is thus in the very nature of things for the Pharaoh to have commanded Hāmãtl, i,e. the High Priest of Amen, who inter alia was the "Great Superintendent of Works" to prepare mud bricks and than to bake them so as to build a sky-high tower with a ladder in order to go up into the sky to see the God of Moses, though in his heart of hearts he (the Pharaoh) believed that Moses was a lyiug sorcerer!
7. Confrontation between the Pharaoh and Moses. The next question that arises is: Why did the Pharaoh and Hämän reject the Divine message of Moses?
(a) "It is an indisputable fact of history that by the long usage of the country, the Pharaoh was looked upon as a 'god upon earth'-neter nefer, 'the good god,' and nelar aa, 'the great god'-'son of the Sun,' 'the living Horus,' who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities, with Re and Tum, with Phthah, and Ammon and Horus, . . . No pute monotheism (as preached by Moses) sould for a moment have been compatible with such an intense exaltation ${ }^{\prime 2 s}$ and with the number of gods and goddesses included into the pantheon running over two thousands. ${ }^{20}$
(b) The high priest of Amon (i.e. Hämãn) himself personated the most influential god (Amon) and often deputised for the Pharnoh (who was in fact the chief priest) on ceremonial occasions. The Divine message of Moses from the one and only Allah, the Sole Creator and Sustainer of the whole universe, therefore, constituted a grave challenge to the old established faith and the authority of the
24. George Rawlinson, Moses: His Life and Times, (New York, Chicaga and Toronta: Fleming H. Revell Company, 1807), p. 90 ,
25. The Encyelopaedia Britannica, ( 1974 Ed.), III, 163 ,
26. John A. Wilson, The Burden of Egtyt, (Universily of Chicago Press, 1951), p. 37.
27. A. Lucas, Egyptian Matorials and Industries, (London ; Edwin Arnold \& Co., 1948), pp. 63-64.
28. George Ravilinson, op.cit., p. 88 .
29. Manchip White, Ancient Egypt, (London : George Allen \& Unwift, 1970), p. 21.
two who marshalled all their stratagem and stupendous resources to defeat it. But wonderous are tlie ways of Allall Who worked miracles to smash the designs of Pharaoh and Hämān and ultimately drowned them together with their hosts!
8. Critical Examination of the Controversy Raised by Orientalists. We hope we have adduced impartial corroborative evidence to establish the historicity of Hämän as uentioned in the Qur'ann. Let us now proceed to examine the histcricity of the sources of information of our worthy Orientalists with a view to assessing the validity of their criticism which draws its inspiration only from the Book of Esther as incorporated in the Old Testament. We cite below the comments of well-known Jewish and Christian authorities on its historicity.
(I) (a) "The majority of scholars, however, regard the book as a romance reflecting the customs of later times, and given an ancient setting to avoid giving offence. They point out that the 127 provinces mentioned are in strange contrast to the historical twenty Persian satrapies; that it is astonishing that while Mordecai is known to be a Jew, his ward and cousin, Esther, can conceal the fact that she is a Jewess; that the known queen of Xerxes (Amestries) can be identified with neither Vashti nor Esther; that it would have been impossible for a non-Persian person to be appointed prime minister, or for a queen to be selected except from the seven highest noble families; that Mordecai's ready access to the palaces is not in consonance with the strictness with which the Persian harems were guarded ; that the laws of the Medes and Persians were never irrevocable; and that the state of affairs in the book, amounting practically to civil war, could not have passed unnoticed by historians if this had actually occurred. The very tone of the book itself, its littrary craftsmanship and the patness of its situation, point rather to a romantic story than a historical chronicle. . . .
"Some scholars even trace it to a non-Jewish origin entirely; it is, in their opinion, cither a reworking of a triumph of the Babylonian god Marduk (Mordecai) and Isthar (Esther) over the Elamite god Humman (Hämān) and Mashti (Vashti), or of the suppression of the Magians by Darius I or even of the resistance of the Babylonians to the decree of Artaxerxes II. According to this view, Purim is a Babylonian feast which was taken over by the Jews, and the story of which was given a Jewish coloring.
"The Book of Esther did not get into the Bible canon without a struggle."
(b) "Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. . . . The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin. ... In view of all the evidence the authority of

[^17]the Book of Esther as a historical record must be definitely rejected. ${ }^{* s 1}$
(c) "Various historical and chronological inaccuracies and improbabilities lead to the conclusion that the book is something less than dependable history.
Significent also is the fact that as yet no fragment of the bonk has been found among the Dead Sea Scrolls, produced by the Qumran community that existed c., 150 m. C.-A. D. 70, nor is there any quotation or allusion to it in the N. T, ${ }^{\text {, }} 32$
(d) "Neither Jows nor Christians, however, have been happy with the presence of the book in the canon of the holy scripture. Its status was hotly debated by the rabbies all through the first two centuries A. D., and they obviously accepted it only because of the demand of the masses. Among Christians also there was question about its status. Martin Luther declared that he wished it did not exist. It must be admitted that without the popularity of the festival of Purim the book would have had little to recommend it for a place in the canon." ${ }^{\text {ss }}$
(e) "The story as such has not been confirmed by any Persian records, and it is often supposed that it cannot be fitted into what is known of Persian History." ${ }^{\text {s }}$,
(f) Alove all, the story of the Book of Esther has been adjudged as 'a tissue of improbabilities and impossibilities. . . . Further, notwithstanding the dates which he gives us, the author had in reality no notion of chronology, . . . That the Book of Esther cannot be regarded as a genuine historical work is avowed even by many ecclesiastical traditionalists. . . . The most essential parts of the story . . . are altogether unhistorical and we are forced to the conclusion that the whole narrative is fictitious. ${ }^{3 / 45}$
(g) "Their additions to the Massoretic textrest upon no documentary authority, but only legendary oral tradition. . . . All agree in presenting a text that differs from the Massoretic text more widely than any other book. . . . Many verses have long additions, and there are 107 new verses not found in the Hebrew."
(II) (a) From the foregoing quotations it is quite clear that no historian can place any reliance on the fable of the Book of Esther and no scholar can say that the characters therein, and particularly Hämãn of the Esther, had any historical existence. The scene of the romantic fable of Esther was laid in the reign of the so-called king named Ahasuerus. There is wide divergence of opinion among the authorities as th the correct identity even of this allegedly Persian king. Some authorities opine that he was Artaxerxes, other say that he was Artaxerxes I,
31. Jevish Encyelopoedia (London: Funk \& Wagnalla Co., 1903), V. 235-36.
32. Interpreters' One-Volume Commentary on the Bible (London ; William Collins \& Co., 1972), pp. 232-33.
33. The New Bible Didtionary : Leicester( Intervarsity Press, 1977), p, 393.
34. Ibid.
35. Encyelopacdia Biblica (London: Afam \& Charles Blark, 1901), Vol. IL, Col, 1400-1407.

35A. A New Standard Bible Dictionay, (Funk \&. Wa;nalls Co., New York and London, 1926), p. 229.
while still others would have us believe that the was Artaxerxes II, Artaxerxes III, Cambyses, or even Darjus I. We cannot help quoting the following significant statement :

Hoshiander has made elaborate argument in favour of Artaxerxes II (404309 b.c.e.) suggesting that the other name was used because the Jews did not want to offend the Creeks whom Artaxerxes had assisted." ${ }^{38}$
(b) Wobster's Biographical Dictionery contains the following note on Ahasuerus : "Name, as used in the Bible, of two unidentfied kings of Persia * (i) the great King whose capital was at Shushan, modern Susa, som times identified with Xerxes the Great, but chronological and other data conflict; (ii) the father of Darius the Mede." ${ }^{137}$
9. Gonclusion. In the light of recent historical researches and archaeological discoveries made by inclependent and impartial world-famous authoritins quoted above, we hope we have convincingly estahlished the historicity of the Haman of the Qur'ann who enjoyed an emitnent position in the court of the Pharaoh whowas confronted by Moses (peace be upon him). The veracity of the statements made in the Qur'ān as far as fourteen centuries back is thus quite unassailable, Of course, Muhammad (peace be upon him) was not the atthor of the Qur'än, which was revealed to him by the Omniscient and Omnipotent Allah.

It would not be out of place to add that some Oriefttalist have been making groundless allegations about Jewish and Christian foundations of Islam or about the 'pretended inspiration' of the Propher of Islam. The instance of the Härnan of the Qur'an discussed above at some length proves to the bilt untenability of all such allegations. The Jewish and Christian Scriptures as they stand at present contain not even an iota of the historical truth about the Hämän in question. To say nothing of the monks and rabbis of old, even the euridite scholars of modern times who contributed the relevant articles to the Encyclopaedia of Islam or the Encyclopadia Britainnica were ignorant of recent discoveries abnut the Hämān which have confirmed the Quranic revelation in this respect. We give here views of Dr. Bunsen and Carlyle, which form interesting reading in this context.
(a) "We cannot accept the vague and contradictory tradition about Muhammad having been instructed by a Christian monk alternately called Bahira, Sergius, Georgius and Nestor, or by a slave Jabr,"ss
(b) "I know not what to make of that Sergius. the Nestorian Monk, whom Abu Talib and he (Mahomet) are said to have lodged with; or how much any monk could have thught one still so young. "3s

[^18](c) "The lies, which wett-meaning zeal has heaped around this man (Mahomet) are disgraceful to ourselves only, When Pococke inquired of Grotiss, where the proof was of the story of the pigeon, trained to pick peas from Mahomet's ear, and pass for angel dictating to him, Grotius answered that there was no proof." It is really time to dismiss all that. ""40

But one shonld not be amazed to find learned orientalists like Gibhs and Maxime Radinson still referring to the story of Hātnän as an astonishing anachronism, since it is not always easy to accept the truth. "There are four chief obstacles in grasping the truth," remarked Roger Bacon, "which hinder every man, however learned, and scarcely allow any one to win a clear title to learning, namoly, submission to faulsy and unworthy authority, influence of custom. popular prejudice, and concealment of our own ignorance accompanied by our ostentatious display of our knowledge."41 However, human beings seldom acknowledge anything which they have lorg cherished as untrue, and the orientalist are no exception to this human failing.
40. Carlyte, Hero Worshtip (London Chapman \& Eall Ited, 1889), pp, 40-41
41. Roger Bacon Oput Majus, trans. by R, B. Burke (London, 1928).


## Sürat-ul-Ankabüt

## The Spider. XX1X

(Makkan, 7 Sections and 69 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (11) Allf. Lâm. MTm ${ }^{368}$
2. (ن. . . . . -1 ) Do people think ${ }^{358}$ that they shall be left alone because they say: we believe; and that they shall not be tested? ${ }^{300}$
 before them. ${ }^{381}$ So Allah will surely know ${ }^{382}$ those who are true ${ }^{305}$ and will surely know the liars.
3. () Or those who work ill-deeds think that they will outstrip Us $7^{306}$ Ill do they judge !
4. (بن كا . . . . اللمي) Whosoever hopes for the meeting with Allah, then Allah's term is surely coming, ${ }^{368}$ and He is the Hearer, ${ }^{386}$ the Knower. ${ }^{567}$
5. (i) And whosoever strives, ${ }^{368}$ strives only for himself, ${ }^{3001}$ verily Allah is Independent of the worlds ${ }^{\text {sio }}$
6. See P. I. n. 28,
7. This refers to some of the weak-hearted Muslims in the early days of Islam, who were distressed at their persecution by the pagans.
8. (and subjected to patient endurance of trials and tribulations). Cf. the NT:-'And others had trial of oruel mockings and scnurgings, yea, morenver, of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins ; being destitude, afflicted, tormented.' (He. 11: 36-37).
$P_{\text {art }} X X$

9. isher . . . .jil A And whosoever believes end works righteous deeds, We shall purge away the evil deeds from them. ${ }^{321}$ and shall recompense them the best of what they have been working.
 but if they strive to make thee associate w'th Me that of which thou hast no knowledge, ${ }^{378}$ do not thou obey them; ${ }^{374}$ To $M e$ is your return, and I shall declare to you what you have been doing.
10. (indal . . . . an , And those who believe and work righteous deedsWe shall surely make them enter ${ }^{375}$ among the righteous.
11. (creln . . . . S) Of mankind are some who say: we believe in Allah, then if they are afflicted in the way of Allah, they take the persecution of men as the torment of Allah ${ }^{376}$ and then, if succour comes from thy Lord they say: ${ }^{377}$ verily we have been with you. ${ }^{378}$ Is not Allah the Best Knower of what is in the breasts of the creatures? ${ }^{879}$.
12. (. . . .لill) And surely Allah will come to know those who believe, and surely He will come to know the hypocrites. 300
13. (out of Our grace)
14. See P. XV. nn. 65, 68.
15. i. e., if they endeavour to pervert them to idolatry.
16. (in this particular respect). 'The Prophet, consistent with his whole teaching. regards obedience and faithfullness to God of greater importance than even filial duty.' (Roberts, op. cit., p. 46) 'While he lays great stress upon one's duty to honour and obey his parents, still can this onlv be expected in what is reasonable and consonant with one's duty to God.' (p. 49). Cf, the OT:-'Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves moltern gods; I
Part $X X$
knowledge, or He will come to know something of which He was previously igno-
rant. The only meaning is that He will test, He will demonstrate.

17. () And those who disbelieve say to those who believe. ${ }^{381}$ follow our way, and we shall surely bear your sins; whereas they shall not bear aught of their sins; verily they are the liars.
18. (ن2. . . . . (y) And assuredly they shall bear their loads ${ }^{362}$ and other loads besides their own loads, ${ }^{383}$ and surely they shall be questioned on the Day of Resurrection concernisg what they were wont to fabricate.

## SECTION 2

14 ( $0,15, \ldots$, 4 ) And assuredly We sent Nuth to his people ${ }^{384}$ Then he stayed among them for a thousand years, less fifty years; ${ }^{865}$ and then the deluge overtook them, ${ }^{386}$ while they were wrongdoers. ${ }^{387}$

15 (i) . . Then We delivered him and thase with him in the ark. and made $i^{3}{ }^{388}$ a sign to the worlds.
16. ( $3, d w^{*} \cdots(1,1$,$) And We sent Ibrahtm. Recall when he said to his$ people: ${ }^{383}$ worship Allah and fear Him ; that is best for you if you but know.
17. ( $u, 0$ j. . . Li $)$ You worship only images instead of Allah, and it is a fiction you have created. Verily those whom you worship instead of Allah own no provision for you ${ }^{390}$ So seek provision with Allah ${ }^{391}$ and worship Him, ${ }^{292}$ and to Him give thanks; to Him you shall be returned. ${ }^{203}$
381. Perhaps quite frivolously, perhaps as a matter of false doctrine.
382. (of sims). 'also signifies . . . Sins' (LL).
383. i. e., the guift of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.
384. Soe P. VIII. n. 509.
385. 'And all the days of Noah were nine hundred and fifty years: and he
$\frac{374}{\text { died.' (Ge. 9: 29) According to the Jewish traditions, 'Noah should bave lived }}$


18. (suil . . . it) And if you belie me, then communities before you have belied; ${ }^{301}$ and naught is upon the messenger but a manifest preaching.
19. ( $n-\ldots, 1, y$ Do they not ${ }^{305}$ see how Allah originates creation? ${ }^{306}$ And then He shall restore it, ${ }^{307}$ surely that is easy for Allah.
20. ( $\mathrm{H}^{-5} \ldots$. . j) Say thou $:^{398}$ go about in the land, and see how He 0 iginated creation, and then Allah will bring another production; ${ }^{302}$ verily Allah is Potent over everything.
21. ( 0 . . . . 0 . mercy to whom He will; $;^{401}$ and to $\mathrm{Him}^{902}$ wou shail be returned. ${ }^{903}$
22. ( $)$ the heave $1,^{40 n}$ and for you there is no friend and helper besides Allah.

## SECTION 3

 meeting with Him, they shall despair of My mercy, ${ }^{407}$ and they! theirs shall be an afflistive torment.
24. (o, . + if 6 ) Then the answer of his ${ }^{20 \%}$ people was naught but that they $s$ id: ${ }^{400}$ sloy him, or burn him. Then Allah rescued him from the fire, ${ }^{40}$ herein are signs ${ }^{41}$ for a people who believe
394. (their apostles likewise).
395. i. $\varepsilon$, the Makkan pagans. These five intervening verses from 19 to 23 are parenthetical, addressed by God to the Makkans.
396. (from nothing).
397. (on the Day of Resurrection).
398. (O Prophet!).
399. (in the Hereafter).
400. (in His justice).
401. (in His mercy).
$p_{a r t} X X$

25. (, . . . . J ) And he said: you have taken images instead of Allah out of affection between you ${ }^{42}$ in the life of this world; but on the Day of Resurrection ${ }^{133}$ you will deny each other and you shall curse each other; ${ }^{d_{14}}$ and your resort shall be the Fire, and you shall have no helpers.

26 (אన11 . . . نfii) And Lūt believed in him. And he ${ }^{415}$ said: verily I will flee ${ }^{426}$ to my Lord; ${ }^{417}$ verily He is the Mighty. ${ }^{410}$ the Wise. ${ }^{410}$
 We assigned prophecy and the Book to be among his posterity, and We vouchsafed to him his reward in this world ${ }^{419-B}$ and in the Hereafter he shall be of the righteous.
28. (undl . . . [طり) And Lūt $t^{420}$ Recy/l when he said to his people: you commit an indecency in which none has preceded you in the worlds. ${ }^{\text {an }}$
412. i.e., for mutual regard and friendship. National and tribal gods are very often maintained with a view to preserving national unity and to cement tribal solidarity.
413. (when face to face with stern realities).
414. (forsaking and deraying one another).
415. i. e., Abraham.
416. (away from my home).
417. i.e., for a place which my Lord has commanded me. 'Now the Lord had said unto Abrahain, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' (Ge. 12:1).
418. i. e., Able to protect me.
419. i. e., Able to guide me.

419-A. So his progeny alone have been the progenitors of Revealed religions.

419-B, i. c., blessed him with Our grace.
420. See P. VIII. n. 561.
421. See P. VIII. n. 563.

29. (ند.all ...Sil) You go in indeed to males ${ }^{422}$ and you rob on the highwayt ${ }^{4 * 3}$ and you commit what is disreputable in your assembly, ${ }^{434}$ The answer of his people was naught but that they said: ${ }^{225}$ bring thou Allah's chastisement on us, if thou art of the truthful.
30. (ex eil . . Ji6) He said: Lard! give me victory over the corrupt peoplo.

## SECTION 4

31. (ivals, . (4) And when Our envoys ${ }^{226}$ came to lbrahim with the glad tidings, ${ }^{427}$ they said: we are about to destory the inhabitants of that city: ${ }^{425}$ verily its inhabitants have become wrongdoers. ${ }^{\text {s20 }}$
32. ( , . Jib) He said but there is Lūt ${ }^{\text {and }}$. They said: we know very well who is therein; we are to deliver him and his household, save his wife; she is to be of the lingerers. ${ }^{431}$
33. (uy . . . Le 2) And when Our envoys can e to Lut. he was distressed on their account ${ }^{432}$ and felt straitened on their account. ${ }^{333}$ They said: ${ }^{484}$ have no fear and do not grieve; verily we ${ }^{335}$ are to deliver thou and thy household save thy wife; she is to be of the lingerers.
34. (ن, inial . (i) Verily we are about to bring down upon the inhabitants of this city a scourge from th heaven, for they have been transgressing. ${ }^{\text {as6 }}$
35. See P. VIII. n. 564.
36. The sodomites either robbed and murdered the forejgners, or they tumaturally abused their bodies.
37. Their meetings were scenes of obscenity and indecency. They conducted themselves riotously in public.
38. (defantly).
39. i.e., angels in human form.
40. (of the birth of his son Isaac).


41. (2) . . . . ) And assuredly We have left of that a manifest sign for a people who reflect. ${ }^{497}$
42. (24. . . . 3 , ) And to Madyan We sent their brother Shuaib. ${ }^{48 \%} \mathrm{He}$ said: my people! worship Allah and fear ${ }^{239}$ the Last Day, and do not commit evil on the land as corrupters.
43. ( and they lay in their dwellings, crouching. ${ }^{44}$
 destruction is apparent to you ${ }^{845}$ from their dwellings. ${ }^{446}$ Satan made their works fair-seeming to them, and so kept them off from the path, ${ }^{247}$ while they were endued with sight. ${ }^{48}$
 assuredly there came to them Müsa with evidences, ${ }^{457}$ yet they were stiff-necked in the land, ${ }^{454}$ And they could not outstrip $U_{S}$. ${ }^{456}$
44. i. e., the desolate ruins on the cast side of the Dead Sea. The Sea itself has certain very curious peculiarities. 'Ocean water contains on an average $4.6 \%$ of salts. Dead Sea water contains $25 \%$... Owing principally to the large proportion of chloride and bromide of magnesia no animal life can exist in its water. Fish . . . die in a very short time if introduced into the main waters of the lake., (EBr. VII. p. 879. 11th Ed.)' 'The water of the Dead Sea is intensely saline. ...' The chloride of magnesium, largely beld in solution, gives water its nauseous taste. . . No animal life can exist in its waters. Fish brought down by the Jordan die and furnish food for the sea-birds. . . The tradition that the Dead Sea covers Sodom and Gomorrah dates from Josephus. . . . That in this bituminous region a violent earth tremor - to which, indeed, the Ghon and its borders are peculiarly liable--should have brought into play eruptive forces whose catastrophic effects are indicated in the Bible narrative, is more than probable. The recent (1924) joint expedition of the Xenio seminary and the American School of Oriental

Research sent out to lecate the Cities of the Plain are convinced that three of them, Sodorn, Gomarrah and Zoar, stood in the south-cast corner of the Dead Sea, ... but now of course be neath the sea.' (EBr. V11. pp. 99-100) Ste P. V1II. un. 572, 574 ; P. XII. n. 251.
438. See P. V111. n. 576.
439. t , has also the meaning of 'fear'.
440. See P. XII, n. 255 ,
441. (and dead).
442. (We also destroyed).
443. See P. VIII, n. 523.
444. See P. VIII. n. 542.
445. (even now). The Arab caravans used to pass by the ruins of these peoples when travelling to and from Syria and Yemen.
446. i. e., from what yet remains of their dwellings.
447. (of religion and piety).
448. 'And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill; or they clearly perceived when they did what they did, that the result thereof would be their punishment.' (LL). Or it may mean : Although they were men of intelligence and understanding yet as they did not exert their will to believe, they remained strayed. (Th).
449. (likewise We destroy).
450. See 312 above.
451. See P, I, n, 205.
452. See 100 above.
453. (of his apostleship).
454. (and therefrom they blinded themselves to the evidences of God).
455. i.e., Our vengeance.

 were some ${ }^{457}$ on whom We sent a violent wind: and of them were some ${ }^{457-A}$ who were overtaken by a shout; and of them were some ${ }^{457}$ \& with whom We sank the earth; and of them were some ${ }^{457-z}$ whom We drowned. Allah was not such as to wrong them, but themselves they were wont to wrong.
 Allah is as the likeness of the spider ${ }^{558}$ which takes to herself a house ${ }^{459}$ And the frailest of all houses is the spider's house, ${ }^{460}$ if they but knew. ${ }^{461}$
 Him. And He is the Mighty, the Wise,
43. (i, $\mathrm{L}_{\mathrm{N}}$. . . 2lly) And these similitudes! We propound them for mankind and none understands them ${ }^{462}$ save men of learning
44. (inc) Allah has created the heavens and the earth with a propose, ${ }^{46 \pi}$ verily in them ${ }^{464}$ is a $\operatorname{sign}^{665}$ for the believers.
456. ب here is demonstrative of cause, signifying 'for' or 'because of +
457. (like the people of Aäd).

457-A. (like the people of Thamũd) -
457-B. (like Korah).
457-C. (like the pcople of Pharaoh and Hämãn).
458. (in frailty and speedy destruction). Spiders are cosmopolitans, being found in about every country. 'Except in the extreme north and south, and on the top of the highest mountains, where there is no insect life as food-supply, spiders are found all over the world, even in isolated oceanic islatiss.' (EBr. XXV. p. 663 , 11th Ed.) The number of these varieties 'in Palestine and Syria is very large.' (DB. IV. p. 611) According to the Jews, the spider is the creature most hated of man,' (JE. VI. p. 607),
459. 'So are the paths of all tha: forget God; and the hypocrite's hope shall perish: whose hope shall be rut off, and whose trust shall be spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure,' (Job. 8:13-15) 'They hatch cockatrice' eggs, and weave the spider's
web. . . . Their webs shall not become garments, neither shall they cover themsevles with their works : their works are works of iniquity, and the act of violence is in their hands. (Is. 59:5, 6).
460. 'The spider's web is twice referred to in the Old Testament as an emblem of useless doings and vain hopes. . . . The Talmüd likewise uses the cobweb in a comparison: "Passion is at first like the wel) of the spider, but afterwards it grows as strong as the ropes of a wagon." " (JE. VI, p, 606).
461. $i$, e, had they known this they would not have worshipped the idols at all.
462. i. e., profit by them.
463. i. e., per lect ith every little detail of design and execution.
464. i. c., in this superb act of Creation.
465. (ot His omnipotence).


## PART XXI

## SECTION 5

45. (3, . . 5i) Recite thou what has been Revealed to thee ${ }^{2}$ of the Book and establish thou the prayer; ${ }^{3}$ verily praver ${ }^{4}$ forbids indecency ${ }^{6}$ and dishonour. ${ }^{\text {B }}$ And the remembrance of Allah ${ }^{7}$ is the highest. ${ }^{*}$ And Allah knows what you perform."
46. (u, لـ, . . Yy) Do not dispute ${ }^{10}$ with the people of the Book unless in the best mannor, ${ }^{13}$ save with those of them who do wrong; ${ }^{18}$ and say: we believe in what has been sent down to us and in what has been sent down to you, ${ }^{13}$ our God and your God is One ${ }^{16}$ and to Him we are submissive. ${ }^{26}$
 those to whom We vouchsafed the Book ${ }^{17}$ believe in it, ${ }^{18}$ and some of these ${ }^{18}$ s/so believe in it. And none gainsay Our signs ${ }^{20}$ except the infidels ${ }^{21}$
47. ( $0,11,11, \ldots, 5$ ) And before it thou ${ }^{22}$ hast not been reading any book ${ }^{23}$ nor hast thou been inscribing $i t^{24}$ with thy right hand. ${ }^{25}$ for then followers of falsehood might have doubted. ${ }^{26}$
48. (to the people by way of preaching),
49. (O Prophet!).
50. (to serve as a model in practical religion).
51. i. e., the Islamic prayer, as contradistinguished from the pagan worship.
52. This brings to mind, by way of contrast, the strong connection that has very frequently existed between obscenity and the acts of worship as ordained by the so-called religions of the world. In many of them even prostitution appears to have been not merely tolerated but encouraged. 'In Egypt, Phoenicia, Assyria, Chaldea, Ganaan and Persia, the worship of Isis, Moloch, Baal, Astarte, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples
were merely centres of vice. In Babylon some degree of prostitution aypears in have been even compuisory and imposed upon all women in honour of the godders Mylita. In India the ancient connection between religion and prostitution still survives." (EBr, XXV, p. 458, 11 th Ed. $\}$ 'The Kedeshoth mentioned in the Bible were prostitutes attached to the Canaanite temples, and were held in the highest reverence by the worshippers. Temple prostitutes, in all countries, and at all times, have been highly thought of.' (Scott, Fistory of Prostisution, p. 10) 'It its earlien phases prostitution was always associated with religion; and there seem strong grounds for the assumption that the first brothels were run by priests.' (p. 59).
53. That the Islamic prayer is a powerful means of moral elevation and the purification of the heart has been recognised at all hands, and is almost a truism. But its value in other spheres is also well-merited. "Von Kremer rightly sees in the salat', says Noeldeke, 'a substitute, to some extent, for military drill. In the ceremony the Arabs, hitherto wholly unaccustomed to discipline, wero abliged en masse to repeat the formulae with strict exactitude after their leader and to copy every one of his movements, and any man who was unable to perform the salat with the congregation was none the less bound to strict compliance with the form of prayer in which he had been instructed.' (HHW. VIII. p. 14) And in the words of a distinguished American psychologist: ‘All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain how this mitacle was worked. There can be little doubt that one of the most effective means was prayer. The five daily prayers, when all the faithful wherever they were, alone in the grim solitude of the desert or in vast assemblies in the crowded city, knele and prostrated themselves towards Mecca, uttering the same words of adoration for the ane true God and of loyalty to His Prophet, produce an overwhelrning effoct upod the spectator, and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupencous." (Dennison, Emotion as the Basis of Civilization, 274-275),
54. (which the Islamic act of prayer involves from the begirning to the end),
55. i. e., highest in estimation and rank.
56. (and shall requite accordingly).
57. (O Muslims!).
58. i. c., without ill language or passion; in the milcest manner.
59. (to you, and are wantonly aggressive).
60. i. e., old Scriptures.
61. (and the same proclaimed by the same set of prophets;.
62. (so you also ought to submit to Him and His religion).
63. i. 4 , as to the older prophets.
64. This refers to the fairminded section of the Jews and Christians.
$P_{\text {att }} x \times 1$


49 (2) . . . . Ayel it ${ }^{27}$ is itself manifest signs ${ }^{28}$ in the breasts of those who have been vouchsafed knowledge: and none gainsay Our signs except the wrong-doers ${ }^{2 s}$
50. (un . . (Jlis) And they say why are not signs. ${ }^{3 x}$ sent down unto him from his Lord? ${ }^{22}$ Say thou: signs are with Allah only. and I am but a manifest warner ${ }^{3 s}$
51. (3, $\rightarrow$. . . , , , t) Does it not suffice with them ${ }^{24}$ that We have sent down to thee the Book to be recited to $1 / \mathrm{em}^{255}$ Verily herein ${ }^{34}$ is a mercy and an admonition to a people who believe ${ }^{\text {a }}$

## SECTION 6

52. (0., 11. . . Ji) Say thou: ${ }^{2 *}$ Allah suffices as a witness between me and you. He knows whatever is in the heavens and the earth; and they who believe in falsehood ${ }^{30}$ and disbelieve in Allah, these! they shall be the losers.
 And had there not been a term appointed, ${ }^{41}$ the torment would surely have come to them. And surely it shall come upon them while they perceive not.
53. (5, بك, . . didxi-) They ask thee to hasten on the torment; and verily the Hell is about to encompass ${ }^{\text {ta }}$ the infidels
54. i. e., the Holy Qur'ān.
55. -composed as it is of many parts, and every part thereof is a selfevidencing sign--
56. i. C., the wilfully blind.
57. i. ent the pagans of Makka.
58. (such as we specify).
$P_{A R I} \times X I$

59. (u she . . . , (y) on the Day whereon the torment shall cover them from above them and from underneath their feet, and He shall say; taste ${ }^{43}$ what you have been working]
60. (ب) . . . . . e ) O May bondmen who believe! verily My earth is wide, so worship Me alone. ${ }^{\text {4 }}$
61. (igor ; . . . §) Every soul shall taste of death; ; $^{45}$ then unto Us you shall be returned.4
62. (odell , , evil s) And those who believe and work righteous deedsthem We will surely settle in lofty dwellings of the Garden whereunder rivers flow; they shall be abider therein " ${ }^{7 \pi}$ Excellent is the reward of the workers ${ }^{t \boldsymbol{*}}$.-
$59 .\left(u, 5,4, \ldots, y^{3}\right)$ who persevere ${ }^{40}$ and trust in their Lord.
63. ( its provision. ${ }^{50}$. Allah provides for it and for you ${ }^{61}$ And He is the Hearer, the Knower.
64. (ن, it . . . its) And wert thou to ask them: ${ }^{\text {br }}$ who has created the heavens and the earth and has subjected the sun and the moon $7^{38}$ they would surely say: Allah. ${ }^{34}$ How then are they deviating? ${ }^{55}$
65. (ole . . . il) Allah expands provision for whom He will ${ }^{66}$ of His bondmen and stints it for hims Verily Allah is the Knower of everything ${ }^{\text {ss }}$
66. (the fruits of).
67. i. e., if you cannot practise the true religion in one particular chit or Cottury, emigrate into another, where you may serve Gud properly: for the earth is wide cough and you can easily find a place of refuge.
68. A warning to the infidels and a glad tidings to the believers.
69. (for requital)
70. (for ever).
71. (of righteousness).
72. (with patience, and endure hardships in the cause of (God).
73. (on its back, and yet is sustained by God).
74. So why will He not provide for those who emigrate from their homes for the sake of religion. Cf. the NI:-Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are you not much better than they?' (Mt. 6: 26) 'Consider the ravens: for they neither sow nor reap; which meithar have store house nor barn; and God feedeth them : how much more are ye better than the fowls! (Lk: 12: 24) Cf. also in the OT, Job. $38: 41$, and Ps. 147: 9.
75. i. e., the Makkan pagans.
76. (to serve their courses).
77. Thus precluding with their own mouth the possibility of the godhead of the sky, the earth, the sun and the moon.
78. (from the truth by acknowledging other gods).
79. (in accordance with His perfect knowledge and wisdom).
80. (if and when He wills).
81. He perfectly knows the needs and requirement of His creaturts.


63 (i,lis . . . , *) And wert thou ${ }^{50}$ to ask them: who sends downs water from the sky, and therewith revives the earth after its death? they would surely say: Allah ${ }^{{ }^{60}}$ Say thou: a/l praise to Allah] Aye! most of them reflect not. ${ }^{01}$

## SECTION 7.

64. (3) . . . . . 3) And this life of the world ${ }^{65}$ is but sport and play. ${ }^{63}$ Verily the home of the Hereafter — - that is life indeed, if they but know!
65. ( $0,5,1 ; 6) \mathrm{So}^{64}$ when they mount upon the ship they call on Allah making faith pure for him; ${ }^{65}$ then when He delivers them safely on the land, lol they associate. ${ }^{68}$
 safed to them, and that they enjoy themselves;;7 but presently they shall know. ${ }^{\text {si }}$
66. (ا, ا, . . . . بكفرون $ن$ ) Do they not see that We have appointed an inviolable sanctuary, ${ }^{50}$ while men are being snatched away ${ }^{70}$ round about themp ${ }^{71}$ In falsehood would then they believe, and unto favours of Allah would they be ingrate? ${ }^{72}$
67. (ن) And who is greater wrong-doer than he who forges a lie against Allah ${ }^{73}$ or belies the truth when it comes to him? ${ }^{74}$ Will there not be in the Hell an abiding-place of the infidels? ${ }^{75}$
68. ( guida them in Our paths; ${ }^{77}$ verily Allah ${ }^{20}$ is with the well-doers. ${ }^{70}$
69. (O Prophet !).
70. Thus precluding with their own mouth the possibility of a rain-god or vegetation-god.
71. (and do not exercise their reason even to reach obvious conclusions).
72. (which the materialist and the ungodly have ever so valued).
73. i. e., unreal, unsubstantial and illusory, if viewed as an end in itself;


all consequences, is promised reward. Sincerity of purpose is the main thing, good

$$
\begin{aligned}
& \text { 78. (in His mercy and loving kindaess). } \\
& \text { 79. (both in this world and the Hereafter). }
\end{aligned}
$$



## Sūral-ur-Rūm

## The Byzantians ${ }^{80}$ XXX

(Makkan, 6 Sections and 60 Verses)
In the name of Allah, Compassionate, the Merciful.

## SECTION 1

1. (i cl) Alif. Lam: Mim. ${ }^{81}$
2. (غلك الرم) The Byzantians have been overcome,
3. (ن) . . 3) in a nearer land, ${ }^{61}$ and they, after being overcome, shall soon overcome; ${ }^{\text {ft }}$
4. (ن) (i) . . j) in some few years. ${ }^{85}$ Allah's is the command, ${ }^{88}$ before and after, and on that day ${ }^{\text {st }}$ the believers shall rejoice, ${ }^{\text {ss }}$
5. (ب) in Allah's succour. ${ }^{89}$ He succours whom He will. ${ }^{\text {. }}$. 10 And $\mathrm{He}_{0}$ is the Mighty, ${ }^{01}$ the Merciful, ${ }^{2}$,
6. (i) This is Allah's promise and Allah does not fail His promise. Yet most men know not. ${ }^{\text {ps }}$
 the world, ${ }^{34}$ and they! of the Hereafter they are neglectful, ${ }^{05}$
7. الرو stands for the Byzantine Empire. The Eastern and independent part of the old Roman Empire, existing from 395 to 1453 A. D). The chronology of this Sura is significant. It was revealed about the Fth or the 6 th year before the Hijrat, corresponding to 615-16 of the Christian era, when the tide of Persian conquest over the Roman Empire was running strong. . . . At that time it seemed outside the bounds of human possibility, even to one intimately acquainted with the inner resources and conditions of the Persian and Roman armies and empires, that the tables would be turned and the position reversed within the space of right or nine years., . . Then was this passage XXX. 1-6 revealed, clearly foreshadowing the
final defeat of Persia as a prelude to the destruction of the Persian Empire. There is no doubt about the prophecy and its fulfilment. For the exulting Pagans of Mecca laid a heavy wager against the fulfilment of the prophecy with Hadhrat Abü Bakr, and they lost it on its fulfilment. (AYA).
8. Sec P. I, n. 28.
9. (by the Persian in the years 614-615 C. E., and thereabout.
10. i. e., in a territory which is nearer than the Persians Empire to Arabian frontier; in Syria and Palestine.
11. 'In the midst of the Persian triumphs, he (the Prophet) ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years (A,D, 610-622) of Heraclius ammounced the approaching dissolution of the empire' (GRE. V, p, 74) 'The prophecy, as we have scen, was justified by the event. (Muir, of. cit., p. 123) Even modern European historians speak of the event as 'almost a miracle,'
12. en is any number under ten, or to be exact, from three to nine. ( it means 'in from three to nine years,' (LL).
13. i. $\epsilon$,, disposal of the affair. 'The task befone Heraclius was incredibly difficult. Experienced officers, disciplined troops, money above all, were wanting. Disaster followed disaster. . . The end seemed at hand. Despair wrought almost a miracle. . . . It was not till 622 that Ficraclius was at last free to launch his attack. ... Next year he drove straight at Media. Year after year success followed success. He penetrated victoriously farther into the heart of Persia than any Roman commander before him* (UHW. IV. pp. 2273-2274) The Persian victory was thus completely nullified and reversed within nine years.

87, i. C., when the prophecy is fulfilled,
88. (with the unconscious prospect of a still greater victory---the rinithilation of the Byzantine Christians themselves by the Muslims under the second Caliph 'Umar). 'The idol of the atmy and the people, Heraclius returned in 628 to Constantinople, unconscious of the rise, in remote Arabia, of a menace far more terrific than that which he had so gloriously broken-the world-shaking menace of Islam. For the Prophet had arisen on whose death four years later the floodgates would be opened.' (UHW. IV. p. 2274).
89. 'Abū Bakr, on this passage appearing, laid a wager of ten camels with Obei Ibn Khalaf, that the Persians would be beaten within three years. Mohammed desired him to extend the period to nine years, and to raise the stake. This Abū Bakr did, and in due time had won hundred camels from Obei's heirs, (Muir, op. cit, p. 123, F. N.).
90. (in accordance with His infinite Wisdom).
91. i. e., Able to inflict punishment on the infidels,
92. i. t., Ready to aid the believers.
93. (the might and veracity of God, and do not understand the working of His decrees).
94. i. e., they recognise only the apparent laws of the physical, phenomenal world,
95. (and never reflect on its proofs and evidences).

8. ( ) , (1, ) Do they not ponder in their minds. Allah has not created the heavens and the earth and what is in-between except with a purpose ${ }^{96}$ and for an appointed term ? ${ }^{97}$ And verily many men are unbelievers ${ }^{98}$ in the meeting of their Lord.
9. . . . . . . ل1. Have they 99 not journeyed in the land ${ }^{100}$ and observed how has been the end of those ${ }^{101}$ before them? ${ }^{102}$ Those were stronger ${ }^{103}$ than these in power and they broke up the earthas and they inhabited it with greater affluence than these have inhabited it, and their messengers carne to them with evidences ${ }^{10 f}$ And Allah was not one to wrong them, but themselves they were wont to wrong ${ }^{206}$
10. ( $39 \pi_{-} \cdot . r^{2}$ ) Then the end of those who committed evil was evil, ${ }^{1 n 7}$ for they belied the signs of Allah, and they ware wont to mock at them.

## SECTION 2

11. (ínert ... iil) Allah originates the creation, ${ }^{108}$ then He shall restore it. ${ }^{160}$ then to Him you shall be returned. ${ }^{210}$
12. (i, , , , , بر) And on the Day whereon the Hour arrives the culprits will be dumb-struck. ${ }^{111}$
13. (0, 0.5 . . , $)$ And not from their associate-gods there will be inter. cessors for them, and they will be unbelievers ${ }^{112}$ to their associate-gods.
14. (in accordiance with His definite universal Scheme).
15. So everything will porish sooner or later, and due requital will follow.
16. (due to their lack of reflection),
17. i, $e_{+}$, the Makkans.
18. i. $e_{\text {, }}$, either to Syria in the north, or to Yaman in the south.
19. (of the ungodly peoples).
102．i．t．，they would have found these lands filled with the ruins of old estroyed on－account of their corruption．
皆驾 莒 号


 will beseparated 1:4

15 (نsex ....2.246) Then as for those who believed and worked righteous deedst they shall be irr a meadow made happy.

16 (i, . . 61, And as for those who disbelieved and belied Our signs and the meeting of the-Hereafter ... these shall be brought to the torment.
17. (u) So hallow Allahiss when you enter the night ${ }^{116}$ and when you enter the morning ${ }^{117}$

18 (v, $k ; \ldots$. . . ) And His is all praise in the heavens and the earth. and at sun's setting ${ }^{116}$ and decline and when you enter the noon. ${ }^{11 \%}$
19. $0, x, \dot{x} \ldots, \dot{y})$ He brings forth the living from the lifeless ${ }^{120}$ and $H e$ brings forth the lifeless from the living, ${ }^{121}$ and He revives the earth after its death. and thus you too will be brought forth. ${ }^{122}$

## SECTION 3

20. (ung . . . Or His signs ${ }^{12 s}$ ) is that He created you of dust, and then lal you are humankind spreading yourselves. ${ }^{124}$

21، ( $\omega$, yourselves ${ }^{125}$ mates that you may find repose in them, ${ }^{126}$ and He set between you affection and mercy. ${ }^{227}$ verily in this are signs ${ }^{128}$ for a people who ponder.
113. i, o., mankind.
114. (from each other as groups of believers and infidels)
115. ubere is here 'used in the place of the infusitive noun of and is -understood before it., (LL).
116. This includes the two evening prayers of Maghith and 'Esha.'
117. This refers to the Fajr praver. 'The verse means: 'Therefore perform ye prayer to God, or declare ye the rentoteness of Gind from ewary imprafection. when ye enter upen the time of evening and when ye enter upon the time of daybreak., (LL).
118. This refers to the 'Asr (late afternoon) prayer.
119. This refers to the Zuhr (early aftereoon) prayer.

120, i, e., as a lird from an egg.
121. i. c., as an egg from a bird.
122. (from your graves).
123. i. $\epsilon$., the signs of His power and potency,
124. (far and wide).
125. i. r., of the same species; of the same human status.
126. The word connotes companionship and mutual love, which is clistinct from mere sexual pleasure. This determines the proper status of the wife in Islam. She is not a handmaid, but a lifelong companion of her husband, his consort. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing elemen of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife. Contrast this with the attitude of the early Church: 'We cannot but notice, even in the greatest of the Christian fathers, a lamentably low estimate of women, and consequently of the marriage relationship. Even St. Augustine can see no justification for marriage, except in a grave desire doliberately adonted of having children; and in accordance with this view, all married intercourse, except for this single purpose, is honestly condemned. ... . This idea of the mutual society, holp, and comfort, that the one ought to have of the other, both in prosperity and adversity, hardly $⿰ 丿 x$ isted, and could hardly yet exist., (DCA. II. P. 1909) See P. IX n. 348.
127. Which ought to be even truer and deeper motives of marriage than mere sexual harmony, 'Marringe, we must never forget-as too often happensis more than an crotic union. To the truly ideal marriage there goes not only an erotic harmony but a union of many-sided and over-deepening non-erotic affrction, or community of tastes and feclings and interests, a life in common, a probability of shared parenthood, and often an cconomic unity.' (Ellis, Psychology of Sex, p. 284) 'Complete sex relationship demands relationship of the whole persone lity of the man, his intelligence, imagination, emotions, will, interest, sentiments and all the rest that go to make up his personality with all those things in the woman. That is why casual or promiscous physical intercourse can never be complete sex relationship. To be complete, sex-relationship must fulfil these conditions; it must involve the whole personality of both persons ; it must not impede but assist the growth of both partners ; and thirdly it must give security and permanence of relationship,' (Livia-Noble, The School Psychologist, p. 103).
128. (of His power and beneficence).


22 (umbll (u) And of His signs are creation of the heavens and the earth, ${ }^{129}$ and the variation of your languages and complexions? ${ }^{130}$ verily in this are signs for men of knowledge.
23. (0, 0 . . . . . (3s) And of His signs are yout sleeping ${ }^{131}$ by night and day, ${ }^{132}$ and your sceking of His grace? ${ }^{123}$ verily in this are signs for a people who listen.
24. () And of His signs is that He shows you lightning ${ }^{354}$ for a fear ${ }^{136}$ and for a hope, ${ }^{136}$ and sends down from the sky water, and therewith revives the earth after its death: ${ }^{137}$ verily in this are signs for a people who reflect.
25. ( . ....er) And of His signs is that the heavens and the earth stand fast by His command, ${ }^{178}$ and thereafter when He calls you. a call from the earth. fol you shall come forth.
26. ( $0, ~$. . . 4y) His is whosoever ${ }^{2+0}$ is in the heavens and the earth; all are obedient ${ }^{160}$ to Him
129. 'No cloulst the immediate purpose of the Qur'an in this reflective observation of nature is to awaken in man the conscionsness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Qur'an which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science.' (Iqbal, op, cit., p. 14).
130. This diversity of human language and complexions thas heen, in the case of the pagan nations both old and now, one of the most potent causes of raciat ill-fecling, communal jealousy, and international animosity.
131. A fact of utmost biological significance. 'Now blessing light on him that first invented slecp,' says the author of Don Quixote, 'it covers a mann all over thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, cold for the hot.' 'The nation's literature,' says another writer, 'abounds in praise like that. . . . To the sufferer tossing from side to side of the bed
400
there is no need to sing the praise of sieep. He knows how blessed it is'
132 . Nature has appointed certain hours pre-eminently suitable for sleep,
when one can get the fullest benefit, Night time is of course the best time, and then
come the noon hours.
133. (in the form of livelihood).
134. Which is a wonderful and terrible force of nature.
135. (lest it may strike you).
136. (of rain).
137. The ascription of all these acts to the One true God sweeps off the
cobweb of a 'rin-god', a 'wind-god,' a 'thunder-god', etc.
138. He is not only the Creator but also the Preserver.
139. (of angels or other exalted beings) on (who) as a relative pronoun
denoting a living being, is to be distinguised from $L$ (what) denoting inanimate
creation.
140. (whether they will or not) See P. I, $n, 526$.

27. ( . . . . 0 ) And He it is Who originates the creation ${ }^{141}$ then shall restore it,,$^{142}$ and this ${ }^{143}$ is for Him very easy..$^{14}$ His is the most exalted similitude in the heavens and the earth, ${ }^{245}$ and He is the mighty, ${ }^{144}$ the Wise ${ }^{144}$

## SECTION 4

28. (in . . . He propounds to you a similitude ${ }^{148}$ taken from yourselves, ${ }^{140}$. Have you, from among those whom your right hand possess. ${ }^{130}$ partnets in that which $W_{\text {e }}$ have provided, ${ }^{151}$ so that you ${ }^{152}$ are equal in respect thereof and you fear them as you fear each other? ${ }^{153}$ Thus do We detail the signs ${ }^{244}$ for a people who reflect ${ }^{185}$

29 (ن. . . . . . . ) Aye! those who de wrong ${ }^{130}$ follow their own lusts without knowledge ${ }^{157}$ Who, then, will guide then whom Allah has sent astray ${ }^{186}$ And for them there will be no helpers ${ }^{158}$
30. ( . . . . And follow thou the constitution ${ }^{161}$ of Allah ${ }^{168}$ according to which He has constituted mankind ${ }^{163}$ and let there be no alteration in Allah's creation. ${ }^{184}$ That is the tight religion, but most men know not ${ }^{165}$
31. (it ) And remain turning penitently to Him, and fear Him, and establish prayer, and be not of the associaters.
 each band ${ }^{188}$ is exulting what is with it.
141. (from nothing for the first time).
142. (on the Resurrection day).
143. i. e., this restoration.
144. 'Easier' from the stand-point of man, not of God; for to Him everything is equally easy (Th.). Another view is that is not here an adjective of comparison, but 'means up, not implying excess.' (LL).
145. i. e., none in heaven and earth is comparable to Him, seeing He is the Creator of all. In speaking of Him and His attributes we must make use of
the most noble and magnifieent יxpressions wo ran prisibly dosite and evon then we shall fall fir short of the actual reality. Also see P. XIV, n, 229 ,
146. (so it is casy for Him to being about the R surrection).
147. (so He will bring about the Restrrection al its proper tinst).
148. (to condemen polytheism).
149. i. $\epsilon$., from your daily experience.
150. i.e., among yourslaves.
151. i. e., in your weath.
152. i. c., yon and yourslaves.
153. i. c., the real owners of property and shaters thereof.

154- i. e., the arguments of Our Oneness.
155. How absurd of you, on this analogy. to raise God's creatures to equality with God!
156. (to their souls lyy attributing equals and associates to God).
157. i. e., without right and proper thinking.
158. (in consoquence of their wilful blindness).
159. (in the Hereafter).
160. (O reader !).
161. Th is "The natural constitution with which a child is created in his mother's womb, . . . The faculty of knowing God, with which He has reated mankind: the natural constitution with which a child is created in his mother's womb, whereby he is capable of accopting the religion of truth.' (LL).
162. (in its full purity, without allowing thyself to be stduced and misled by extrinsic temptations).
163. (and thou art sure to mmain guided). Unity of Gond is an intuitive truth. plain to every man of commonsense, unless he perverts himself by the projudices of education. 'Isham is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of commonsenses." (Lady Cobbold, of cif., Intro. p. XIII).
164. (as man is naturally disposed to become a Muslim) It is only false teaching that corrupts his moral and spiritual lookont, and leads him to infidolity. The holy Prophet, according to an authentic report, has said: 'Every infant is born in a state of conformity to the natural disposition with which be is created in bis mother's womb; it is his parents that make him a Jow, a Christian, and a Magian. Lane's vendering of the phrase in the text is, 'There shall be no changing, or altering, of the religion of God.' (TLL).
165. (for want of proper reflection),
166. (in endless sects). Witness the innumerable divisions and subdivisions among the Hindus, Christians and Jews.
167. (instead of being one solid community).
168. (in utter disregard of the truth).

33. ( . . . bis) And when any hurt visits mankind, they cry to their Lord ${ }^{189}$ turning penitently to Him; then when He causes them to taste of His mercy. ${ }^{170}$ lol a part of them joins others with their Lord -
34. ( 0 ), . . . 1,1, ) so that they may be ungrateful for that which We have vouchsafed to them ${ }^{271}$ So enjoy awhlle; ${ }^{172}$ presently you shall come to know ${ }^{173}$
35. ( $\quad .$. . $\left.\mathbf{1}^{1}\right)$ Or, have $\mathrm{We}^{184}$ sent to them ${ }^{275}$ any authority, ${ }^{174}$ so that it speaks ${ }^{177}$ of what they have been associating with Him?
36. ( i ( H . . . $\mathrm{b}_{1}$ ) And when We cause mankind to taste of mercy, they exult at it $;^{178}$ then if an evil befalls them because of what their hands have sent forth: ${ }^{179}$ lo I they despair. ${ }^{13 \mathrm{~m}}$
37. (إلt ) . . . Do they not see that Allah expands the provision for whomsoever He will. ${ }^{181}$ and stints? ${ }^{182}$ Verily in that is a sign ${ }^{183}$ for a people who believe.
38. (ن, 0 dill . . . ت面) So give thou to ${ }^{184}$ the kinsman his due and to the needy and to the wayfarer. That is best for those who seek Allah's pleasure, ${ }^{10}$ s and those are the blissful ones ${ }^{186}$
169. (th the exclusion of other gods).
170. (and their trouble or affliction is removed).
171. (of Our favours).
172. (the vain pleasures of this life).
173. (the consequences),
174. (by the mouth of any prophet or by any writeon revelation).
175. $i$, e., the infidels.
176. (for the worship of false gods).
177. (to them).
Part $X X I$
178. (and turn away from God).
179. i.e., for sins which they have committed.
180. (and seek not to gain God's favour by timely repentance).
181. (in accordance with His universal scheme).
182. (it for whomsoever He will).
183. (of His might and wisdom).
184. (O believer !).
185. i. e., goodwill ; pleasure. See P. 1. t. 42 .
186. See 1. I. n. 43 .

39. (u, ivall . . . 6) And whetever you give in gift ${ }^{187}$ in order that it may increase among the substance of men ${ }^{188}$ does not increase with Allah, ${ }^{188}$ and what you pay in poor-rate seaking the favow of Allah, then these! ${ }^{190}$ they shall have manifold increase.
40. ( 0.5 . . . al) Allah is He Who created you and provided food for you, then He causes you to die, and then He shall quicken you. ${ }^{191}$ Is there any of your associate-gods that does aught of that? Hallowed and exalted be He above what they associatel

## SECTION 5

41. (upe. . . . . . © Corruptness has prevailed on land and seat because of what men's hands have earned, ${ }^{109}$ so that He may make them teste a part ${ }^{194}$ of what they have worked, in order that haply they may turn ${ }^{105}$
42. ( $)$ ) Say thou: $:^{10^{19}}$ go forth in the land and see what wise has been the end of those of aforetime? And most of them were associators. ${ }^{297}$
 Day ${ }^{100}$ arrives from which there is no averting ${ }^{200}$ from Allah. On that Day they ${ }^{201}$ कall be sundered. ${ }^{202}$
43. (ن-4. . . . ©*) Whoever disbelieves, on him is his infidelity, and those tho work rightegusly are preparing themselves, ${ }^{203}$
44. L, is literally, 'An exeess, and an addition.' Here it means anything that is spent not in the way of God but merely to conform to convention, such as is the practice on matry commonial occasions, and will a view to receiving back nure.
45. (and come back to you in an augmented form).
46. i. e., although this form of expenditure is not strictly forbidden, y :t thee will be no recompense for it from God, nor will He bless is.
47. i. द., the persons who pay the poor-rate.

 who bellieve and work righteous decds; verily He does not approve the infidels.
48. (u) And of this signs is that He sends winds heralding sain and that He may make you taste of His mercy, ${ }^{205}$ and that the ships may sail ${ }^{205}$ at His command, and that you seek His grace, 206 and that haply you may return thanks. ${ }^{207}$
 their penple. They brought them manifest signs. Then $W e^{200}$ requited ${ }^{1010}$ them who transgressed. And incumbent upon Us was the avengience ${ }^{211}$ of the believers.
49. (3) Allah is He who sends the winds so that they raise a cloud and then spreads it along the sky as He will, and then breaks it into frag. ments, ${ }^{212}$ and thou $u^{23}$ seest the rain come forth from its midst ${ }^{\text {21d }}$ Then when He makes it fall upon such of His bondmen as He will. Io! they rejoice --
50. iculi . . . oty even though before it ${ }^{215}$ was sent down upon them, they were surely despairing before that. ${ }^{216}$
51. i. t., of the effects of rain. in, it addition to its other meanings, signifies 'Rain, . . . and plenty; or abuuclance of herbage, and of the gonds, conveniences, or comforts, of life.' (LL).
52. (by means of these winds).
53. i. e., to enrich yoursalues by commerce, for instance.
54. (to Him for all these benefits).
55. (O Prophel!).
56. (in the fxercise of Our verributive justice).
57. 'How real an ethical gnin would it be, how much dearness would it bring inlo men's thoughts and actions, if the distinction which exists in Latin between "vindieta" and "ultio," that the first is a moral aet, the just punishment of the simer by his God, of the criminal by the judge, the oiher arr act in which the self-gratification of one who counts himsell injured or offenceded is sought, could

## 16

Part $X X I$

$$
\begin{aligned}
& \begin{array}{l}
\text { in like manner be fully establishod (vaguely felt it already is) between our } \\
\text { "vengeance" and "revenge": so that "yengeance" (with the verb "to asenge") } \\
\text { should never he ascribed except to God, or to men acting as the executors of his } \\
\text { righteous doorn; while all retaliation to which not zeal for his righteousness but }
\end{array} \\
& \text { men's own sinful passions have given the impulse and the motive, should be termed } \\
& \text { "revenge." As it now is, the moral disapprobation which cleaves, and cleaves }
\end{aligned}
$$

> ance"; while yut withont vengeance it is impossible th conceive in a world so full of evil-doing any effectual assertion of righteousurss, any moral govermnent whatever.
> (Trench, Study of Words, pp. 262-263) Sue also P. 111. n. 220; XIII, n. 511.
> $\begin{aligned} & \text { 211. fas is not only 'aid or assistance' but alson 'avengement of another } \\ & \text { vietory or conquest.' (LI). }\end{aligned}$
> 212. i. e., He disperses it.
> (O reader!).
> 214. (and net by any rain-god).
> 216. i, e., before their joy at the approach of the rain.

 revives the earth after its death, verily He is the Quickener of the dead. and $\mathrm{He}_{\mathrm{e}}$ is Potent over everything.
 their tilth yellow, ${ }^{210}$ then they would thereafter remain disbelieving, ${ }^{220}$
52. ( $\mathrm{u}_{\mathrm{t}}^{\mathrm{t}+\mathrm{A}}$. . . Si k) Surely thou canst not make the dead hear, ${ }^{221}$ nor canst thou make the deaf hear the call when they turn away in flight. ${ }^{238}$
53. ( $ن$ ن . . . . ا g g ) Nor canst thou be a guide to the blind out of their error; ${ }^{233}$ thou canst make none to hear save those who believe in Our signs, and who have surrendered. ${ }^{22 d}$

## SECTION 6

 He assigned strength ${ }^{226}$ after weakness, then after strength weakness ${ }^{227}$ and grey hair. He creates what He will, and He is the Knower, ${ }^{228}$ the Potent. ${ }^{229}$
55. (ن) $ن$ Sj + . . $, y, y$ ) And on the Day when the Hour arrives the culprits ${ }^{230}$ will swear that they tarried not ${ }^{231}$ but an hour, ${ }^{238}$ thus ${ }^{293}$ were they ever deluded. ${ }^{236}$
217. (after these great. gifts and favours).
218. (of a different sort ; a blasting wind).

219+ (and burnt).
220. (utterly forgetting Our former favours). Which shows that they are insensible to the feelings of gratitude.
221. (profitably, O Prophet!).
222. The infidels steeped in contumacy are compared to the dead and the deaf.
223. (when they make no effort to exert themselves in the search of the truth, nor a serious attempt to extricate themselves from the depth of error.
$1 \times x^{21 e} e_{d}$


56. (in) . . . J is) And those who have been vouchsafed knowledge and faith ${ }^{235}$ will say: ${ }^{936}$ assuredly you have tarried according to the decree of Allah until the Day of Upraising; so this is the Day of Upraising, but you were wont not to know. ${ }^{337}$
57. Ut . . An that Day the excusing of themselves will not profit them who did wrong, nor shall they be allowed to please $A / I a h^{23 /}$
58. (i) ( . . d ely) And assuredly We have in this Quran propounded all means of similitude ${ }^{53}$ for mankind ${ }^{* 40}$ and if thou bringest them a sign ${ }^{241}$ those who disbelieve are sure to say: ${ }^{282}$ you are but deluded.
59. ( . . . . His) Thus does Allah sealeth the hearts of those who do not believe. ${ }^{343}$
60. (3) Have thou ${ }^{244}$ patience; . . . ${ }^{246}$ verily Allah's promise is true. ${ }^{34}$ And let not those who have no conviction make thee unsteady.
235. i. 6., the righteous believers.
236. (to the infidels in answer).
237. (and believe in it in your lifetime).
238. (and to make amends).
239. i. e., wise sayings to illustrate its purpose and meaning.
240. $i$. 6 ., for their guidance and admonition.
241. (of their own asking) i. e., a miracle such as they desire.
242. (to the Muslims).
243. i. e., who do not exert their will to know and believe.
244. (O Prophet !).
245. (in the face of every provocation and ill-success, O Prophet!).
146. (and thou art sure to come out ultimately triumphant against all obstacles).


## Sürah Luqmān

## Luqman. XXX1

(Makkan, 4 Sections and 34 Verses)
In the name of Allah, the Compassionate, the Merciful
SECTION 1

1. (1) Alif Lām. Mïm. ${ }^{247}$
2. ( $x^{<-11}$. ... 4it) These are verses of the Wise Book.

3. (ن, $0, \frac{y}{4}$. . .jl) Those who establish the prayer and pay the poot-rate and are convinced of the Hereafter. ${ }^{\text {nts }}$
4. (0, adel . . (b) sl) These are on guidance from their Lord, and these! they are the blissful ${ }^{280}$
$6^{+}$(ن. $56^{4}$. . . $\left.v^{+j}\right)$ And of man is he who purchases ${ }^{251}$ an idle discourse ${ }^{252}$ that he may mislead ${ }^{253}$ from Allah's way without knowledge, ${ }^{254}$ and takes $i^{255}$ by way of mockery. Thesel for them shall be an ignominious chastisement.
$247+$ See P. I, n. 28 .
5. See P. II. n. 219.
6. Sce P. I, n, 41.
7. Sce P. I, n. 43.
8. i. e., is occupied with; is engrossed in.
9. (in preference to the Divine Book of wisdom and guidance). It is related that in the time of the Prophet there was a pagan natned Nudhe ibn al-Härith who brought from abroad the half-lewd tates and tomances of Persian heroes, and alluting the crowds of the Qaraish persuaded them to think that his stories were preferable to the word of God.
10. (others thereby).
11. Himself ignorant of Divine truths, he gous in his impertinence yet further and endeavours to seduce others.
12. i. e., the way of Allah.

 away in pride as though he did not hear that at all : as though there was a heaviness in his ears. Announce thou ${ }^{256}$ to him an afflictive torment.
13. (ان الدي ) Verily those who believe and work righteous deeds, theirs shall be Gardens of Delight.
14. ( And He is the Mighty. ${ }^{257}$ the wise ${ }^{258}$
 and has cast firm mountains ${ }^{260}$ in the earth, lest it move away with you ${ }^{2 k_{1}}$ and He has scattered thereon every kind of animals. And We send down water from the sky and We make all manner of goodly growth therein.
15. (iset . . . 150) This is the creation of Allah. Show me ${ }^{25} 5$ what those beside Allah ${ }^{263}$ have created. Ayel the ungodly are in manifest error

## SECTION 2

12 ( $\omega$. . ... alis) And assuredly We vouchsafed wisdom ${ }^{204}$ to Luqman saying: give thanks to Allah, and whoever gives thanks, gives thanks for his soul: ${ }^{268}$ and whoever is unthankful - then verily Allah is Self-Sufficient. ${ }^{206}$ Praiseworthy. ${ }^{207}$
256. (O Prophet!).
257. $i$. a., Able to carry out his threats and promises.
258. So He enforces His threats and promises only in accordance with His universal scheme.
259. (to sustain them) See P. XIII, n. 195.
260. See P. XIV, n, 33.
261. (O mankind!).
262. --say this, O Prophet $!$ to the idolaters -
263. i. e., your associate-gods.
414 Pilt $\times X I$

 was exhorting him: 0 my sonl associate not aught with Allab; verily this associating $^{2 t \mathrm{~s}}$ is a tremendous wrong. ${ }^{2 n 4}$
14. (, . . , s) And We have enjoined upon man concerning his parents - hiş mother bears him, ${ }^{370}$ in hardship upon hardship. ${ }^{271}$ and his weaning is in two years ${ }^{272}$ give thanks to Me and to thy parents: ${ }^{273}$ unto Me is the goal ${ }^{274}$
15. (olhe. . . ily And if the twain strive to make thee associate with Me that whereof thou hast no knowledge, then obey them not. ${ }^{278}$ And ${ }^{276}$ keep thom honourable company in this world reputably $y^{277}$ and ${ }^{2 \pi 8}$ follow thou the path of him who tarns to Me penitently ${ }^{270}$ Then to Me is your return, and 1 shall declare to you what you have been warking.
16. (ليبّ . . . Son! though it be but of the weight of a grain of mus-tard-seed, ${ }^{980}$ and though it be in a rock. ${ }^{281}$ or in the heavens. ${ }^{282}$ or in the earth, ${ }^{288}$ Allah shall bring if forth, ${ }^{294}$ verily Allah is Subtile, ${ }^{288}$ A ware
17. (2) Son! establish the prayer and do what is reputable and forbid iniquity, and bear patiently whatever may befall thee; ${ }^{256}$ verily ${ }^{287}$ that is of the firmness of the affairs.
268. (of anyone to Him ).
269. (compared with which every great wrong is of a lesser degree). 'This hatred of idolatry has been found even among the most uncivilised followers of the Prophet. The gorgenus ritual, the gaudy pictures, and the pinus frauds which play so large a part in the conversion of the Slavonian nations to the Christianity, serm only to have alienatnd these semi-barbarians. Mabmud the Ghaznavide . . . was offered a sum of ten million sterling if only he would spare the famous idol in the pagoda of Sommat. Avarice is said to have been his besetting fault, but he replied in the memorable words. "Never shall Mahmud be a merchant of idols;" and broke it into pieces.' (Bosworth Smith, of. cit., p. 264).
270. (in her womb, and feeds him on her blood). 'Speaking broadly, the foetus lives on the blood of its mother very much in the same way as all the tissues
of any animal live on the blood of the body of which they are the parts.' (Foster. Text-book of Plysiofogy, p. 676) 'From beginning to and, the procoss of reproduction is bound up with sacrifice of self on the part of the parent, and neds self-sacrifice for its fulfilment.' (Mercier, Conduct and ifs Disorders, p. 288).
271. i.f., with ever-increasing hardship as the period of pregnancy advances, 'Detailed investigalions by Rohert Benda preved that during pregnancy, especially in the second balf, and also during childbirth, there are frequently great disturbances in the so-called reticulo-endothetical system which contemporary medicine considers of vast importance. . . This apparatus, sos important in the struggle of the organism against imjurious influences, is, according to Benda, affected during pregnancy in its entirety. Benda frankly states that "the defensive struggle which the organism of a pregnant woman is engaged in is very analogons to the struggle of the organism when lireatened by infections products." "(Nemilov, Biological Tragedy of Women, p. 157) See XXVI. n. 46, 47,
272. 'The time for weaning should be fixed partly by the child's age partly by the growth of the teeth. . . It is prudent to let dairy milk form a considerable portion of the fare till the eye-teeth are cut, which seldom happens till the 18th or 20th month.' (EBr, IX. p. 455) See P. XXVI, n, 50.
273. The coupling of 'parents' with God Himself in so far as the rendering of service is conerred, indicates the extreme importance that filial duty has in tslam.
274. (when uveryone will be held to account for his deeds).
275. So great is the heinousness of idolatry.
276. (in matters mundane and temporal).
277. (consistent with thy duty to God) See P, XV, n. 68.
278. (in matters religious and spiritual).
279. i. e, who is obedient to Mo and My laws.

280, $i, \varepsilon_{4}$, of microscopic smallness.
281. i. e., so completely hidden.
282. i. e., so remote from mankind.
283. i, c., in so utterly dark a place.
284. So Perfect is He in knowledge and power.
285. See P. XVII. n. 445.
286. (of affictions).
287. i. c.. perseverance and constancy.

18. ( $, \frac{y}{c}, \ldots, y$, ) And turn not thy cheek from men, ${ }^{288}$ nor walk on the earth stultingly; ${ }^{384}$ verily Allah does not approve any vainglorious boaster.
19. ( $\mathrm{el}^{+1}$. . . vest) And be thou modest in thy gait $t^{* 0}$ and lower thy voice $:^{291}$ verily the most abominable of voices is the voice of the ass. ${ }^{291-A}$

## SECTION 3

20. ( . . . ${ }^{41}$ ) Do you not see ${ }^{299}$ that Allah has subjected for you whatever is in the heavens and whatever is in the earth, ${ }^{203}$ and has completed His favours on you outwardly ${ }^{294}$ and inwardly ${ }^{295}$ And yet of mankind is one who disputes concerning Allah $h^{29 n}$ without knowledge and with neither guidance nor a luminous Book. ${ }^{297}$
21. (ال. . . . down, they say: nay! we shall follow what we found our fathers ${ }^{\text {sing }}$ upon. What! even though Satan had been calling on them ${ }^{299}$ to the torment of the Blaze., Jon
22. (in pride and arrogance).
23. i. ., in a pompous and conceited manner.
24. Neither going too slowly nor too quickly. "The "golden mean" is the pivot of the philosophy of Lugmăn as it is of the philosophy of Aristotle, as indeed of Islam' (AYA).
25. (as indicative of humility).

291-A. A symbol of stupidity and insensibility. Ass, as in the fables and proverbs of many peoples and countries, is the type of clumsiness. stupidity and ignorance. 'It differs from the horse in. . . its potential dullness and obstinacy. The ancient Egyptians symbolised an ignorant person thy the head and ears of an ass, and to Roman thought it was had omen to meet one. (ERr, II, p. 777. 11 th Ed.) Its braying is particularly unpleasant of all animal voices. See also XXVIII, p. 281.
292. (O mankind!).
293. This lays down distinctly that everything created, however huge or vast to look at, is subservient to man, directly or indirectly. How foolish, then, it


 doer, he has of a surety lain hold of a firm cable. ${ }^{301}$ Unto Allah is the end of all affairs.
23. ( $)$ thee. ${ }^{302}$ To Us is their return, and We shall declare to them what they have worked. Verily Allah is the Knower of what is in their breasts.
24. (e....4*i) We let them enjoy ${ }^{309}$ for a while $3^{3 n 4}$ and then We shall drive them to a rough torment.
25. (0) . . . And wert thou to ask them: ${ }^{305}$ who has created the heavens and the earth. they will surely say: Allah. ${ }^{30 n}$ Say thou: all praise to Allah! ${ }^{507}$ But most of them know not sos
26. (4t . . . i) Allah's is whatsoever is in the heavens and the earth. ${ }^{302}$ Verily Allah! He is the Self-sufficient, the Laudable ${ }^{310}$
27. ( $\kappa^{\infty} \ldots, y$ ) And if whatever trees are on the earth were pens, ${ }^{311}$ and sea ${ }^{312}$ were ink, with seven more seas to help it, ${ }^{213}$ the words of Allah ${ }^{316}$ could not be exhausted; ${ }^{3,15}$ verily Allah is Mighly, ${ }^{326}$ Wise ${ }^{317}$
28. (. . . . ) And the creation ${ }^{318}$ of you all and the upraising of you atl are as though of one sout, $1^{319}$ verily Allah is Hearing, Beholding ${ }^{389}$
301. See P, III, n, 36, 37.
302. (O Prophet !).
303. (this world and its pleasttes).
304. (so let them not be deluded by this short respite),
305. (O Prophet!),
306. Which answer implies that He alongs and not any of His created beings is worthy of being worshipped.
307. An expression of satisfaction af the recognition of this cardinal truth by the polytheists.
308. (the implication of their own admission, and go on worshipping false gods).
Part XXI


29. ( . . . 1) Dost thou not see ${ }^{321}$ that Allah plunges the day into the night and the night into the day and has subjected the sun and the moon, ${ }^{383}$ each running to an appointed term, and that Allah is Aware of what you do?
30. (كئ) . . . Sly) That is because Allah! He is the Truth, ${ }^{323}$ because whatsoever they call upon beside Allah is falsehood, ${ }^{324}$ and because He is the Exalted, the Great.

## SECTION 4

31. (y. . . . ${ }^{\text {d }}$ ) Dost thou not see ${ }^{3 n h}$ that the ship sails into the sea by the favour of Allah, that He might show you of His signs? Verily therein are signs ${ }^{3 z 6}$ for every persevering, grateful heart
32. (ر, . . . bis) And when a wave covers them like awnings, they call upon Allah making their faith pure for Him. Then when He delivers them on the land, only some of them keep to the middle course. ${ }^{.277}$ And none gainsays Our signs save each perfidious, instate one.
33. (O reader!).
34. (to His service). A fatal blow to the worship of these celestial bodies.
35. i. e., the only Reality.
36. i. e., having no real, substantial existence.
37. (O reader!).
38. (of His power and greatness).
39. Which is the path of monotheism.
$422$



## Sūrat-us-Sajdah

The Prostration. XXXII
(Makkan, 3 Sections and 30 Verses)
In the name of Allah, the Compassionate, the Merciful,
SECTION 1

1. (11) Alif. Lām, Mim. ${ }^{335}$
 is from the Lord of the worlds. ${ }^{337}$
2. (is iexe . . . Al) Will they ${ }^{338}$ say: ${ }^{339}$ he ${ }^{340}$ has fabricated it? Aye! it is the truth from thy Lord that thou ${ }^{\text {s41 }}$ mayest warn therewith a people to whom no warner came before thee, that haply they may be guided.
3. (0, fis +, , ill) Allah it is Who has created the heavens and the earth and whatsoever is in-between in six days, ${ }^{342}$ and then He established Himself on the Throne. ${ }^{348}$ No patron have you ${ }^{346}$ nor an intercessor, beside Him ${ }^{345}$ Will you not then be admonished? ${ }^{346}$
4. See P, I, n, 28.
5. Or 'wherein.' 'The phrase may mean either that there is no doubt about this Qur'an being the word of God, or that there is no sort of doubt or uncertainty in teaching of the Qur'ān. Sce P. I. n. 31. This also clearly enunciates that there is in the Moly Qur'an, unlike the Bible and other sacred writings, no inexplicable 'mysteries'. Every doctrine, every article of faith is clearly conformable to commonsense.

337, See P. I. nn. 12, 13.
338. $i$. e., the infidels.


5. .... He disposes every affair from the heaven to the earth: thereafter ${ }^{342}$ it $t^{304}$ shall ascend unto Him in a Day whereof the measure is one thousand years of what you compute ${ }^{\text {s4D }}$
6. ic...ctib) Such is the Knower of the unseen and the seen, the Mighty, the Merciful
7. (ub . . . (int) Who has made everything good ${ }^{350}$ which He has created. And He originated the creation of man from clay.
8. (is. ... ;) Then He made his progeny from an extract of mean water. ${ }^{251}$
9. ( 0, , $4, \ldots$ ) Then He fashioned him ${ }^{252}$ and breathed into him something of a spirit from Him; ${ }^{357}$ and He ordained for you hearing and sight ${ }^{356}$ and hearts ${ }^{386}$ Little is the thanks you return,
10. $\left(0,35 \ldots y^{1} y_{2}\right)$ And they ${ }^{356}$ say: when we are vanished in the earth, shall we be raised in a new creation? Ayel they are disbelieving in the meeting with their Lord.
11. ( $3, \cdots, j+\ldots$. . . $)$ Say thou $:^{357}$ the angel of death who is set over you shall cause you to die, thereafter you shall be returned to your Lord ${ }^{\text {ass }}$

## SECTION 2

12. (ر) Couldst thou but see when the culprits shall hang their heads ${ }^{\mathrm{s5}}$ before their Lord s.yying: Lordl we have now seen and heard; ${ }^{380}$ so send us back: ${ }^{362}$ we shall now work righteously, verily we are convinced
13. (on the Last Day).
14. i. e., every aftair.
15. The space of a day with God is with men that of a thousand years. 'In the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yot to our ideas it will be as a thousand years.' (AYA).

$$
\begin{aligned}
& 426 \\
& \text { 350. i. e., in its perfection; in its brilliancy. Cf. the OT:- 'And God } \\
& \text { saw everything that he had made, and behold it was very good.' (Gr. 1: 31). } \\
& \text { 351. See P. XVIII. n. } 13 \text {. } \\
& \text { 352. (in due proportion). } \\
& \text { 353. 'A spirit from Him' not 'His spirit' is the cotrect rendering of os, } \\
& \text { in the context. See P. XVIII. n. I4. } \\
& \text { 354. (to understand and to reflect). } \\
& \text { 355. (both of which are the chief avenucs of sense-prtception). } \\
& \text { 356. i. e., the Makkan pagans who denied resurrection. } \\
& \text { 357. (O Prophet!). } \\
& \text { 358. It is God alone whe is the Judge, the Arbiter -. - the 'angel of derath' } \\
& \text { being no more than an agent. } \\
& \text { 359. (with shater and grief). } \\
& \text { 360. (and have found true the words of the Prophets). } \\
& \text { 361. (to the world). }
\end{aligned}
$$


13. (0xal . . , , , And had We willed ${ }^{\text {s08 }}$ surely We would have given every soul its quidance. ${ }^{393}$ but true must be the word from $M e e^{7 \pi 4} 1$ shall surely fill Hell with the jinn and mankind together, ${ }^{295}$
 the meeting of this Day, verily We have forgotten ${ }^{367}$ you. Taste the abiding torment for what you have been working.
15. (i) They alone believe in Our revelations who, when they ara remainded thereof, fall down prostrate and hallow the praise of their Lord, and they are not proud.
16. (3, ite . . 2bir) Their sides leave off the couches ${ }^{508}$ calling upon their Lord in fear and in desire, and they expend of that with which We have provided them.
17. (نler . . . $\boldsymbol{x}_{\text {i }}$ ) No soul ${ }^{389}$ knows what is kept hidden from them ${ }^{\mathrm{an}_{0}, A}$ of perfect comfort ${ }^{370}$ as a recompense for what they have been working.
18. (il) Shall he, therefore, who is a believer, be like him who is a transgressor? Equal they are not. ${ }^{377}$
362. (in accordance with Our universal scheme).
363. (with no alternative of evil).
364. (in the requiranemts of justice).
365. Whichsouver of them chass the path of errot, and perdition.
366. i. e., deliberately ignored,
367. i. c., Jave deliberately ignored.
368. (while yet there is night).
369. Not even an angel or a prophet.
369. . The abrupt change of number, from the singular in the ptural, is


19 (uld As for those who believe and work righteous deeds -for them are Gardens of Abode: an entertainment ${ }^{3^{72}}$ for what they had been working.
20. (3) And as for those who transgress-their abode is the Fire. Whenever they will desire to get thereout, they shall be drawn back thereto, and it will be said to them: taste the torment of the Fire which you were wont to belie.
 smaller torment ${ }^{378}$ before the greater ${ }^{374}$ that haply they may yet return.
22. ( ) . . . . (y) And who is a greater wrong-doer than he who is reminded of His signs, and he turns aside therefrom? Verily We are going to be Avenger urto the culprits.

## SECTION 3

 be thou not in doubt in receiving it. ${ }^{3 n 1}$ And We assigned it to be a guidance to the Children of Israil.
24. (.ر. . . . . And we appointed from amongst them leaders, ${ }^{378}$ guiding others by Our command, when they had persevered, ${ }^{372}$ and of Our signs they were convinced. ${ }^{380}$
25. (i, id . . . j) Verily thy Lord: He shall decide between them ${ }^{381}$ on the Judgment Day concerning that wherein they have been differing.
372. (as for honoured guests).
373. (which is of this world). So far as the pagnns of Makka are concerned, this may refer to the famine which visited them in the eleventh year of the Prophet'q mission. ${ }^{5}$ اكد means also 'less in number or quantity.' (LL).


 have destroyed before them amidst whose dwellings they walk $?^{3+2}$ Surely therein are signs; ${ }^{383}$ will they not listen?
$27 .\left\langle 0\right.$ ( 3 ) Do they not see that We drive water to a bare land. ${ }^{384}$ and bring forth therewith crops of which their cattle and they themselves eat ? Will they not therefore be enlightened?
28. (4. you say sooth?
29. (ن) . . . . . j) Say thou: ${ }^{387}$ on the day of the Decision ${ }^{388}$ their belief will not profit those who have disbelieved; nor will they be respited.
30. (i, So turn aside thou from them ${ }^{389}$ and await, verily they are awaiting.
382. The Makkan pagans frequently passed by the places where there dwelt the 'Aadites, Thamudites, Midianites and the people of Sodom.
383. (of the evil consequences of infidelity and impiety).
384. (of herbage).
385. i. e., the pagans.
386. (to the Muslims).
387. (O Prophet!).
388. Fidi y y means particularly the day of the conquest of Makkah, and also the day of resurrection.' (LL).
389. (leaving them alone).


## Süral-ul-Ahzāb

## The Confederates. XXXIII

(Madinian, 9 Sections and 73 Verses)
In the namu of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (ke .. silc b Prophet! foar Allahar and do not yield to the infidels ${ }^{391}$ and the hypocrites ${ }^{392}$ verily Allah is ever Knowing. Wise ${ }^{399}$
2. (1) And follow that which is revealed to thee from thy Lord; ${ }^{324}$ verily Allah is Aware of what you do. ${ }^{385}$
3. (5) . . . Js, Andput thy trust in Allah, and Allah suffices as a Trustee.
4. (ال........... Allah has not placed two hearts in any man, in his in. side. ${ }^{306}$ Neither had He made your wives whom you pronounce to be ax your mother's back, your real mothers, ${ }^{307}$ nor has He made your adopted sons your own sons ${ }^{358}$. This is only your soying by your mouths ${ }^{350}$ whereas Allah says the truth and He guides the way. ${ }^{\text {foo }}$
5. (alone, as hou hast hitherto fearpe!).
6. Who had promised to the Proplet, that if he would leave off preaching against their gods they would give him no fimether trouble.
7. Who were in secrect league with the apen infidels,
8. (so His commandmonts alone are to be followed).
9. (ignoring all that the infidels may say or do).
10. (O mankind !).
11. Or 'chest,' The roference is to a superstitious leclief of the pagans. Anyone gifted with high intelligence was supposed by them to have two hearts.
instead of one. تو is primarily 'a hollow or inside,' and secondarily 'a chest or 1)horax.'
12. Zihar was a pagan formula of divorce. bind etifics, 'He said in his wife st fitc ${ }^{4}$, Thou att to me like the back of my mother; . . . . The back heing specilied in preference to the or or or to because the woman is likened to a beast that is ridden, and the act of $\tau^{5}$ to that of $ب$, ; the phrase being a form of divorce used by the Arals in the Time of Ignorance.* (LL) When the pagan husband wanted to get rid of his wife withont making her free to remarry, he simply said to her: 'Thou art to me as the back of my mother.' By pronouncing these words he doprived her of all conjugal rights and yet retained control nver her. The Holy Qu'än repudiated this barbatic form of divorce, and thereby effected a great reform in the status of the Arah women.
13. This repudiates both the pagan and the Christian (Catholic) notions according to which an adopted son was treated as a natural som, so that the same impediments of marriage arose from this supposed relation in the prohibited degrees as it would have done in the case of a gemuine son. Strangely enongh, the heathen Arabs, while they had no scruple in marrying the wives (excluding of course their own mother) of a deceased father, considered it awfully wrong to marry the divoreed wife of an adopted som. It was this crudity of the pagan morals that, upon the Prophet's marrying the divorced wife - of his freedman Zaid, who was also his adopted son, gave rise to a great deat or hustife and scandalous gossip and criticism.
14. (laving no rclation to reality), To Islam belongs the glory of abolishing this widespread foolish custom. "The right of adoption was not limited to the legitimation of the offspring of a free tribesman by a slave girl, ... To preserve the doetrine of tribal homogenfily it was Feigned that the adopted son was veritably and for all cffects of the hload of his new fathert. (Robertson Smith, Kinship and Marriage in Early(Arabia, p. 44).
15. (and sen Hepenunciats the right principtes).

16. (k $\quad, \ldots, p, s, 1)$ Call them ${ }^{101}$ after their fathers; ${ }^{402}$ that will be more equitable ${ }^{403}$ in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends ${ }^{404}$ And there is no fault in you in regard to the mistake you have made therein, ${ }^{405}$ except in regard to what your hearts deliberately ${ }^{400}$ intend. And Allah is ever Forgiving, Merciful. ${ }^{402}$
17. (النى ) The Prophet is nearer to believers ${ }^{408}$ (han themselves, ${ }^{100}$ and his wives are their mothers. ${ }^{410}$ And kinsmen ${ }^{411}$ are nearer one to another than other believers and the emigrants ${ }^{412}$ in the ordinance of Allah. ${ }^{123}$ except that you may act humbly to your friends. ${ }^{414}$ This has been inscribed in the Book ${ }^{415}$
18. (2) And recall when ${ }^{410}$ We took a bond from the prophets ${ }^{417}$ and from thee, ${ }^{114}$ and from Nūh and Ibrähīm and Mūsă and Isă son of Maryam. And We took from them a solemn bond; 410
19. the adopted sons.
20. i.e., by their natural fathers and not by those who have adopted them.
21. (as corresponding with truth and reality).
22. (so call them your brothers or friends).
23. i.e., in the manner of addressing adopted sons through ignorance or mistake, unintentionally.
24. (and that shall be a sin upon you).
25. (so in the intentional cases also He will forgive you provided you ask His forgiveness).
26. i. e., entitled to their greatest love and respect.
27. (since he commands them nothing save what is for their own good; and is more solicitous for their present and future happiness than themselves). The world hitherto lad known only kinship and blood-relationship as the strongest bond between man and man. The Holy Qur'an now imposed an additional one-far more compelling and far more comprehensive.
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28. (so far as their respect is concerned, the Prophet himself being their
spiritual father).
29. (by blood-relationship).
30. The holy Prophet had established brotherhood between the inhabi-
tants of Madina (Ansar or 'helpers') and the fugitives from Makka (Muhajirin or
'emigrants'). The verse here lays down that in the matter of inheritance the rights
of blood relationship shall claim priority.
31. (in the matter of inheritance and rights of natural relationship).
32. (as, for instance, hy making special provision for them in your will).
33. (of Divine decrees).
34. (in the beginning of creation).
35. (in general).
36. (in particular, O Prophet!).
37. (to the effect that they would carry out their mission). Spe P. III.
min 5999 . 599

38. ( $!_{1 \prime}^{\prime} \ldots \mathrm{J}^{-1}$ ) that He may question ${ }^{\text {t20 }}$ the truthful ${ }^{421}$ of their truth. ${ }^{422}$ And for the infidels He has prepared an afflictive torment.

## SECTION 2

9. (! . . . . . . 0 ) you who believe! remember Allah's favour to you when there came unto you hosts, ${ }^{423}$ and We sent against them a wind ${ }^{438}$ and hosts ${ }^{425}$ which you did not see, and Allah was a Beholder of what you were working. ${ }^{426}$
 and from below you, ${ }^{430}$ and when eyes turned aside ${ }^{431}$ and hearts reached to the gullets ${ }^{432}$ in terror, and of Allah you were imagining various things. ${ }^{433}$
10. (ها ها ها . . . . Then ${ }^{134}$ were the faithful turned and shaken with a mighty shaking. ${ }^{434 \cdot \mathrm{~A}}$
11. (واذ ) And when the hypocrites and those in whose hearts is disease were saying: Allah and his messengers have promised us naught but delusion. ${ }^{435}$
12. (, . . 31, ) And when a party of them ${ }^{436}$ said: O people of Yarthribl $\left.\right|^{437}$ there is no place ${ }^{438}$ for you; so retire. ${ }^{438}$ And a party of them ${ }^{480}$ asked leave of the messenger saying: verily our houses stand exposed ${ }^{471}$ whereas they stood not exposed; they only wished to flee. ${ }^{411-A}$
13. (on the Day of Judgment).
14. i. e., the prophets; the custodians of Divine Truth.
15. i. e., regarding the truth they were charged with; as to how they executed their mission and how they were received by their people.
16. (of infidels in their overwhelming numbers) These were the forces of the Quraish and the tribe of Ghatafan confederated with the Jews of the tribes of Nadhir and Quraiza, who besieged Madinat to the number of from ten to twelve thousand warriors in the year $5 \mathrm{~A} . \mathrm{H}$. The fateful siege is also known as he war
of the Ditch. 'Koraish themselves brought into the field 4,000 soldiers, including 300 horse, and 1,500 riders upon camels. . . . The entire force was estimated at 10,000 men. They marched in three separate camps; all were under the general leadership of Abu Sufyan but, when the time for action came, the several chiefs each for a day commandod in succession.' (Muir, of, cit., pp, 306-307).
17. (cold and tempestuots). 'Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. Cold and comfortless, Abil Sufyän suddenly resolved on an immediate march. Hastily summoning the chiefs, he made known his decision: "Break up the camp," he said, "and march; as for myself, I am gone." With these words he leaped on his camel (so great, we are told, was his impatience) while its forcleg was yet united, and led the way.' (Muir, of, ctit., pp. 313-314),
18. (of angels).
19. (and was pleased with your acts of heroism),
20. i. e., the enemy in their thousands.
21. (in their tremendous onrush).
22. Some of the enemy had encamped on the higher part of the valley.
23. Some of the enemy had encamped on the lower part of the valley.
24. (in consternation, and grew dim).
25. The phrase is expressive of cowardice.
26. The sincere and the firm of heart feared that they thight not be able to stand the trial; while the weak-hearted and the hypocrites considered themselves delivered up to slaughter and destruction.
27. i. e., in that situation.

434-A. See P. XX, n, 360.
435. (as to the spoils of the Persians and the Byzantians). The Prophet had distinctly affirmed that the Muslims were to achieve victory over the Persian and the Byzantian empires. This gave the point, although for the time being only, to the taunt of the hypocrites.
436. i. e., of the hypocrites.
437. The ancient name of Madina; 'the Lathrippa of Ptolemy and Iathrippa of Stephanus Byzantiaus.' (EBr, XVIII, p, 64, 11th Ed.),
438. (of security).
439. (to your homes):
440. $i, e_{+}$, the hypocrites.

441-A. The first 'they' refers to the houses, the second 'they' to the hypocrites.

名



1 10：
14．$(1, \ldots, y)$ And if they ${ }^{442}$ were to be enter upon ${ }^{443}$ from the sides thereoffs4 and they were asked to sedition．${ }^{415}$ they would surely have commit－ ted it，and they would ${ }^{465}$ have stayed therein but slightly． 447

15．（ $y, \ldots, \ldots$, ．． 3 ）And assuredly they had already covenanted with Allah that they would not turn their backs；${ }^{18}$ verily the covenant with Allah must be questioned about．

16．（剂 ．．．jj）Say thou：${ }^{449}$ flight will not avail you if you flee from death or slaugher，${ }^{450}$ and lo！you will not enjoy life except for a little．

17．（1）Say thou：${ }^{451}$ who is there that will protect you from Allah，${ }^{452}$ if He intends to bring evil on you or intends mercy for you？And they shall not find，besides Allah，for themselves a patron ${ }^{453}$ or helper．${ }^{454}$

18．（ $>$（ $\mathrm{V}_{6}$ ．．． $\mathrm{si}^{5}$ ）Surely Allah knows those amongst you who hinder ${ }^{455}$ others and those who say to their brethren：${ }^{156}$ come hither to $\mathrm{us},^{457}$ while they themselves come not to the battle save a little．${ }^{\text {ass }}$

442．i．e．，the hypocrites．
443．（by the enemy）．
444．i．e．，of the city．
445．（and treachery against the Muslims）．
446．（in such a case）．
447．So prone and ever－ready were they to every act of hostility against Islam！

448．The hypocrites，after the battle of Badr，had publicly promised that they would no more lag behind nor would they run away．

449．（unto the hypocrites，O Prophet！）．
450．i．e．，death and its appointed time is inevitable，whether ye fight or
take to flight.
451. (U Prophet!).
452. (and prevent Him).
453. (10 do them good).
454. (to protect them from tratm).
455. (others from guing to battle in the cause of Allah).
456. i, $e$, their tribesmen or cuuntrymen.
457. (instead of joining the army).

458, i. e., except for a very shortwhile, and then either return on some leigned execuse or behave ill in time of action.

19. (1 . . . $\mathbf{d}_{2 \times 1}$ ) Being niggardly towards you. ${ }^{45!}$ when fighting ${ }^{460}$ comes thou beholdest them to look to thee,**is their eyes rolling ${ }^{482}$ like the eyes of him who faints unto death. Then when the fighting is over, ${ }^{\text {an 3 }}$ they inveigh against you with sharp tongues, being deprived of good things. ${ }^{464}$ These have not believed, ${ }^{465}$ so Allah has made their works of none effect; ${ }^{666}$ and that is with Allah ever easy. ${ }^{467}$
 departed; and if the confederates should come, ${ }^{470}$ they would rather be in the desert ${ }^{471}$ with the wandering Arabs ${ }^{172}$ asking for news of you ${ }^{473}$ And if they happen to be among you, they would fight but little. ${ }^{434}$

## SECTION 8

21. ( $1 \times 5 .+$. de) Assuredly there has been an excellent pattern, for you in the messenger of Allah, ${ }^{475}$ for him who hopes in Allah and the Last Day and remembers Allah much. ${ }^{476}$
22. ( $\left.\omega_{N}, \ldots, W y\right)$ And when the faithful saw the confederates, they said: this is what Allah and His messenger had promised us, ${ }^{477}$ and Allah and His messanger had spoken the truth. It only increased in the faithful belief and selfsurrender.
23. (of their assistance and aid, O believers!).
24. Bi is not only Fear but also "Slaughter; . . . and Fighting.' (LL).
25. (O Prophet !).
26. (through sheer cowardice).
27. (and the time has arrived of dividing the booty).
28. i. $e$., being covetous of wealth and spoils.
29. i. $e_{4}$, they are as a matter of fact no believers at all.
30. (in the Hereafter).
31. i. e., nobody can dispute with Him in this respect.
i. $c$., the larye force of Quraish and allied tribes who had attacked the
Madinat in the filth year of Hijgrat.
Muslims

> (away from all risks and damages of war.).
> $\begin{aligned} & \text { (so that they might not be obliged to go to war). } \\ & \text { (fiom that safe distance, in orcler to take advan }\end{aligned}$
> (from that safe distance, in order to take advaniage of any success
> accrue to you to come out, and by decharing themselves on your side,
> $\begin{aligned} & \mathrm{m} \text { their share of the booty). } \\ & \text { (and even that to keep up }\end{aligned}$
> $\begin{aligned} & \text { (and even that to keep up appearances) } \\ & \text { (as combiniug in himself all types of }\end{aligned}$
> $\begin{aligned} & \text { (as combining in Jimself all types of virtues). Note that it is at } \\ & \text { a living persenality, rather than abstract copy-book maxims that is in }\end{aligned}$ $\begin{aligned} & 470 . \\ & 471 . \\ & 472 . \\ & 473 .\end{aligned}$

$$
\begin{aligned}
& \begin{array}{l}
\text { GL } \angle \mathrm{F} \\
\hline \square \angle \sigma
\end{array} \\
& \begin{array}{l}
\text { wals the mouthpiece or ihat we must not expect to enter Paradise without undergoing trials } \\
\text { and tribulations). }
\end{array}
\end{aligned}
$$


23. ( $\left.\psi \mathrm{L}^{\top}, \ldots v^{*}\right)$ Of the faithful are men who have fulfilled their covenant with Allah, ${ }^{478}$ Some of them have performed their vow, ${ }^{479}$ and some of them are waiting, ${ }^{450}$ and they have not changed ${ }^{481}$ in the least.
24. ( the truthful for their tuth, ${ }^{482}$ and may punish the hypocrites if He would or may relent toward them. ${ }^{48,3}$ Verily Allah is Forgiving, Merciful.
25. ( $\left.12 y 8 . . . s_{2 y}\right)$ Allah drove back ${ }^{484}$ those who disbelieved in their rage, ${ }^{485}$ they obtained no advantage-480 and Allah sufficed for the faithful ${ }^{487}$ in the fighting, Allah is ever Strong, Mighty. ${ }^{\text {s }} 8$

26 ( $\left.\omega_{1} i^{i} \ldots, J_{y} i t\right)$ He brought those of the people of the Book ${ }^{489}$ who backed them ${ }^{400}$ down from their fortresses ${ }^{491}$ and cast terrer in their hearts, ${ }^{412}$ a part of them you slew, and a part you made captives, ${ }^{493}$
27. $\left(1,4.455^{5}, y, 1\right)$ ) And He caused you to inherit their land and their houses and their riches, and the land which you have not trodden, ${ }^{494}$ And Allah is Potent over everything.

## SECTION 4

28. ( . . . the life of the world and its adornment, then come, I shall make a provision for you, and shall release you with a handsome release. ${ }^{496}$
29. (by standing firm by the holy Prophet, and strenuously repelling the enemies of Islam according to their engagement.)
30. (to the extreme by falling martyrs in battie).
31. (their martyrdom),
32. (their determination).
33. (and fidelity).
34. (so that they might still seek repentance and make amends).
35. (from Madina).
36. (foiled in all their hopes),
37. (in spite of their huge preparations and close and clever alliances).
38. (as their Champion and Protector).
39. i.c., Able to repel the enemies and to enforce His will.
40. These were the Jews of the tribe of Quraizat, whe, though they had a treaty of alliance with the holy Prophet, had perfidiously gone over to his enomits, the polytheists, in this war of the Ditch.

490, $i, i$, the con Pederates.
491. (which they had considered impreynable). Immediately after the conledorate forces had decamped the Prophet, at a special Divine command, marched against the Qurajaites,
492. (and dismay). "The improvident Jews, whont the late of their brethren should have taught to better purpose, had not calculated on the chances and srectssities of a siege. Son reduced te great distress, they sonthtit on capitulate on condition of quitting the neighbourhood even mapty-handed. . . . At last the wretched Jews, brought now to the last verge of starvation, sifiered to surrender, on condition that their late should be decicled by whein allies the Aus.' (Muir, op. cit, IP. 315-316) 'Thereupon S'ad, the chiti of the tribe of Aus, greatly incensed at perfidy of the Jews, adjudged that the men should be put to the sword, the women and children made slaves, and their goods divided among the Muslims. Regarding this apparently 'harsh, blondy sentence,' writes a Christian historian: 'It must be remembered that the crime of these men was high treasen against the State, during time of sicge; and those who have read how Wellington's march could be traced by the bodies of deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a tratorous clan.' (LSK. Intro. p. LXV).
493. Compare the Jews' own lavs concerning the treatment of the fallen cities. 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. . And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the womens, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shait thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. . . . But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them. . . .' (Dt. 20 : 10-17).
494. According to different commentators this may be the land of Khaibar, or Persia and Byzantium, or any land whatsoever that the Muslims may conquer till the Day of Judgment.
495. The passage was revealed on the occasion of the Prophet's wives asking for more sumptuous clothes and an additional allowance for their expenses.
Part XXI 496. 'All the Consorts in their high position had to work and assist as
Mothers of the Ummat. Theirs were not idle lives, fike those of Odalisques,
cither for their own pleasures or the pleasure of their husband. They are told lere
that they had no place in the sacred Household if they merely wished for case or
worldly glitter. If such were the cause, they could be divorced and amply provided
for.' (AYA) 'Bred in the simplicity of Arab life, artificial comforts, soon regarded
by his followers as necessaries of life, would to him have been irksome and weary.
The Prophet was happier with his wives each in her small and rudely furnished
cabin, than he would have been surrounded with all the delicacies and grandeur
of a palatial residence.' (Muir. op. cil., p. 202).

29. (bk . . . . . 4 ) And if you seek Allah ${ }^{497}$ and His messenger ${ }^{499}$ and the abode of the Hereafter then verily Allah has prepared of the well-doers among you ${ }^{49,}$ a mighty reward.
30. ( $1 .-1 . . . . L_{L}$ ) 0 you wives of the Prophet! whosoever of you commits a flagrant indecency, ${ }^{\text {s.00 }}$ doubled for her would be the punishment twice over: ${ }^{\text {fol }}$ and with Allah that is easy.
497. i.e., His goodwill, which in this case is synonymous with His prophet's goodwill.
498. Though 'now virtually Emperor of Arabia with Kings and Rulers of neighbouring states seeking his friendship, he never assumed the pomp of royalty but continued to live most simply, sweeping out his little house, mending his shoes and giving off any money he had over, when the needs of his family were satisfied, to the poor widows and orphans of the Moslems who had fallen in battle.' (Lady Cubtold, Pilgrimage to Mecca, p. 149).
499. (and well-doers were all those consorts).
500. Which here means any indiscreet act or word calculated to annoy or displease the holy Prophet. (Th). Arrogance or want of respect towards the holy Prophet (IA.).
501. (in the Hereafter because of the very exalted and responsible position you hold as the consorts of the Prophet).

31. (k. . . . , ) Whosoever ${ }^{1}$ of you is obedient ${ }^{2}$ to Allah and His messenger and works righteously, her wage we shall give her twice over ${ }^{3}$ and We have prepared for her a generous provision. ${ }^{4}$
32. (bرy. .....t.) Wives of prophetl you are not like any others of women ${ }^{5}$ if you are God-fearing" So do not be soft in speech, lest in whose heart is disease, ${ }^{7}$ should be moved with desire. ${ }^{8}$ but make an honourable speech ${ }^{9}$
33. (T, selves ${ }^{11}$ as did the pagans of old. ${ }^{12}$ And establish the prayer and pay the poorrate and obey Allah and His messenger. ${ }^{13}$ Allah only desires to remove uncleanliness ${ }^{14}$ from you, and to purify you with a thorough purification ${ }^{15} 0$ people of the household ${ }^{15}$ of the prophet !

34 ( ${ }^{3}$. . . . $0^{531}$, ) And bear in mind ${ }^{27}$ what is rehearsed in your homes of the revelations of Allah and the wisdom ${ }^{18}$ Verily Allah is ever Subtile. Aware ${ }^{10}$

1. 一 一as a converse proposition-
2. (fully whole-heartedly).
3. i.e., once for your own sake, and a second time for your service to the Prophet).
4. (in Paradise, as a speciality intended for the Mothers of the faithful and consmets of the Prophet).
5. (in rank and privileges). You have a very high work to perform, and are therefore destined to much higher rank than the ordinary mortals of your sex.
6. (and obscrve the Divine ordinances in every walk of life), i.e., if you keep to a higher standard of honour and purity, as befits your higher position in life.
7. (to strangers).
8. $i$. $e$., one with a vicious propensity. The very sound of female voice is sometimes sufficient to excite passion in man, and he is, in many instances, sexually
attached through the sense of hearing. 'We may attach considerable importance to the voice and the musit gencrally as a method of sexual appeal. On this point we may agree with Moll, "that snsual stimulation through the cars is greater than is usually believed." (Havelork Eillis, Psyythology of Sex, p. 61) "The sound of the voice, its timber and vigror, its height or depth, its purity or sharphess often deiermine with unnecessary rapidity, love at first sight... . The great signilicance of the voice is disclosed hy the large number of women who fall in hove will singers.' (Rorbath, ap, cil., p. 62),

9: (so that evil-minded persons, specially the hypocrites of Madina, may not have any opportunity of (aking unfair advanlage of your gentlo speech).
10. (apart from menfolk). Islam enjoins strict isnlation upon its womenfolk, which is not withmat parallel or precelent in the reachings of the ancient prophets of Israel. 'The wonnen had indeed in the innermost part of the hotise their own apartments to which aceess was not permitted in man, or, in the case of wealthy people or people of rank, they had a separate hense to thumselvas, ** (ERi. c. 2946) The rule was also observerl, at any rate, in regard to the public worslip, by the Jews and carly Christians. 'In the satly charch the women were always separated from the men in public worship. . . The practien thay probally have come into the Christian church without any formal phatmont from the usage of Jewish worship, in which the wompan were (ancl are in this day) separated from the men.' (DCA. II. p. 1891).
11. Muslim women are strictly warned against adoming themstles with therir fincry and going abroad into the streets to show themselves to the ment.
12. Note that the condition of woman in pagan Arabia closely resembled that of her sister in the West toclay. Indecent exposiur of parts of her lindy was as comman in the streets of Makka and Madina as it is today in the electrifird centres
 the advent of the holy Prophct--a way of life that is reasserting itself in the West. And there can be liftle doubt that this new paganism is far more licentious than its ancient variety. See P. IV. n. 264.
13. (in all their commandments).
14. (of $\sin$ and clisobedience).
15. (in deed, word and thought).
16. Which here includes besides the consorts of the Prophet, his daughter, and son-in-law and grandsons, and the lrophet himself, henee the use of the masculing pronoun \{ wice in the passage, generally denoting a mixad assembly of males and females.
17. (O wives of the Propha!).
18. i. e., wise maxims and recepts promulgated by the Qur'an.
19. See P. XI. n. 437.


## SECTION 5

35. (like. . . . Surely the Muslim men and women, and the believing men and women, and the devout men and women, and the men and women of veracity, and the persevering men and women, and the men and women of humility, and the almsgiving men and women. and the fasting men and women, and the men and women who guard their private parts ${ }^{1 \rho-A}$ and the Allah-remembering men and women -for them Allah has got ready forgiveness and a mighty reward. ${ }^{20}$
36. ( . . . , it 4.9 ) And it is not for believing man or woman. ${ }^{21}$ when Allah and His messenger have decreed an affair ${ }^{22}$ that they should have any choice in their affair, And whoso disobeys Allah and His messenger has strayed ${ }^{23}$ manifestly.

19-A. This needed a special mention in view of the rampant promiscuity of the pagan Arabia. 'The presumption of law that the husband is father of all his wife's children rests on a well-stablished custom of conjugal fidelity, and on the certainty that the husband will object in have spurious children palmed off on him. But in old Arabia the husband was so indifferent to his wife's fidelity, that he might send her to cohabit with another man to get himself a goodly seed, or might lend her to a guest.' (Robertson Smith, Kinship and Marriage in Arabia, p. 139).

20, 'For them' means for both men and women, No woman is to be deprived of her reward because of her sex. For a study of contrasts see p. XIX. n. 111.
21. i. e., it is not open to them, the choice does not lie with them.

22, $i, e_{\text {, }}$ have issued a command regarding any matter.
23. (from the right way).

37. ( $Y$, , is . . 31 ) And recall/ $/^{26}$ when thou wast saying ${ }^{25}$ to him ${ }^{25}$ on whom Allah had conferred a favour ${ }^{177}$ and thou hadst conferred a favour: ${ }^{28}$ keep thy wife ${ }^{19}$ to thyself and fear Allah, ${ }^{20}$ and thou wast concealing ${ }^{31}$ within thee what Allah was going to disclose. ${ }^{39}$ and thou ${ }^{38}$ wast fearing mankind, while Allah had a greater right that Him thou ${ }^{56}$ shouldst fear. ${ }^{35}$ Then when Raid ${ }^{38}$ had accomplished his purpose regarding her, ${ }^{37}$ We wedded her to thee ${ }^{38}$ so that there should be no blame on the believers in respect of wives of their adopted sons, ${ }^{30}$ when they have accomplished their purpose with regard to them ${ }^{60}$ And the ordinance of Allah ${ }^{41}$ was to be fulfilled. ${ }^{42}$
38. (1, $2,4.4$. . . $6 \mathrm{~K}_{4}$ ) No blame there ${ }^{43}$ is on the Prophet in what Allah has decreed ${ }^{44}$ for'him. That has been Allah's dispensation with those who have passed away before ${ }^{45}$ - and the ordinance of Allah has been a destiny determined ${ }^{44}$ -
39. ( . . . ن. il) those who preached the messages of Allah, and feared Him, and none save Allah. ${ }^{47}$ And Allah suffices as a Reckoner. ${ }^{68}$
40. (el . . . ن ن ا ن ا 6 ) Muhammad ${ }^{40}$ is not the father of any of your males, ${ }^{60}$ but ${ }^{61}$ a messenger of Allah $h^{\text {ti }}$ and the seal of the prophets, ${ }^{68}$ and Allah is the Knower of everything, ${ }^{\text {sa }}$

## SECTION 6

41. ( . . . كئير) 0 you who believel remember Allah oft. ${ }^{35}$
42. (اطير) And hallow Him morning and evening.
43. (ه, الins He it is Who sends His benedictions to you, . . ${ }^{58}$ and His angels also, ${ }^{67}$ that He may bring you forth from darkness ${ }^{58}$ into light, ${ }^{59}$ and to the faithful He is ever Merciful.
44. 'Zaid's marriage with the Prophet's cousin Zainab, daughter of Jabsh, was celebrated in Mecca eight years before the Hijrat, but it did not turn out happy. Zainab the high-ioorn looked down Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own
way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to marricd life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet ; he had given a handsome marriage gift on her marriage to Zaid; and pcople would certainly talk if sucli a marriage was broken off, and poor Zainab)'s reputation would be rmined. This was the fear in the mind of the Prophet. . . . Zaid's wish_-_indece the mutual wish of the couple--was for the time heing put away, but it became cventually an established fact, and everybody came to know of it.' (AYA).
45. (by way of counsel, not of command, O Prophet !).
46. i.e., to Zaid ibn-Häritha, once a Christian slave, now a convert to Islam.
47. (by making him one of the earliest converts to Islam),
48. (by making him a freedman).
49. i. e., Zainab bint Jabsh, a cousin of the Prophet.
50. i.e., be observant of thy duty to God, as this is like to render many irksome obligation pleasant.
51. (for the time being).
52. i, e., the fact of thy marriage with Jainab after her divotce from Zaid.
53. (considering it to be a purely private and domestic affair of thine own, O Prophet!).
54. (lest they may use the language of slander).
55. (in religious duties). The Prophet is reminded that the affair did not concern him alone. It was a matter of public duty, inaugurating, besides other advantages, a much-needed reform. Ser P. XXI, nn. 390-391.
56. Of all the companions of the holy Prophet, Zaid has the unique distinction of boing mentioned by name in the Qur'än.
57. i.e., had dissolved his marriage with the solemnity and necessary「ormality. $\quad$, is ' A want; an object of want or need : or one which one purposes to accomplish ; or for which one is anxious or desirous, . . You say $s$ spercom- 1 accomplished, or obtained my want. And ing I accomplished my want of such a thing so as to have no further need of it,' (LL). Thus the words imply that Zaid intensely longed to divorce her.
58. (O Prophet!) Referring to the Christinn calumnies respecting this marriage, say a Christian writer; 'I am satisficd after a close examination of the circumstances of the case, that it does not bear the interpretation usually placed upon it by the Christians. It raised an outcry among the Arabs of the Ignorance, not because they suspected an intrigue on the Prophet's part to secure a divorce; but because they looked upon an adopted as though he were a real son, and considered, therefore, that the marriage fell within the prohibited degrees. This restriction . . . he abolished by his marriage, not for his own benefit only, but for
that of the Arals at large. In the view indeed usually taken of the whole transaction, there is a strange compound of fact and fiction; and much that was comparatively innocent has been made to wear the appearance of deep guilt.? (Bosworth Smith, op. cit.. pp. 114-15) And again: 'The production of this sura, whatever clse it proves about Mohammed, seems to me to prove not his conscious insincerity, but the reverse; he bad already attained his end, why then blazon his shame if shame he felt it to be? why forge the name of God? ... Surely a single act of conscious imposture in the matter of the Koran would have sapped all his strength. . . . It would have made such a speech as that wherein, at the very close of his life, Samuel-like, he boldly challenged all Musalmans to mention aught that they had against him, impossible.' (p. 145).
59. See P. XXI nn. 398, 399.
60. i. e., have formally dissolved their marriage with them.
61. (respecting marriage and divorce of adopted children).
62. (in any case; irrespective of the particular episode that has been the occasion of this ordinance).
63. $i, e$, no calumny is at all justifiable.
64. (in fact or in law).
65. (of the prophets) i. $\ell$., gross misrepresentation and calumny have been the ineyitable lot of ancient prophets.
66. i. e., a decree bound to be fulfilled in any case.
67. (caring nothing for the opinion of men).
68. (so to Him alone man is answerable).
69. Sce P. IV. n. 212 ; P. XXVI. mm, 107, 333, P. XXX. nn. 425, 429, 580.
70. (so there is no reason that their divorced wives may be prohibited unto him.)
71. (he stands to them in a spiritual relation entirely different from the material relationship of fatherhood).
72. (and as such every behest of his has to be obeyed).
73. (closing the long line of apostles). He is not 'a prophet,' but the Final Prophet. of the prophets' (LL). 'This idea of finality is perhaps the most original idea in the cultural history of mankind; its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modern research, includes culture associated with Zoroastrianism; Judaism, Jewish Christianity, Chaldean and Sabean religions. To these creed-communities the idea of the continuity of prophethood was essential, and consequently they lived in a state of constant expectation. . . . The result of the Magian attitude was the disintegration of the old communitics and the constant formation of fresh ones by all sorts of

| (1) |  |
| :---: | :---: |



44．（k．S ．．．f． be：peace！And He has got ready for them a generous wage．

45．（ ．．．ب ．ب ）Prophet We have verily sent thee as a witness and a bearer of glad tidings and a warner．

46．（bis ．．．Lely）and a summoner unto Allah ${ }^{80}$ by His command，and a luminous lamp．${ }^{61}$

47．（s）And bear thou to the faithful the glad tidings that there is for them a great grace from Allah．${ }^{62}$

48．$\left(x_{5}, \ldots, y,\right)$ Do not yield thou to the infidels and the hypocrites ${ }^{\text {6．}}$ and disregard their insolence，${ }^{54}$ and trust in Allah，and Allah suffices as a Trustee．

49．（2 ．．．． women and divorce them before you have touched them，then there ${ }^{65}$ is no waiting－period ${ }^{86}$ incumbent upon them from you，that you should count ${ }^{67}$ So make a provision for them ${ }^{88}$ and release them with a seemly release．

60．（by means of repentance and true faith）．According to the Jewish／ prophetic predictions，the final prophet or the Messiah is merely＂the chosen one，＂（JE．V．p．213）which is an exact translation of the name cithent．Anel further ：－＇Free from sin，from desire for wealth or power，a pure，wise，and holy king imbued with the spirit of God，he will lead all to righteousness and holiness．＇ （ib），and＇he causes the people to seek the Lord．＇（ib）．These descriptions seem but to be an amplification of 部ll tolls．

61．i．e．，a pattern of virtue and righteous conduct in whose light men are to direct their paces．

62．（both in this world and the Hereafter）．
63．（as thou hast not obeyed in the past）．
64．（that they are sure to cause in the performance of thy duties）．
65．（so He will protect thee）．
66．（of three months as in the case of those with whom the marriage has been consumated）．

67．So that such divorced women can remarry immediately；there is no waiting－period for them．

68．i．$\ell$ ．，make a free gift to them if no dower has been assigned；if it has been agreed on，then give the woman half of it．

50. ( $l_{2}^{2}, \ldots$ ) 0 ( whom thou hast paid their wages, also those whom thy right hand owns of those whom Allah has given thee as spoils of $\mathrm{War}^{70}$ and the daughters of thy paternal uncle and the daughters of thy paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts, who migrated with thee, ${ }^{71}$ and the believing woman, when ${ }^{73}$ she offers herself to the Prophet, ${ }^{73}$ if the Prophet desire to wed her ${ }^{74}$ - - this provision is exclusively for thee, ${ }^{78}$ above the rest of the believers, ${ }^{76}$ Surely We know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon thee., ${ }^{77}$ And Allah is ever.Forgiving, ${ }^{78}$ Merciful. ${ }^{79}$
51. (k . . . . thou mayest take unto thee such of them as thou wilt; and when thou desirest such as thou hadst set aside there is no blame upon thee. ${ }^{23}$ This is likelier to cool their eyes ${ }^{63}$ and let them not grieve and to keep them pleased with what thou shalt give everyone of them. ${ }^{84}$ Allah knows what is in your hearts, ${ }^{\text {a5 }}$ and Allah is ever Knowing. Forbearing.
 mayest thou change them for other wives, ${ }^{87}$ although their beauty please thee save those whom thy right hand shall own, ${ }^{88}$ and Allah is ever Watcher over everything.
69. (who exceed the prescribed number of four).
70. This excludes the slaves by purchase.
71. (from Makka). This excludes those of his cousins who had not so migrated.
72. ! is sometimes, as here, synonymous with isl meaning 'when.' (LL).
73. (without demanding any dower).
74. But in practice the holy Prophet never availed himself of this permission, and married no woman without assigning her a dower.
75. i. e., this is a privilege exclusively for thee.
76. (who can lawfully have no more than four wives).
77. (in makitg use of the privilege granted to thee).
78. (so He pardons and forgives those who make occasional mistakes).
79. (so He enjoins and ordains laws easy to act upon).
80. (the turin of).
81. (in the matter of nightly rotation). The holy Prophet in view of hig peculiar difficulties and too many pre-occupations is allowed a free hand in dealing with his wives in these nightly rotation and other matters.
82. (in receiving her again).
83. i. e., to keep them better contented.
84. (as they would not form too great expectations).
85. (so be not even in your thoughts jealous of the privileges of th $\psi_{t}$ Prophet).
86. The Prophet is hereby forbidden to marry any other woman than one of the four class mentioned in the preceding verse.
87. i. e., divorce them and marry others.
88. So after this the holy Prophet did not marry again except the handmaiden Mary the Copt, who was presented to him by the Christian ruler of Egypt.


## SECTION 7

53. (the .... .6 ) 0 you who believe! enter not the houses of the Prophet, except when leave is given you, for a meal and at a time that you will have to wait for its preparation; ${ }^{88}$ but when you are invited, ${ }^{\text {to }}$ then enter, and when you have had the meal, then disperse, without lingering to enter into fimiliar discourse. Verily this inaccommodates the Prophet, and he is shy of asking you to depart, but Allah is not shy of the truth. And when you ask of them ${ }^{21}$ aught, ask it of them from behind a curtain. ${ }^{32}$ That shall be purer for your hearts and for their hearts. And it is not lawful for you that you should cause annoyance ${ }^{\text {pa }}$ to the messenger of Allah, ${ }^{0 r}$ nor that you should ever marry his wives after him; verily that shall be an enormity in the sight of Allah.
54. (الثّ Whether you disclose a thing or conceal it, verily Allah is ever Knowner of overything.
55. The purport is: in the first place, do not enter lis house without permission; and in the second, when invited to dine, do not go too early.

90 . (and you are informed that the meal is ready).
91. i. e., of the Prophet's wives.
92. The 'mothers of the faithful' were entided at least to this degree of respect.
93. (Or uncasincss).
94. (in any way).

55. (14.... V) It is no $\sin$ for them ${ }^{25}$ in respect of their fathers or brothers, or their brother's sons or their sister's sons or their own women ${ }^{\text {n }}$, or those whom their right hands own; ${ }^{07}$ and fear Allah, ${ }^{98}$ verily Allah is ever a Witness of everything.
56. (ال . . . Verily Allah and His angels send their benedictions upon the Prophet. 0 you who believe $!$ send your benedictions a/so upon him ${ }^{100}$ and salute him with a goodly salutation. ${ }^{101}$
57. (4) . . il) Surely those who annoy Allah and His messenger ${ }^{101}$ ——Allah has cursed them in this world and the Hereafter, and has prepared for them an ignominious torment:
58. ( $t, \ldots, j 1$, $)$ And those who annoy the believing men and women ${ }^{203}$ without their deserving it, shall surely bear the guilt of calumny and evident $\sin$.

## SECTION 8

 and women of the believers that they should let down upan them ${ }^{104}$ their wrapp-ing-garments. ${ }^{105}$ That would be more likely to distinguish them. ${ }^{206}$ so that they will not be affronted. ${ }^{107 \text {. And Allah is ever Forgiving. Merciful. }{ }^{208} \text {. }}$
60. ( y . . . $\mathrm{V}^{4}$ ) If the hypocrites ${ }^{\mathbf{1 0 0}}$ and those ${ }^{\mathbf{8 1 0}}$ in whose heart is a disease ${ }^{111}$ and ${ }^{212}$ the raisers of commotion in Madina ${ }^{112}$ do not desist, ${ }^{114}$ We shall certainly set thee up against them. ${ }^{125}$ Thence-forth ${ }^{116}$ they shall not be allowed to neighbour thee therein, ${ }^{117}$ except for a little whife. ${ }^{119}$
95. (if they appear before them unveiled, and without a curtain or screen). The reference is to the Prophet's wives,
96. i. e., Muslim women. Other women being in the position of strangers required as much as the formality of a veil as men.
97. i. c., their handmaids.
98. (in infringing any of these ordinances, O wives of the Prophet!).
99. God's benediction upon His prophet is clear enough. The angel's 'benediction' means that they pray to God for His blessings on the Prophet. The verb in the phrasc imputes God's "conferring of blessing" and the angels" "invoking thereof." ' (LL).
100. i. e., you also should pray to God for His blessings on him.
101. i. e., honour his memory. Hence the practice among the Muslims of adding the words 'on whom be the blessing of Allah and peace' to his name.
102. (knowingly and delibcrately).
103. (by their mischievous slanders).
104. (when going forth for needful purposes).
105. (so as to cover a part of their faces). 'The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad.' (Sale) . . . A woman's outer wrapping garment called $\quad$; but it is metaphorically applied to other kinds of garments; or a shirt, absolutely, or one that envelops the whole body; . . . or a garment with which the person is entirely enveloped.' (LL).
106. (as respectable matrons and free women, in contrast with the female slaves who did not cover their faces).
107. (by the unseemly words and atts of the riff-raffs). Respectable believing women 'were exposed in their walks abroad to the rude remarks of disaffected and licentious citizens; they were therefore commanded to throw their garments around them so as partially to veil their persons, and conceal their ornaments.' (Muir, op, cit., p. 293).
108. (so He will excuse those who owing to some reasonable grounds are not strictly observing this rule).
109. (in general).
110. (of them in particular).
111. i. e., the habit of molesting the women-folk.
112. (of them again).
113. (by the spreading of false rumours and scandals).
114. (from their wickedness and mischief).
115. (to chastise and banish them).
116. i.e., after this command of exile.
117. i. e., in the city of Madina.
118. (preparatory to their leaving the city bag and baggage).

61. (بلرئن ) (Ci Accursed, ${ }^{119}$ wherever found, they shall be seized and slain with a relentless slaughter. ${ }^{120}$
62. (بدبلا . . . هباله ) That has heen the dispensation of Allah with those who have passed away before, and thou shalt not find any change in the dispensation of Allah. ${ }^{181}$
63. ( L ; . . . 24- ) People question thee ${ }^{192}$ concerning the Hour. ${ }^{123}$ Say thou : its knowledge is with Allah only. And what dost thou know ? perhaps the Hour may be nigh:
 red for them a Blaze.
65. ( . . . . . شصريار) Abiders therein they shall be for ever, and they will find neither a protecting friend nor a helper.
66. (الر. 1 . . . they will say ${ }^{126}$ : Ah I that we had obeyed Allah and had obeyed the messenger I
 and our elders and they led us astray from the way.
68. (ربا) Our Lord I give them i punishment twofold, and curse them with a great curse, ${ }^{187}$

## SECTION 9

69. (! ) O you who believe I do not be like those who annoyed Müsá, ${ }^{188}$ but Allah cleared him of what they said; ${ }^{120}$ and he was illustrious ${ }^{30}$ with Allah.
70. (as outlaws, in the sight of God and man).
71. (after the decree of their outlawing has been promulgated and they have forfeited all protection of law).
72. i. e., nobody has a power in the least to alter a course of events after God has willed it.
73. (defiantly, O Prophet!).
$460 \quad$ Part XXII
74. i. e, as to its exact time and date.
75. i.e., He has deprived them of His mures. Sec P. J. in. 389, P. II. 100.
76. (and they shall be writhing in pain).
77. (completely disillusioned at last).
78. (for misleading us).
79. (by their slander and calumny). There was constant sedition against
Moses by the Israelites during their long sojourn in the wilderness. The reference
here may be to any one of, or several, such episodes. Moses had 'to suffer many
indignities and insults from a rebellious and recalcitrant people, even from his
closest relatives, who were jealous of his leadership.' (VJE. p. 442).
80. (concerning him).
81. Honoured not only in his day but one whose memory is still held in
utmost veneration. 'A unique personality of supreme importance in OT history.'
(D. B. III. p. 445) 'Beyond question Moses must be regarded as the founder alike
of Israel's nationality and of Israel's religion.' (EBr. XV. p. 843).

82. ( 14.1 . . straight speech. ${ }^{142}$ -
 you your sins. And whoso obeys Allah and His messenger, he has indeed achieved a great achievement. ${ }^{288}$
83. ( $y_{g A-}$. . . ti) Verily We 1 We offered the trust ${ }^{236}$ to the heavens and the earth and the mountains, ${ }^{137}$ but they declined to bear it and shrank from it. ${ }^{138}$ But man undertook it: ${ }^{150}$ truly he ${ }^{160}$ was very sinful, ${ }^{141}$ very foolish. ${ }^{148}$
 women and the associators and the associatoresses. ${ }^{143}$ And Allah will relent ${ }^{146}$ toward the believing men and women, ${ }^{145}$ and Allah is ever Forgiving, Merciful. ${ }^{146}$
84. (in every walk of like).
85. 
86. (on that account).
87. i, e., will make them acceptable in the Hereafter.
88. ie, bliss in this world and salvation in the Hereafter.
89. ie., moral responsibility, which is human sense of answerableness for all acts of thought and conduct. Its first and foremost prerequisite is freedom of choice, which is the real function of a human being as a moral agent. The 'trust' referred to is obviously the trust of free choice or accountability.
90. (after imbuing them with sufficient intellect and understanding).
91. (considering the tremendous responsibility it involved and the fattendat perils).
92. In the case of man in whom individuality deepens into personality, opening up possibilities of wrong-doing, the seise of the tragedy of life becomes much more acute. But the acceptance of selfhood as a form of life involves the acceptance of all the imperfections that flow from the finitude of self hood. The Quran represents man as having accepted at his peril the trust of personality which the heavens, the earth, and the mountains refused to bear.' (Iqbal, op. cit, pp. 121-122).
Part $x \times 11$


## Sūrat-us-Saba

## Sheba XXXIV

(Makkan, 6 Sections and 54 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1
 and what is in the earth; and His is the praise in the Hereafter. ${ }^{168}$ And He is the Wise, ${ }^{140}$ the Aware, ${ }^{150}$
2. (ر) . . . .u.) He knows what penetrates into the earth ${ }^{151}$ and what comes forth from $\mathrm{it}^{152}$ and what descends from the heaven ${ }^{153}$ and what ascends to it. ${ }^{154}$ And He is the Merciful, the Forgiving.
3. (rum, . . JG, Those whoa disbelieve ${ }^{185}$ say: the Hour will not come unto us. Say thou ${ }^{150}$ : yea ! by my Lord, the Knowner of the Unseen, it will surely come unto you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there anything smaller than it or greater but it is inscribed in a luminous Book ${ }^{157}$ -
147. (alone). He alone is the Praiseworthy; He alone is the Perfect.
148. (as it is in this world).
149. So He planned everything with wisdom,
150. So He is the Knower of everything open or secret, manifest or hidden.
151. (such as the rain-water, the dead, etc.).
152. (such as spring water, vegetation, etc.).
153. (such as the angels, Scriptures, decrees of God, etc.)
154. (such as the angels, man's works, the prayers of the faithful, etc.).
155. The reference is to the pagans of Makka.
156. (O Prophet!).
157. (of Divine decrees) i. e., in the Preserved Tablet.

4. ( 5 . . . s s onl) that He may recompense those who believed and worked righteous deeds. Those I theirs shall be forgiveness and a generous provision.
 those 1 theirs shall be a chastisement of afflictive calamity.
6. $(5,-1, \ldots<t, y)$ And those who have been vouchsafed knowledge ${ }^{16 \mathrm{~B}}$ behold ${ }^{50}$ that the Book revealed to thee from thy Lord, $-\cdots$ it is the truth and it guides to the path of the Mighty, the Laudable.
 to a man declaring to you that when you have dispersed ${ }^{181}$ with full dispersion, then you will be raised unto a new creation. ${ }^{162}$
 madness ${ }^{163}$ in him ? Nay, but those who disbelieve in the Hereafter are themselvss in a torment and error far-reaching.
9. ( L . . . . .iil) Do they not see what is before them and what is behind them of the heaven and the earth ${ }^{194}$ ? If We will. We shall sink the earth with them, or cause a fragment of the sky to fall on them ${ }^{285}$ Verily there is a sign ${ }^{166}$ therein ${ }^{187}$ unto every penitent bondman.
158. (of the Scriptures).
159. (and realize). 土 is not only secing with the eyes but also the secing $^{2}$ is with the mind,
160. (amang themselves).
161. (in dust).
162. The Arab pagans denied Resurrection altogether, and looked askance at the messenger who preached such a 'preposterous' doctrinc.
163. Such a preacher, they said, must be either a deliberate liar or distraced. See P. XVIII. n. 110.
154. Can't they think that so powerfut a Cecator and Peeserver is able to bring about n now creation?
165. (for rejecting a truth so manifest),
166. (of God's majesty).
167. i. e., in the heavens and the earth.


## SECTION 2

 Us ${ }^{1 f_{8}}$ and said: O mountains I repeat Our praise with him, and birds you a/so ! And We softened for him the iron ${ }^{189}$ - -
11. (nas . . , ل1) Saying : make thou ${ }^{170}$ complete coats of mail ${ }^{171}$ and rightly dispose the links, ${ }^{172}$ and work you ${ }^{178}$ righteously. Verily I am of that which you work a Beholder ${ }^{174}$
 the morning journeying was a month ${ }^{176}$ and the evening journeying a month ${ }^{177}$ And We made the fount of brass flow for him. ${ }^{178}$ And of the Jinn were who worked before him by the will ${ }^{179}$ of His Lord. And whosoever of them swerved from Our command, ${ }^{180}$ him We shall cause to taste the torment of the Blaze.
13. ( ) . . . hen ) They fashioned for him whatsoever he wished, of lofty halls and statues ${ }^{181}$ and basins like cisterns ${ }^{182}$ and cauldrons standing firm ${ }^{183}$ O house of Dāt $\overline{\mathrm{u}} \mathrm{d}$ work with gratitude; ${ }^{184}$ few of My bondmen are grateful.
14. ( $\mathrm{m}_{6}{ }^{1 l}$. . . ل1.) Then when We decreed death for him, ${ }^{185}$ naught discovered his death to them, ${ }^{186}$ save a moving creature of the earth. which gnawed away his staff. ${ }^{187}$ Then when he fell the Jinn clearly perceived that, if they had known the Unseen they would not have tarried in the ignominous torment. ${ }^{2 s}$
168. i.e., We bestowed on him moral and spiritual eminence, "We may safely assert that if the narratives can in the main be trusted, no ancient Israclite exercised such a personal charm as Davicl, and that he owod this not merely to his physical but also to his moral qualities.' (EBi.c. 133). This may also refer to the greatness of David as a King. Afrer the death and defeat of Sant at the hands of the formidable Philistines, 'Israel rallied to David as tho one possible saviote, though the succession was disputed by a rival faction; and under David's leadership the supremacy of Hebrew kingdom was decisively established, the Philistine power was shattered and the hostile encircling tribes were forced to become David's
tributaries,' (UHW. I. p. 447).
169. (so that he could use this hard and tough metal for arms and instruments of war).
170. (O David!).
171. See P, XVII. nn. 173, 174. 'elw, applied to a thing of any kind, complete, full, ample, or without deficiency, and long.' (LL).
172. (thereof) Or 'observe due measure in the sewing.'
173. (O David! and people of David!). Sce P. XXIII, nn. 350, 351.
174. (so be righteous and conscientious in all your words and deeds).
175. See also P. XVII, n. 175.
176. distance of a month's journey.
177. According to the rabbinical accounts, Solomon was given 'a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. . . When Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and suppered in Media.' (JE. XI. p. 440).
178. (at its source).
179. i. e., the cosmic Will.
180. Which means, in the context, obedience to Solomon the prophet.
181. Which were not forbidden till then.
182. (in greatness).
183. (which could not be removed from their place, by reason of their greatness).
184. i. $e$, , in the service of God.
185. For he with all his might and glory was but a mortal.
186. i. e., the genii, who were working as labourers.
187. According to the commentators, Solomon perceiving his end drew nigh had prayed to God that his death might be concealed from the genii who were constructing the Temple at Jerusalem till they had entirely finished the edifice. In fulfilment of this prayer, He died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, by which time the temple became completed. And it was then that the fact of his death was revealed by the white ants gnawing his staff. (cf. JE. XI. p. 445)
188. i. o., in servile subjection to his command.

 place; two gardens on the right hand and on the left. ${ }^{191}$ Eat you of the provision of your Lord, and give thanks to Him: a fair land ${ }^{102}$ and a Forgiving Lord ! ${ }^{103}$
16. (bis) But they turned away. So we sent upon them ${ }^{194}$ the inundation of the dam ${ }^{105}$ and We exchanged their two gardens ${ }^{108}$ for two gardens ${ }^{197}$ bearing bitter fruit, and tamarisk and some few lote-trees. ${ }^{198}$
17. (2 ful. And We do not requite thus any save the ingrates.
18. (inir. ... Here) And We had placed between them ${ }^{199}$ and the cities 200 which We had blessed ${ }^{201}$ cities easy to be seen, ${ }^{202}$ and We had made the stages of journey between them easy ${ }^{203}$; travel in them nights and days secure. ${ }^{204}$
19. (نالاو1) And they said ${ }^{205}$ : our Lordl make the distance between our journeys longer; and they wronged themselves. So we made them by-words ${ }^{200}$ and dispersed them totally. Surely herein are signs for every persevering, grateful person. ${ }^{2 n 7}$
20. (, ) And assuredly lblis found his conjecture regarding them true; ${ }^{209}$ and they followed him, all save a party of the believers.
189. i. e., for the people of Shelja. 'Yaqūt and after him many others identified 'Saba' with 'Ma'rib'. In reality Saba 'was the name of the land and people, and not a town.' (Hitti, op. cil., p. 55). See also P. XIX. n. 438.
190. (of Our Uniqueness and Omnipotence).
191. i, e, two tracts of land, one on this side of their city and the other on that, planted with trees and made into gardens so that each tract seemed to be one continued garden. 'They irrigated their gardens and their seed-crops, and they wanted for nothing, whatever they might desire, and to spare. And a servant would walk among the trees with a large basket on his hand. The basket would fill with fruits without his picking any with his hand, and without gathering any from the ground. The sun could never reach anyone who walked bencath the trees of these
gardens, by reason of their interlacing.' (Redhouse's Khazraji's History of the Rasuli Dyasly of Yomen, I. p. 52).
192. i. e., prosperous and happy.
193. i. f., One who overlooks many faulis and weaknesses.
194. (as a punishment for their backsliding).
195. 'Marib, the Sabaean capital, was celcbrated for its great dam.' (EBr. XXIII. p. 886). Marib, some 60 miles cast of San'a, "lies 3900 fect above the sea. . . . It was the meeting-place of the riade routes connecting the frankineenses lands with the Mediterranean ports. The construction for which the city was particularly famous was the great dam Sadd Marib. This remarkable engineering feat, together with the other public works of the Sabacans, reveal to us a peareloving society highly advanced not only in commerce lhet in torhnical accomplishment as well. " (Hitti, op. cil., p. 55) 'The failuce of the tham at Marib was at once an effect and a cause of the national decay. . . The dam at Marib is now in much the same condition as when Houdani (A. D. 848) saw it.' (EBr. XIX. p. 785) 'West of Marib are the ruins of the dam which figures so prominently in Arabic tradition. These show a very solid construction with several shices, It was destroyed by a flood.' (EBr. II, p. 184) 'This deluge marks an epoch in the history of South Arabia. The waters subside, the lands return to cultivation and prosperity, but Marib lins desolate and the Sabaeans have disappeared for ever, except to point a moral or to adorn a tale.' (Nicholson, op, cit., p. 16) Acrording to a Muslim chronicler, 'Subsequently God destroyed the dam and after this tore up the rocks, the pavilions, the trces, and the canals, casting the sands over them. And when they who were below the dam saw its destrution, and that they could do nothing to it, they fled to the tops of the hill with their families and cattle. And the water surged over the dam through an abundance of rain; and the water issucd from the interitices burrowed by the rats. . . . And it is related that the torment of the inundation occurred about four hundred years before Islam . . . but God knows best.' (Redhouse, op. cit., I. pp. 55-56) 'The chroniclers repert that a rat furned over a stone which fifty men could not have budged, and thus brought about thr collapse of the entire dam.' (Hitti, op, cit., p. 65) Referring again to this 'memorable pvent immortalized in Islamic literature says Hitti :-Al-Isfahāni, . . . puts the tragic, event four hundred years before Islam but Yäqūt comes nearer to the truth when he assigns it to the reign of the Abyssinians. The ruins of the dam are visible to the present day... The final catastrophe alluded to in the Koran must have takm place after 542 and before 570 . (p. 64),
196. (hitherto so rich and luscious), According to a newspaper report dated September 1951, Wandell Phillips, leader of an American Archacological expedition to South Arabia, said in a London meeting that 'portions of the great Marib dam, the most extensive irrigation system of antiquity, are still visible. Phillips said that various storics of the wealth and beaty of the kingdom of Sheba
were probably true, and the kingdom must have derived its prosperity from the irrigation system. South Arabia, which had been described as a paradise at the time of the existence of the dam fell into its present state of decay after the destruction of the dam.'
197. (wild and barren).
198. (of a wild, thomy and fruitless variety).
199. i. c., the people of Sheba or Yaman.
200. (of Syria).
201. (with prosperity).
202. (from the public highway). Or, cilies close to each other.
203. (and in due proportion, where travellers could get comfort and provision). The route was perhaps lined with inns and rest-houses. In the words of Khazrejiyy. 'And a man used to travel from his own country to another, take his siesta there, and arrive at a third in the evening, of those towns on which God had granted His blessing.' (Redhouse, op. cil., I. p. 52).
204. $i_{+}$e., with no risks of highwaymen and robbers, as the Yaman-Syria route was much frequented.
205. (out of covetousness).
206. (of whom tales are told).
207. i. e., for every true believer.
208. The devil when. being driven out of Paradise had said: 'I will surely seize his (Adam's) posterity, all save a few. (Surah 'Bani Isrāil', v. 62) Now this proved true in the case of the people of Saba.

21. ( We would know ${ }^{210}$ him who believes in the Hereafter from him who is in doubt thereof. And thy Lord is a Warden over everything.

## SECTION 3

22. ( ${ }^{2}$ ) . . . ) Say thou: call upon those whom you assert ${ }^{211}$ besides Allah. Thoy do not own an atom's weight either in the heavens or in the earth. ${ }^{211}$ nor have they any partnership in either ${ }^{213}$ nor is there for Him any supporter ${ }^{214}$ from among them.
23. (الكير ) . . ل ystercession with Him profits not save the intercession of him whom He gives leave. ${ }^{315}$ They ${ }^{266}$ hold their peace $e^{217}$ until when fright is taken off from their hearts, they say ${ }^{218}$; what is it that your Lord has said ? They say: the very truth. ${ }^{219}$ And He is the Exalted, the Great. ${ }^{210}$
24. (ت ) Say thou: who does provide food for you from the heavens ${ }^{221}$ and the earth ${ }^{222}$ ? Say thou: Allah; verily either we or you are on the guidance ${ }^{233}$ or in clear error. ${ }^{234}$
25. (ن) Say thou: you will not be questioned about what we have committed, ${ }^{928}$ nor will we be questioned about what you work.
26. Say thou : our Lord shall assemble us $\mathrm{s}^{134}$ together, then He shall judge between us with truth; ${ }^{277}$ and He is the Great Judge, ${ }^{218}$ the Knower. ${ }^{229}$
27. i. e., no power to tempt them.
28. (demonstrably, in Our Universal Plan).
29. (to be associate-gods).
30. (as regards their sustenance) i. e., they are in no sense co-equals of the Sustainer, or the Preserver.
31. (as regards their creation) i. e., they are in no sense co-equals of the Creator.
32. i. e., they are in no sense minor gods or sub-deities.
33. The reference here is to the worship of the angels who were held to be minor gods or independent intercessors. See P. XVI, n. 428.

216, i, e., the angels.
217. (when they receive any new commandment). So respectful and so humble the angels are before God.
218. (to one another) $i$. e., they ask among themselves most reverentially.
219. i.e., that certain thing which is of course the very truth.
220. And so it is no wonder that the angels feel themselves so humble and lowly in His presence.
221. i. e., by sending down rain.
222. i, e., by causing vegetation,
223. (in respect of the unity of Godhead).

224, i.e., it is only one of us who can be right. Monotheism and polytheism are mutually exclusive ; both of us cannot be right.
225. (of sins).
226. i, e., both believers and infidels.
227. (and justice).
228. $\tau^{\text {til }}$ as an epithet applied to God, means The Judge; or ..., the Opener of the gates of sustenance and of mercy to His servants.' (LL).
229. (so nothing can be kept back from Him and His decisions and judgements would be with knowledge).

27. (edl . . . j5) Say thou: show me ${ }^{230}$ those whom you ${ }^{231}$ have joined with Him as associates. By no means ${ }^{233}$ ! Aye! He is Allah, the Mighty, the Wise.
28. (ن) ( . . 6. .) And We have not sent thea ${ }^{133}$ save as a bearer of glad tidings and a warner to all mankind; ${ }^{234}$ yet most mankind do not know.
29. (و. 9 ) And they ${ }^{285}$ say: when is the promise ${ }^{236}$ to come, if you ${ }^{292}$ say sooth ?
30. (ت) Say thou: the assignment to you is for a Day which you cannot put back for an hour nor can you anticipate.

## SECTION 4

31. (y) And those who disbelieve ${ }^{238}$ say: we shall by no means believe in the Qur'an nor in what has been before it. ${ }^{239}$ Would that thou ${ }^{240}$ couldst see when the ungoldly shall be made to stand before their Lord. ${ }^{241}$ They shall cast back the word ${ }^{282}$ one to another. Those who were deemed weak ${ }^{243}$ will say to those who were proud : had it not been for you, we should surely have been believers.
 deemed weak: was it we who prevented you from the guidance after it had come to you? Aye I you have been guilty yourselves. ${ }^{245}$
32. -now that you have heard of the majesty of your Lord-
33. (O polytheists!).
34. (can there be any associate of His).

233, (O Prophet!).
234. This brings into strong relief the essentially cosmopolitan character of Islam. Its message is extended to the whole world, and is not confined to a particular race or people.
235. i. e., the pagans.
XXXIV. SUrat-us-Saba $\quad 473$
236. (of Resurrection).
237. (O Muslims!).
238. $i$. c., the pagans of Makka.
239. (of old Scriptures).
240. (O Prophet!).
241. (on the Day of Judgment).
242. (or blame and reproach). 'Holding a colloquy, or a disputation, or
debate, with one another; or it means rebutting one another's sayings, or blaming
one another.' (LL).
243. (in the life of the world).
244. (by force).
245. (by adopting the wrong course of your own free choice).



33. (رناJ) . . . And those who were deemed weak will say to those who were proud : aye ! it was your plotting night and day. ${ }^{346}$ when you were commanding us that we should disbelieve in Allah and set up peers unto Him. And they ${ }^{267}$ will keep secret ${ }^{288}$ their shame ${ }^{248}$ when they behold the torment. And We shall place shackles on the necks of those who disbelieved. They shall be requited not save according to what they had been working.
34. ( 0 . 3,4 , $)$ And We sent not a warner to a town but the affluent thereof said ${ }^{150}$ : we are disbelievers in that with which you have been sent.
35. (ionise, , , , fly dree, ${ }^{281}$ and we are not going to be chastised.
36. (i, . . . jp) Say thou ${ }^{253}$ : verily my Lord expands the provision for whom He will ${ }^{353}$ and stints it likewise. ${ }^{256}$ but most of mankind know not $t^{255}$

## SECTION 5

37. ( ) . . Los) It is not your riches nor your children that will draw you nigh unto Us with a near approach, but whoso believes and works righte-ously-then those I theirs will be a twofold meed for what they will have worked, and they will be in upper apartments secure,
38. (5) And those who endeavour to frustrate Our signs, torment will be brought to them.
39. (that brought on our ruin).
40. i. e., the two parties; the ringleaders and their followers.
41. (from each other),
42. i. ©., their guilt. The purport is: the chiefs of the polytheists and their lower classes, though now conscious of their own responsibility, will still endeavour to conceal their guilt and to reproach others.
43. (in pride and arrogance).
44. So their conceit rested on their 'finances' and 'manpower.'
45. (O Prophet 1).
46. (in accordance with Our universal scheme, and it has nothing to do with the spiritual merit or demerit of the 'haves' and 'have-nots.'
47. (for whomsoever He will).
48. (the clear fact that the distribution of material good is in accordance with cosmic purposes, and does not at all necessarily imply God's favour or disfavour).

 whom He will of His bondmen and also stints it for him. ${ }^{257}$. And what you expend ${ }^{258}$ of aught. He will replace it. ${ }^{259}$ And He is the Best of Providers.
49. (is ) And on the Day when He gathers them together, He will say to the angels: was it you that these polythiests ${ }^{868}$ were wont to worship ${ }^{261}$ ?
50. ( ) . . . . 1 ) They will say: hallowed be Thou ! Thou art our proiecting friend, not they ${ }^{263}$ Aye ! they have been worshipping the jinn; ${ }^{363}$ in them most ot them ${ }^{264}$ were believers.
 And We shall say to those who did wrong : taste the torment of the Fire which you were wont to belie.
51. ( j , , , , 13,) And when there are rehearsed to them Our plain revelations they ${ }^{280}$ say ${ }^{269}$ : this messenger is naught but a man, who seeks to prevent you from what your fathers have been worshipping. And they say : this message is naught but a fraud fabricated. And those who disbelieve say of the truth, ${ }^{288}$ when it is come unto them, this is naught but manifest magic.
52. (O Prophet !).
53. (so expenditure in His cause does not bring about poverty).
54. (in His cause).
55. (in this world or in the Next).
56. (polytheists; given to angelolatry). See P. XVIII, n. 423,
57. 'There are many other factors in the domain of Greek 1 ,ligion that belong to the leyel below that of the High Gods. Among them is the worship of gods or "damon" that may be called "functional" because their power and activity are limited to a single function so that the name . . "specialist-gods" . . . is not inappropriate.' (UHW, II, p. 1369) These 'functional' sub-deities of the polytheists are but a perversion of the 'angels' af Islamic theology.
$476 \quad$ Part $\times \times 1 I$

58. $\left(2^{2}+\ldots y^{2}\right)$ And We had not vouchsafed to them ${ }^{-6 / 1}$ books they should have been studying, nor had We sent to them any warner before thee ${ }^{270}$

45 (i, . . بis ) And those before them belied, ${ }^{271}$ and these have not arrived to a tithe of which We had vouchsafed them. ${ }^{272}$ But they belied My messengers. So how terrible was My disapproval I

## SECTION 6

46. ( stand, for Allah's sake, ${ }^{373}$ by twos and singly, ${ }^{274}$ and then ponder; ${ }^{275}$ in your companion ${ }^{270}$ there is no madness, ${ }^{279}$ he is naught but a warner to you of a severe torment.
 you ${ }^{279}$ is yours; ${ }^{280}$ thy wage is with Allah; ${ }^{231}$ and He is a Witness of everything.
47. (ب) Say thou : My Lord hurls the truth: . . . ${ }^{2 s 2}$ the Knower of things hidden.
48. (4x-: . . + + Ji) Say thou: the truth is comer, ${ }^{283}$ and ${ }^{284}$ falsehood shall neither originate nor be restored. ${ }^{285}$
49. ( - ; . . . J) Say thou: if ever I go astray, ${ }^{2: 16}$ I shall stray only against myself; ${ }^{287}$ and if I remain guided it is because of what My Lord has revealed to me. Verily He is Hearing, Nigh. ${ }^{2 \text { ss }}$

269, i, e., the pagans of Makka.
270. (so they should have all the more gladly received and weleomed this message and messenger).
271. (the prophet of their day).
272. (of strengli and riches).
273. i.e., as in the sight of God; without passinn ant prejudice.
274. This is perlaps because in large gatherings passion and prejudice are more likely to prevail.
275. (cooly, seriously and sincerely).
276. i. e., the Prophet. See I, IX. n. 327.

$$
\begin{aligned}
& 478 \\
& \hline \text { 277. See P. IX. n. } 328 \text {. } \\
& \text { 278. (O Prophet !). } \\
& \text { 279. (for my preaching). } \\
& \text { 280. A forceful way of repudiating any suggestion of worldly gain or inte- } \\
& \text { rest on his part. } \\
& \text { 281. The Qur'ăn first by appealing to sanity of the Arabs refuted the charge } \\
& \text { of mental weakness hurled against the Prophet, and now it procreds to say that his } \\
& \text { claim to prophethood is not due to any worldly gain either. } \\
& \text { 282. (so that it overcometh falsehood, and overpowers untruth). } \\
& \text { 283. (and shall not perish). The arguments of Islam are well-established } \\
& \text { and irrefutable. } \\
& \text { 284. (now) i. e., after the advent of Islam. } \\
& \text { 285. i.e., falschood shall not show its face, nor shall it return. The particle } \\
& \text { 6 may here be a negative, or may be in the place of an accusative in the sense of } \\
& \text { s is. } \\
& \text { 286. (after the truth has been established). } \\
& \text { 287. } i \text {.e., to my own hurt; to the loss of my own soul; without affecting } \\
& \text { the Truth as it is. } \\
& \text { 288. Unlike the deities of ancient heathenism 'which were not supposed to } \\
& \text { be omnipresent.' (Robertson Smith, Religion of the Semiles, p. 207). }
\end{aligned}
$$


51. ( $ب, \ldots$, , $)$ ) Couldst thou see the time when they $y^{2 n 9}$ shall be terrifled. ${ }^{290}$. Then there shall be no escaping, ${ }^{291}$ and they shall be seized from a place quite nigh ${ }^{209}$
52. (بید) . . . . (, ) And then they will say: we believe in it. ${ }^{243}$ But whence can there be the attainment of faith from a place so afar. ${ }^{284}$
53. (. .......is) Whereas they disbelieved in it before, ${ }^{2025}$ and conjectured about the Unseen from a place so afar.
54. (whey ) And they will be shut off from what they shall ardently desire, ${ }^{200}$ as shall be done with the likes of them ${ }^{227}$ of yore. Verily they have been ${ }^{298}$ in doubt perplexing. ${ }^{298}$

289, ie., the infidels.
290. (on the Day of Jnelgment).
291. (for them from Us).
292. i. c., from before God's tribunal to Hell-fire.
293. i, $\epsilon$, in the True religion.
294. (when they come in the other world).
295. (when they were in this world).
296. i. e. the acceptance of their faith on the Day of Judgment.
297. i.e., those of the same persuasion.
298. i. e., all of them; both the predecessors and successors.
299. So a common guilt would lead to a common penalty.

## Sūrah Fātir

The Creator. XXXV
(Makkan, 5 Sections and 45 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. $\left\langle,^{2-6} \ldots x^{2-1}\right\rangle$ All praise to Allah, the Creator ${ }^{300}$ of the heavens and the earth ${ }^{301}$ the appointer of the angels as His messengers ${ }^{302}$ with wings of twos and threes and fours. ${ }^{303}$ He adds in creation what He will.sot Verily Allah is Potent over everything.
2. (אلJl . . . 6) Whatsoever of mercy Allah may grant to mankind none there is to withhold it, and whatsoever He may withhold none there is to release it thereafter. And He is the Mighty. ${ }^{305}$ the Wise. ${ }^{306}$
 you. Is there any Creator other than Allah who provides for you from the heaven and the earth? ${ }^{307}$ There is no God but He. ${ }^{308}$ Whither then are you deviating? ${ }^{309}$
3. (from nothing).
4. The earliest heathen gods were the personifications of the heaven and the earth. Hence the need for emphasizing that they are mere created beings. Even the Jews with their heritage of monotheism were Jed, under the sway of Platonic and Neoplatonic ideas, to conccive of ereation 'as carricd into effect through intermediate agencies, not very distinguishable from sub-deities,' (JE. IV. p. 338).
5. (Angels as created beings are only Divine messengers, faithful executors of His commands, and have nothing of Godhead about them.)
6. The figures are not designed to express the actual nutmber of wings. They are symbolic of the different orders of those heavenly heings so unlike the
creatures of the earth. The very expression 'threes' is sufficient to show that the angelic 'wings' are not synonymous with feathers of the birds. In the Bible also there is a mention of certain winged heavenly beings, known as scraphim, attending on God and proclaiming His holiness:-'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' (Is. 6:1-2).
7. So that the angel Gabriel is mentioned in Hadith as having 600 wings.
8. i. e., Able to withhold and release.
9. i. e., adopting the course in accordance with His universal wisdom.
10. He is the sole Creator and the sole Preserver. Contrast with this the grossly polytheistic teaching of the NT. Speaking of Christ, 'the image of the invisible God, the firstborn of every creature' it says: 'By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him.' (Col. 1:15, 16) And again ; 'All things were made by him; and without him was not anything made that was made.' (Jn. 1:3) And yet again: 'To us there is . . . . one Lord, Tesus Christ, by whom are all things, and we by him.' (1 Cor, 8:6) 'The profound and enduring impression which Jesus made upon His followers even constrained them to associate Him with the Father in the work of creation. It was He who had brought redemption from sin, and given them a glad new sense of sonship with God. But Lordship in the spiritual world must and did ultimately involve equal Lordship in the material world and in the whole realm of the Divine activity. This idea was early expressed by St. Paul. . . The specific use of the word Logos by the Fourth Evangelist completed and confirmed a development which had been in progress for several decades, by which Jesus as the Son was definitely classed with God, the Father, and associated with Him in the creation and government of both the visible and invisible world.' (ERE. IV. pp. 141-142). See ais: P, VI, n, 261.
11. Even in Paul'. time the prevalent idea was 'there be gods many, and lords many.' (1 Cor. 8: 5).
12. i. e., turning aside from acknowledging His unity.

13. (الالثور) . . . And if they belie thee, ${ }^{310}$ then messengers have been belied before thee. ${ }^{312}$ And to Allah shall be brought back a/f affairs. ${ }^{312}$
14. ( let not the life of this world beguile you, ${ }^{314}$ and with respect to Allah let not the great beguiler ${ }^{325}$ beguile you.
15. (ان ) Verily Satan is an enemy to you: . . . الـ010 so take him for an enemy, ${ }^{317}$ he only tempts his confederates ${ }^{318}$ that they become the inmates of the Blaze:
16. (الد. Those who disbelieve ${ }^{318}$ theirs shall be a severe torment. And those who believe and work righteous deeds, theirs shall be forgiveness and a great wage.

## SECTION 2

8. (il) Can he whose evil work has been made fair-seeming to him, so that he considers it good be as he who rightfy perceives the truth? Verily Allah sends astray whom He willszo and guides whom He will, so let not thy soul expire after them in sighings. ${ }^{521}$ Verily Allah is the Knower of what they perform. ${ }^{322}$
9. الثور) . . . . 1 ) And it is Allah ${ }^{323}$ Who sends the winds, and they raise a cloud, and then We drive it into a dead land and We raise ${ }^{324}$ thereby ${ }^{325}$ the earth after its death. Even so shall be the Resurrection.
10. (O Prophet!).
11. (so take comfort, and do not grieve over-much).
12. (for disposal, and He shall requite everyone according to his desents).
13. (in regard to the Final Judgment).
14. (in respect of the inevitable requital).
15. i.e. the devil.
16. (whose own desire is to ensnare as many of the mankind as possible).

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| :--- | :--- |


10. (5x-- . . . ن. (i) Whosoever desires glory ${ }^{326}$ then all glory is Allah's; ${ }^{327}$ to Him mount up goodly words, ${ }^{328}$ and the righteous work exalts it ${ }^{329}$ And those who plot evils, theirs shall be a severe torment, and the plotting of those 1 --it shall perish. ${ }^{230}$
11. ( $\quad$. . . . witg) And Allah created you of dust, ${ }^{231}$ then of seed; ${ }^{852}$ then He made you pairs. No female bears or brings forth but with His knowledge. ${ }^{333}$ And no aged man grows old, nor is aught diminished of his ${ }^{334}$ life, but it is ${ }^{335}$ in a Book; ${ }^{336}$ Verily for Allah that is easy.
12. (i, 3 , $5 . .10$,) And the two seas are not alike: ${ }^{337}$ this, sweet, thirstquenching and pleasant to drink, and that, saltish and bitter. ${ }^{3 s \mathrm{i}}$ And yet from each $^{339}$ you aat fresh flesh ${ }^{326}{ }^{3}$ A and bring forth the ornaments ${ }^{350}$ that you wear. And thou ${ }^{341}$ seest therein the ships cleaving water, ${ }^{362}$ that you may seek of His grace, ${ }^{342}$ and that haply you may give thanks.
326. (in the Hereafter).
327. (so let him obtain that glory by his strong ties with God).
328. i, e., profession of Islam; confession of faith.
329. i.e., the goodly word.
330. i. e., their devices against Islam shall come to naught.
331. (as species, O mankind !).
332. (as individuals).
333. He is Omniscient, and He knows every event beforehand; unlike the heathen gods of very limited and partial knowledge.
334. i. e., another's
335. (duly recorded and ordained).
336. (of Divine decrees).
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337. 'The great salt ocean with its seas and gulfs is all one: and the great
masses of sweet water in rivers, lakes, ponds, and underground springs are also one: and each is connected with the other by the constant circulation going on which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and back into occan.' (AYA).
338. Sce P. XIX. 74, 75. 339-A. See P. XIV, n. 144-A.
340. Sec P. XIV. n. 145.

$$
\text { 342. See P. XIV, n. } 147
$$

343. (by means of commerce and sea trade).

344. (rata . . . ty ) He plunges the night into the day and plunges the day into the night; ${ }^{344}$ and He has subjected ${ }^{355}$ the sun and moon, each running ${ }^{340}$ till an appointed term. Such is Allah, your Lord; His is the dominion; and those whom you call upon beside $\mathrm{Him}^{347}$ do not own even the husk of a date-stone. ${ }^{388}$
345. ( . . . il) If you call unto them, they hear not your calling, and even if they heard they could not answer you. On the Day of Judgment they will deny your associating. ${ }^{349}$ And none can declare to thee ${ }^{350}$ the truth like Him Who is Aware.

## SECTION 3

15. (hae . . . ! ! り) 0 mankind ! you are the ones that stand in need of Allah, ${ }^{351}$ and Allah I He is the Self-sufficient, the Praiseworthy.
16. ( $4-\ldots . .$. ) If He will, He can take you away, ${ }^{352}$ and bring about ${ }^{823}$ a new creation. ${ }^{354}$
17. (\%
18. And nights and days are mere phenomena of nature; not objects of worship,
19. (to His control).
20. (its course) And the twain again are not deities or sub-deities.
21. i, e., your fancied gods.

348, i. e., a thing so insignificant.
349. (them with God with their approval, and shall forsake you altogether).
350. (O reader!),
351. i. e., they who stand in need of Him.
352. (in punishment of your deeds of $\sin$ and infidelity).
353. (in your stead).
354. (of beings who will not be so rebellious).

18. ( ${ }_{\text {sall }}$. . Is) And no bearer of a burden ${ }^{355}$. shall bear another's burden. ${ }^{356}$ and if one heavy-laden calls ${ }^{367}$ for his load ${ }^{358}$ naught of it shall be borne, ${ }^{361}$ although he be of $\mathrm{kin},{ }^{3 n 0}$ Thou canst warn only those ${ }^{361}$ who fear their Lord, unseen, and establish prayer. And whosoever becomes clean, ${ }^{362}$ becomes clean only for himself; ;63 and to Allah is the return. ${ }^{366}$
19. (
20. (ال, . . . y, yeither darkness and light.
21. ( $\quad$. . لا لا, $ر$ ) nor the shade $e^{367}$ and the sun's heat. ${ }^{364}$
22. (, . . . . . $\mathrm{h}_{\mathrm{y}}$ ) Nor alike are the living and the dead. Verily Allah makes whosoever He will, ${ }^{368}$ to hear and thou ${ }^{370}$ canst not make them hear who are in the graves. ${ }^{371}$
23. ( ${ }_{3}$ it . . . il) Thou art but a warner, ${ }^{379}$
24. ( . . . . . Li) $^{1}$ ) Verily We! We have sent thee with the truth, as a bearer of glad tidings and is a warner; and there is not a community but there has passed away among them of a warner.
25. (ال . . . . it ,) And if they belie thee, then surely those before them have also belied.$^{373}$ Their messengers came to them with evidences ${ }^{374}$ and scripqures ${ }^{575}$ and a luminous Book. ${ }^{379}$
26. (5. . . . . i) Then I took hold of those who disbelieved. So how terrible was My disapproval!

## SECTION 4

27. $\left(3, \ldots, \ldots l^{1 /}\right)$ Dost thou not see ${ }^{377}$ that Allah sends down water from the sky, and then We thereby bring fruit of diverse hues ${ }^{375}$. And in the mountains are streaks white and red, of diverse hues, and also intensely black.
28. i. e., soul burdened with sins.
29. (in the Hereafter, as supposed by the pagans and also by the Christians). This repudiates the doctrine of atonement altogether.
30. (on another).
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31. ( colours. Those of His bondmen fear Allah ${ }^{379}$ who have knowledge. ${ }^{380}$ Verily Allah is the Mighty, the Forgiving.
32. ( . . . ن أور) Verily those who read the Book of Allah and establish prayer and expend of that with which We have provided them, secretly and in open, look for ${ }^{81}$ a commerce that will not perish--
33. ( . . . fncrease to them ${ }^{382}$ of His grace; surely He is Forgiving. ${ }^{388}$ Appreciative. ${ }^{384}$
34. (ب) . . . . Book-it is the very truth confirming what has been before it. Verily Allah is unto His bondmen Aware, Beholder. ${ }^{386}$
35. (الكيى . . . . . ${ }^{4}$ ) Afterwards ${ }^{987}$ We made those We chose ${ }^{388}$ of Our bondmen ${ }^{388}$ the inheritors of the Book. Then of them are some who wrong themselves, ${ }^{390}$ and of them are some who keep the middle way. ${ }^{392}$ and of them are some who go ahead, by Allah's leave, in virtues. ${ }^{392}$ That $\left.\right|^{203}$ that is indeed a great grace. ${ }^{304}$
36. Cf. the OT:-'And unto men he said, Behold, the fear of the Lord, that is wisdom.' (Job. 28:28).
37. (of His greatness).
38. (on the strength of His promise).
39. (superabundantly).
40. So He will readily overlook the faults of his penitent bondmen.
41. (of services to Him). الثشك, applied to God, He who approves, or rewards, or forgives, much, or largely : He who gives large reward for small, or few, works; He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.' (LL).
42. (O Prophet!).


33 ( $\quad$, $\ldots, \rightarrow$ ) Gardens Everlasting! These they shall enter wearing therein bracelets of gold and pearls, and their apparel therein shall be of silk. ${ }^{\text {3.5 }}$
34. (9) And they will say: all praise to Allah Who has taken away grief from us, ${ }^{300}$ verily Our Lord is Forgiving, Appreciative. ${ }^{397}$
35. (الالى . . . لنوب) Who has through His grace, lodged us in the everlasting abode, wherein there will not touch us toil and wherein there will not touch us weariness. ${ }^{388}$
36. (, ) And those who disbelieve, for them shall be Hell Fire. It shall not be decreed to them that they should die, ${ }^{299}$ nor shall its torment be lightened for them. Thus do We requite every ingrate.
37. (. . . . . And they shall be shouting therein: our Lord! take us out; we will work righteously, not what we have been working. Did We not give you lives long enough so that whosoever would receive admonition could receive it therein? And there came to you a warner; ${ }^{400}$ taste therefore ${ }^{801}$ And for the ungodly there will be no helper.

## SECTION 5

38. (دsal . . . . il) Verily Allah is the Knower of the Unseen of the heavens and the earth. Verily He is the Knower of what is in the breasts.
39. See P, XVII, n, 318.
40. i. e, who has ended all sorrows and grieving anxieties.
41. Sce n. 384 above.
42. On that plane of blissful existence the freshness of joy will never wear out, and there will be no monotony.
43. (so that there might be an end to their misery).
44. (directly or indirectly) i.e., an apostle of God, either in person or his preaching conveyed through others.
45. (the fruits of your deeds).


 earth ${ }^{403}$ So whosoever disbelieves on him will befall his infidelity．And for the infidels their infidelity increases naught with their Lord save abhorrence ${ }^{\text {to4 }}$ And for the infidels their infidelity increases naught save loss．${ }^{405}$

40．（ F ．．．．Ji $^{(1)}$ ）Say thou：${ }^{608}$ what do you consider of your associate gods upon which you call besides Allah？Show me whatsoever they have created of the earth．Or，have they any partnership in the heavens？Or，have We vouchsafed to them ${ }^{407}$ a Book so that they stand upon an evidence from it？${ }^{\text {tas }}$ Nay！the ungodly promise to each other only delusions．${ }^{409}$

41．（ان ）．．Verily Allah withholds the heavens and the earth ${ }^{40}$ lest they cease；${ }^{311}$ and should they cease，not any one could withhold them after Him．${ }^{613}$ Verily He is ever Forbearing，Forgiving．

42．（3．．．．．．And they ${ }^{013}$ ）swore by Allah with a most solemn oath，that if there came a warner unto them，they would surely be better guided than any of the other communities ${ }^{\text {sis }}$ Then when there did come to them a warner，it increased in them naught save aversion－－4．5

402．（O men of the present generation ！）．
403．（to the generations past）．
404．（in this world）．
405．（and ruin in the Hereafter）．
406．（O Prophet！）．
407．i．e．，the pagans．
408．（to authorise their practice）．
409．The purport is：＇traditional＇religion of polytheism has no basis what－ soever either in reason or in Scriptures．

410．（by His power）．

411. (to function). God is not only the Creator or Originator of the
universe but also its constant Regulator, Sustainer, and Preserver.
412. (if He were to withdraw His support).
413, i.e., the Makkan pagaus.
414. "The great body of Koraish were carelrss and indifferent. ... The
more susceptible ammest the ritizens listened, perhaps withsattention at the first.
But when pressed to throw in their lot with the Inquirers, they wonld answer: "It
is well enough for Jews and Christians to follow the purer faith thon speakest of.
They, we know, bad prophets with a message from heaven. If to us also, a
prophet had been sent, we should doubtless have followed his directions, and been
as devout anc spiritual in our worship as the Jews and Christrians" (Muir, op, cit.,
pp. 42 -43).
415. (fiom truth).

43. ( $x_{1}, \ldots, \ldots, 1$, . ting through their stiff neckedness in the land and their plotting of evil. And the plotting of evil ${ }^{118}$ only infolds its author. Do they then wait ${ }^{417}$ only the dispensation of the ancients $?^{418}$ And thou ${ }^{410}$ wilt not find in the dispensation of Allah a change, ${ }^{420}$ nor wilt thou find in the dispensation of Allah a turning off. ${ }^{2{ }^{21}}$
44. (1, ) Have they not journeyed on the earth, so that they might see how has been the end of those before them, ${ }^{422}$ although they were stronger in power than these? Allah is not such that aught in the heavens and the earth can frustrate Him. Verily, He is ever Knowing, ${ }^{\text {si }}$ Potent. ${ }^{424}$
45. ( ) Were Allah to take mankind to task ${ }^{425}$ for what they earn. He would not leave a moving creature on its back: ${ }^{436}$ but He puts them off till a term assigned, then when that term arrives --then, verily, Allah is ever a Beholder of His bondmen. ${ }^{427}$
416. (against Islam and the Prophet). The conjunction 'and' couples 'their plotting of evil' with 'aversion'.
417. i, e., the Arab pagans.
418. i. $e$, the way in which God dealt with the disbelieving nations of old--destruction in the last resort.
419. (O Prophet!).
420. 'so that the offenders may escape unpunished.' (Th).

421, 'so that instead of offenders the innocent ones may happen to be punished,' (Th.).
422. The one lesson of all history is that evil, in the long rum, has resulted in evil.

423, So He knows how best to effect His plans.
424. i. e., Able to effect His plans,
425. (immediately).
426. Even the believers would then have been removed, for in the universal Scheme of God, there is no meaning in populating the world with the obedient alone. The world, as it is constituted, demands that good, without its counterpart evil, should have no sense.
427. (and an Awarder of reward and punishment in justice).

## APPENDIX IV

## Was Muhammad Literate?

## (S. G. Mohiuddin)

In this verse $(29: 48)$ the Qur'an expressly asserts that the Prophet of Islam was not conversant with the art of reading and writing. In several other verses, the holy Prophot has been called ummi, the unlettered, lyut some of the eminent modern scholars, deemed to be experts on Islam, disregard the Quranic statements as well as testomony of historical facts to raise the doubt that all these references in the Qur'an are simply allegorical. If we are to establish whether the Prophet was literate or not we should go to the Qur'an itself to verify and establish our proposition.

Let us, therefore, first find out what the word ummi, the epithet used by the Qur'än for the Prophet, actually means in jts particular language and how it was understood by the Arabs when the Qur'an was revealed to the Prophet. In order to understand this we shall have to turn to the Quran itself which uses the word at several places in different contexts.
(1) "Among them are unlettered folk who know the Scripture not
except from hearsay. They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say: 'This is from Allah,' that they may purchase a small gain therewith. ${ }^{* 1}$
This verse refers to the Jews of Medina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called ummz because some of the Jews persisted in denying the Truth owing to the ignorance of their own Scripture. Obviously, such Jews were those who did not know the art of reading.
(2) "That is becanse they say; There is in the matter of illiterates no call on us. ${ }^{3 / 2}$
The Qur'an quotes here the belief commonly held by the Jews of Arabia that they would not be called to account for their behaviour towards the Arabs and for not subscribing to their faith. The belief was not confined to their behaviour towards the pagan Arabs alone, but towards all non-Jewish races whom they knew as goyim or gentiles, the English synonym of umme in Arabic. To illustrate this point, here are two quotations from the Old Testament. "At the end of every seven years . . . every creditor that Iendeth aught unto his neighbour shall release it," but "of a foreigner thou mayest exact it again,"3 At another place the law about usury has been laid down like this : "Unto a stranger thou mayest lend upon usury: but unto thy brother thou shalt not lend upon usury,'s Naturally,
the Arabic speaking Jews of Arabia held similar beliefs about their Arab brethren. It is to be noted that the Jews called them umm?, because the Arabs were unt ashamed of it but rather took pride in being called umm" or the illiterate prople.
(3) "And say unto those who have been vouchsafod the Book and unto the illiterates, accept Islam." "s
Al-Ummiyīn, juxtaposed in this verse against Uotul-Kitäb i, e. 'those who possess the Book' indicates that Arabs have been so named because they did not have a Scripture like the Jews and the Christians.
(4) "Those who follow the apostle, the uniettered Prophet, whom they
find written down with them in the Torah and the Gospel."s
In this verse the Prophet is called Al-Nabz-al-Ummz, because he could neither read nor write. Obviously the Qur'ān cannot itself call its prophet a goyim, or, in the derived sense, 'a pagan,' espocially when he was called upon to eradicate paganism.

In the four verses quoted above, the Qur'an uses the word umm to denote those who persist in their wrong ways owing to ignorance, the Arabs as a nation of illiterates, the people without any scripture and those who cannot read or write. If one were to insist, like Winsinck ${ }^{7}$ and Horovitz ${ }^{8}$, to put the word heathen or pagan wherever umm $\mathbf{z}$ is used in the Qur'ann, it would hardly be compatible with the first verse, quoted above, where there is a reference to the difference between those who write the Scripture and the umm juinn among the Jews, 'Heathen', thus, carries only a derived and secondary sense of ummi as Lanc says in his definition of the word: "Whence in a secondary, tropical sense, a heathen: one not having a revealed scripture: so applied by those having a revealed scripture; and particularly an Arab, or in the proper language of the Arabs of belonging to, or relating to, the community of the Arabs who did not write or read : and, therefore, metaphorically applied to anyone not knowing the art of writing nor that of reading."

As for the Arab lexicographers, it would be relevant to citc here the definition of ummz given by Ibn Manzoor and Zabidr, the two foremost lexicologists of Arabic. Says Ibn Manzoor: "Al-ummz is one who cannot write. Zajaj says that an ummz is in the same state as he was when given birth by his mother, that is, he does not know the art of writing and thus he remains in the same state as he was at the time of his birth-Abū Ishăq says that umms is applied to the state of birth because nobody can write withont learning the art of writing-and the Prophet is known as $u m m z$ for the same reason since he could neither write nor read a writing., 10 ZabidI also says that "al-ummz refers to the person who cannot write or retains the state of his birth when he did not kuow the art of writing. ${ }^{311}$ Arab philologists and commentators of the Qur'än have given different derivations of the word, yet the following three are most common derivations of al-ummI according to all of them. ${ }^{19}$
(1) From Umm "mother"' i.e., one is just as he came from his mother's
womb.
(2) From Ummah "people" i ic, a gentile, one who was ignorant; and
(3) From Umm ut-Qura "the mother of villages," a name of Mecca, i.e., a native of Mecca.
It would be worthwhile to mention here that umma is emphasised to signify a 'heathen' or a 'pagan' solely because it is considered as a synonym of English 'gentiles' and Hebrew 'goyim.' The latter is a compound of goi, which has the same root meaning as $a m$, that is, 'people' which occue more than 1,500 times in the Otd Testament. In their primary sense they denote a connected body while goi and am are both applied even to troops and herds of animals. Thus the plural form of goyim or goiim has the general sense of nations or peoples. ${ }^{\text {s }}$. In keeping with this original meaning, the word was used for the aggregate of non-Israelite nations as opposed to and contrasted with Israel, socially, politically and religiously. It was only later on, as comnoting this contrast, that goyim was translated as 'gentiles' or 'heathens.'ss There is hardly any reason to believe that umm was derived from the Hebrew root of am or its pural form ammin, but even if it were so, its original meaning must have been in accord with the Arabic ronts umm and ummah, meaning the 'mother' and the 'people.'

It would, thus, be quite clear that the Arabic ummeyin can in no way be treated as identical to the Hebrew 'goyim' or 'pagaus' as these are generally understood to mean by cortain people. Neither the Arabs ever used the word ummi in that sense, nor does the Qur'an employ it for that purpose. In fact, the Qur'an uses two more words, mushrikīn and kafirūn, drawing a distinction even between those who associate partners to God (mushrikizn) and those who deny the unity of God and His transeendenen (käfiriun), It would really be difficult to find appropriate approximates to these two words in any other language. The Qur'ān never uses the three words mentioned above ind iscriminately. Imām al-Baghawl says in his commentary on surrah xcviii-1, that the Qur'än always uses the expression ahl-al kitāb when it refers to the Jews and Christians, while it always calls the idolaters as mushrikün. Kafir\#n, on the other hand, is a general word of wider import covering all those who are guilty of infidelity or blasphemy or denial of the revelation of God and His messenger, as, for example, in sürah II-39: "But those who disbelieve (Wallazzna Kafart), and deny our revelations," and sīrah xcviii-1: "Those who disbelieve among the pcople of the Scripture and the idolaters." Therefore, if any word carrying the purport of heathen has been used in the Qur'än, it is mushrikēn and not ummiyin as contended by certain orientalists not fully conversant with the Qurānic terminology. ${ }^{\text {as }}$

Muhammad was born in the full light of day and the biography of no other prophet is based upon so much of historical cvidence as that of the prophet of Islam. We know more about Muhammad and his times than we do of Luther and Calvin. We caunot, therefore, establish whether the Prophet was literate or
illiterate without the support of history.
Mecca was, in the sixth century, the most important town of Arabia; not only a centre of annual pilgrimage, but also "an extremely cosmopolitan centre, the city which had replaced the ancient Palmyra and the still moze ancient Tiema, ${ }^{\text {,2 }}$ and its entire population lived on commerce with Asia Minor, Syria, India*and China, ${ }^{26}$ but except for some fifteen individual mentioned by name, all the pre-Hijrah inhabitants of the city were illiterate. ${ }^{17}$ Only the Jews smeted in Yemen, Khybar, Yathrib and Teima could boast of ability to read a Scripture, but there is nothing to show that their sacred books had been rendered into Arabic. The Christians were active in the highlands of Yemen, Najrān, Ghassān, Hira, Bahrain and other islands of the Persian Gulf but the first versions of the Christian Seripture in Arabic date from the cighth century. ${ }^{18}$ No Arabic version of the Bible, or part of it, existed in the time of the Prophet. ${ }^{\mathbf{c o}}$. The crown and seal of the Arabs' way of life was poetry, and the oldest extant Arabic poems date from 512 A.D., but it was nearly two centuries later that these were committed to writing. ${ }^{00}$ There was virtually no prose written before the days of Islam: the Qur'än is the oldest Arabic Book in prose. ${ }^{21}$ Historians refer to mu'allafat written in order to be hung on the walls of $\mathrm{Ka}^{4} \mathrm{ba}$, as the first written records of the Arabs. ${ }^{2 a}$ Do these conditions justify the presumption that 'as a merchant he must have had a certain knowledge of reading and writing ? ? 8
${ }^{*}$ Muhammad was called "a driveller, a star-gazer and a maniac-poet, thorns were strewn in his path, and stones thrown on him. His uncles sneered, and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes a Western biographer of the Prophet, ${ }^{24}$ and he also adds that "there is no single trait in his character upto the time of the Hijrah which calumny itself could couple with-imposture. ${ }^{2}{ }^{25}$ But. the question is, why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet? Would it not have been easier and more reasonable to refute the Prophet's revelations than to persecute the preacher? If this fact speaks for itself, how are we to account for such an insinuation by a learned scholar who says that "the Prophet wished to pass for an illiterate"? ?"

Not a moment of the Prophet's life, after his claim to apostleship, was spent in seclusion, away from the gaze of his followers. It is no less significant that the Apostle of God had given definite instructions to his followers that whatever they saw of him, saying or doing, amongst them or alone, in the mosque or in the battlefield, leading prayers or conducting wars, on the pulpit or in a closet, should invariably be brought to the notice of others. His wives, in consequence, freely talked about his private affairs while seventy of his followers lived close to his house in the mosque to learn all about him. Then, there were inhabitants of Madina who attended congregational prayers led by the Prophet, five times every day, for
ten long years. There were also occasions when even a larger number of people gathored round him, a5, in the expeditions, when they spent a number of days with him. Everyone knew that it was a bounden duty lying upon him to tell others whatever he knew about the Messenger of God. Nothing about his life from the closet of his sleeping chamber to the market place thus ever remained a secret, and every bit of it was rucorded and handed down from generation to generation. It is, therefore, no wonder that we have several collections of reports about him which run into several hundred thousands. There are reports considered trustworthy on the critoria of criticism evolved by subsequent scholars, as well as those rejected by then. Is it not reasonable, then, in the given circumstances, to expect plenty of reports about the ability of the Prophet to read and write?

There is, however, one report, handed down from six sources, on the authority of Barä b. 'Azib, which has given rise to the speculation that the Prophet was probably conversant with the arts of reading and writing. ${ }^{27}$ Owing to the bearing of these reports on the question under consideration it would be advisable to examine them here even at the risk of burdening this paper with some details. Ibn Is'hãq reports that whitle dictating the treaty of Hudaibiya, the Prophet asked 'Ali to write: "This is what Muhammad the Apostle of God has agreed with Suhayl b. "Amr." But Suhayl, the omissary of the Quraish, interrupted, "If I witnessed that you were God's Apostle I would not have fought you. Write your own name and the name of your father." The Prophet turned patiently to 'Ali and said, "Write; This is what Muhammad b. 'Abdullāh has agreed with Suhayl b. "Amr." ${ }^{\text {" }}$. Further details of the incident, as transmitted by different narrators from Barā b. 'Azib, and preserved by Bukhāri and Muslim, are as follows :-
(1) The Apostle said to 'All, "Strike out these words." He replied, "I cannot rub out the words." Thereupon the Apostle deleted those words. ${ }^{29}$
(2) Then the Apostle said to "Ali, "Strike out the Apostle of God." He replied, "By God, I will not strike out your name." "Be-A
(3) As the Prophet did not know how to write, he said to "Ali, "Strike out 'the Apostle of Goci.' He replicd. "By God, I will not strike out these words." Thereupon the Apostle asked 'Ali to point out the place where those words were written. Then 'Ali pointed out the place where the words were written and the Prophet wiped out the words with his own hand, ${ }^{29-8}$
(4) Then the Apostle took the document in his hands and although he did not know how to write, he wrote: "this is the treaty concluded by Muhammad b. 'Abdullah. ${ }^{\text {³0 }}$
(5) On the refusal of 'Ali, the Aposile himself wiped out the words "the Apostle of God. ${ }^{\text {. }}$,
(6) The Apostle asked 'Ali to point out the place where the words "the Apostle of God" were written. 'Ali showed him the place and the

Prophet wrote "Ibn "Abdilläh," afuer wiping out those words. ${ }^{33}$
It is noteworthy that all these reports come down, from different narrators, on the nuthority of the same person. The second report is incomplete while the first and the fifth do not suggest that the Prophet knew reading and writing. The fourth and the sixth reports say that the Prophet wrote a fow words in the docilment but one of these also asserts that the Prophet did nut know frow to write and thus contradicis itself. The third une, more detailed than the rest, is quite clear and leaves no doubt that the Prophet had not written anything nor was he able to read the clocument. Thus, four out of six narrators do not allude to the Prophets? knowledge of reading or writing. Furthermore, the way all the narrators, except the third one, have condensed their reports, as well as the discrepancy botween their navations emanating from the shme source, go to show that they have not reported the happening in exact words heard by them.

Now, this is the testimony of history about the ability of the Prophet to read and write. There has been no doarth of scholars, even in the West, who have reached the conclusiont that the Prophet did not know how to read and wrile. "As to the acquired leaming," writes Sile, "it is confessed he had nont at all ; haviug had no other education than what was customary in his tribe, neglecied, and perhaps despised, what we call literature. ${ }^{333}$ Another competent scholar, Dr. Theodor Noldeke, testifies; "For though it romains an open question whether Mohammad was actually ignorant of reading and writing, it is certain that he had neithor read the Bible nor any other books,"34 The same author writes at another place that the Prophet "did not himself understand the language of writing,"3s There are, in fact, many more ${ }^{38}$ among the Western scholars who, too, have arrived at the same conclusion,

We should now turn to the question why the unfamiliarity of the Prophet with the arts of reading and writing is an article of belief for the Muslims and whether the acceptance of the Quranic revelations is the word of God depends, in any way, on this belief. The question assumes importance because the parallelization of the Qu'an with the person of Christ by some scholars to illustrate the nature of the Qur'an has led many writers to introduce the Christian concept of Mary's virginity into Islam. The Qur'ann, undoubtedly, adduces the Prophet's inability to read and write as one of the proofs of its divine origin, but this is by no means the only reason for the acceptance of the Quran as the Word of God. There are many more verses in the Qureãn which clearly state that it is a revelation from God. Some of these are given here to illustrate the point :
"He hath revealed unto thee (Muhammad) the Scripture with truth, concerning that which was (revealed) before it, even as He revealed the Torah and the Gospel. ${ }^{237}$
"And if ye are in doubt concerning that which We reveal unto our slave (Muhammad), then produce a sürah of the like thereof, and call your
wituesses beside Allah if ye are truthful. And if ye do it not-and ye can never do it-then guard yourselves against the fire prepared for disbelievers, whuse fuet is of men and stones., ${ }^{13}$,
"Lo ! Thuse who disbelieve in the Reminder when it cometh unto them (are guilty), for lo ! it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise., ${ }^{\prime 2}$
"It is not poet's speech-little is it that ye believe ! Nor diviner's speech-little is it that ye remember ! It is a revelation from the Lord of the Worlds., ${ }^{3} 40$
Truly speaking, one who has joined his faith to the apostleship of Mulammad, must accept the divine origin of the Qur'an, irrespective of the fact, whelhor he was literate or not. If the Muslims believe that the Prophet was unlettered, it is because the Qur'än says so specifically, and not lsecause their faith in the divine origin of the Qur'an deponds on it. The mater is thus significant for the Muslims insofar as the fact aloout Muhammad's lack of the knowledge of reading and writing finds a place in the Divine Writ ; but, it has, perhaps, greater significance for those who deny it. By accepting the incontrover(ible fact of Muhammad's inability to read and write, the question so pertinently posed by Rodwell : "If he was indeed the illiterate person, the Muslim represent him to have been, then it would be hard to escape the inference that the Koran is, as they assert it to be, a standing miracle, ${ }^{3 / 42}$ stares them in the face demanding an answer. It is, indeed, an inexplicable dilemma for those who deny the divine origin of the Qur'ān.

There is yet one more factor in which lies the clue to the insistence on Muhammad's ability to read and write. Living in an age deeply influenced by the materialistic way of thought, peoplo tend to believe that every effect-must have a 'cause.' That is why they reject everything beyond the material world, although, unfortunately, the ways of God are infinitely varied and complicated, and it is rarely possible to discern the cause of everything even though it may present itself as a hard fact before our eyes. When, therefore, they are asked to acknowledge that t - Qur'àn was revealed to an unlettered Prophet, most of them are apt to dismiss it as belonging to the realm of faith and belief. May be that some steeped in the lore of other religions like Christianity which does not go beyond inspiration, find it difficult to appreciate the Islamic concept of revelation and prophethood. But the reason for rejecting Islamic stand-point in this regard is modern rationalism basing itself on the exclusive validity of judgements of human reason which is but a reflection of Intellect tending towards the secular by nature, because human reason, although real on its own level, is but a limitation and dispersion of the Intellect and to that extent rooted in that illusory void which separates our existence from the ultimate reality.

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4. Deut. 23: 20
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8. Horovitz, Kuranische Untersuchungen, p. 52
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22. Muhammad 'Ali, op, cit, p. 21
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27. There is one more report handed down by Mujahid and narrated by Ibn 'Ali Sbayba and Umar b. Shu'aba ayying that the Prophet had learnt how to read and write shortly before his death,
but it had becn field to be a haditit al-magt' or an intersected tradition since Mujahid who is a
tathi't is unable to name the conpanion ${ }^{t} \bar{a} b^{\prime}$ ' is unable to name the companion of the Prophet from whom he learnt it and hence the tradition is unircliable. Also, as Hafiz 1 bo Kathir says that there is no reason why this important fact would not have come to the notice of other companions and reported by them or by their disciples and descendants (See Tafsit Ilon Kathif)
28. Ibn Ishag's Sivat Rasulallah (The Life of Mohhmmad) tr. A. Guilaume, I.ondnn, 1955), pp 504
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## Sūrah Yā-sin

Xa-Sin. ${ }^{1}$ XXXV1

(Makkan, 5 Sections and 83 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION I

1. (in-A) Yā-Sīn.
2. (و) By the Qur'an full of wisdom,

3. (fi- . . . . . . ) upon the straight path. ${ }^{2}$
4. ( $\sim, 11$. . , ,
 not warned, ${ }^{5}$ so they are neglectful. ${ }^{6}$
5. (لدتد ( . . . Assuredly the word' has been justified against most of them, ${ }^{8}$ so they shall not believe.
6. (ن, isuce . . . il) Surely We have placed on their necks shackles which are up to the chins; so that their heads are forced up.?
7. (ن, i, . . . Uher) And We have placed before them a barrier ${ }^{10}$ and behind them a barrier, ${ }^{11}$ so We have covered them; ${ }^{12}$ so that they do not see. ${ }^{13}$
8. ( . . . . . ....) It is alike to them, ${ }^{11}$ whether thou warnest them ${ }^{15}$ or warnest them not; they will never have faith. ${ }^{11}$
9. The chapter is regarded with special reverence by the faithful, and is usually loudly recited on the approach of death. The word is said to be an abbreviation of با 'O man!'
10. (O Prophet).
Part XXII 3. (towards God, so that anybody who would follow thee could become
sere of his salvation).
11. (primarily, and in the first instancc).
12. (in the near past by a prophet directly). The reference is to the Arab
nation and does not preclude the possibility of their having received prophetic
messages indirectly or through other nations and peoples.
13. (of the commandments of God).
14. t.e., the sentence of God.
15. The sentence of punishment hath become necessitated as suitable to
the requirements of justice, or as being just or right, to take effect upon the greater
number of them.' (LL)
16. i, e. they cannct lower their heads and cannot see.
17. (to prevent their looking forward).
18. (to prevent their looking backward).
19. (with darkness).
20. The whole passage is a vivid description of utter blindness and un-
shakeable obstinacy on the part of the perverse and wilful opponents of truth and
light.
21. (in point of futility).
22. (as is obviously thy duty, O Prophet !)
23. Because they have no will to believe.

24. (انما 5 ) Thou canst warn ${ }^{17}$ him only who follows the admonition and fears the Compassic:nate, Unseen. ${ }^{18}$ Bear thou to him the glad tidings of forgiveness ${ }^{19}$ and a generous wage. ${ }^{20}$
25. ( . . . . . اl) Verily We I We shall rise the dead; ${ }^{21}$ and We write down ${ }^{23}$ what they have forwarded ${ }^{23}$ and what they have left behind. ${ }^{21}$ And everything ${ }^{25}$ We have counted up in a luminous Record. ${ }^{26}$

## SECTION 2

13. (واضرب) . . الر ..1, ) And recount thou to them ${ }^{27}$ similitude of the residents of a town, ${ }^{28}$ when there came thereto the sent ones; ${ }^{29}$
14. (الذ ) . . When We sent to them two. Then they belied the twain; so We strengthened them with a third, and they said: we are envoys unto you.
15. (تألوذ . . . They said: you are but human baings like ourselves, ${ }^{30}$ the Compassionate has not sent down aught, ${ }^{31}$ you are only lying.
16. (6الوا . . . لـر سا,ن (ن) The envoys said: our Lord knows that surely we are envoys ${ }^{32}$ to you.
17. (ال . . . ا ا 0 ) and on us is naught but manifest preaching. ${ }^{33}$
18. (تالوا ( . . . They said: surely we augur ill of you; ${ }^{31}$ and if you do not desist, ${ }^{35}$ we shall certainly stone you, and there will befall you from us an affictive chastisement.
 What I do you call it ill luck because you are admonished? Aye I You are a people extravagant. ${ }^{37}$
19. (وجا. . . . المر م town. ${ }^{38}$ He said; ${ }^{39}$ my people, follow the envoys-
 and who are tightly guided.
20. (with effect).
21. It was the indifference of the Arab pagans that was the root cause of infidelity. They never gave a scrious thought to the after-life.
22. (from sins).
23. (for good works).
24. (on the Day of Resurrection).
25. (in angelic records).
26. i. e., their own works, good or bad, which they shall find.
27. i. e., their good or evil example which they shall have left behind them.
28. (which is yet to happen) i. e., every future event.
29. i. e., the Book of Divine decrees: the Preserved Tablet. phl is not only 'a leader,' or 'an exemmler' but also 'a book, or writuen record.' (LL)
30. i. e., the iMakkan pagans.
31. i. e., a certain town peopled with pagans. Several commentators have identified the town, though not on very strong grounds, with Antakiya or Antioch, the capital of Syria under the Romans, and a very important city in the annals of early Christianity. 'The squalid village of Antakiyah marks the spot of Antioch 'the great' and 'the beautiful.' The city occupied as honourable places as the mother-church of Gentile Christianity and the centre of the missionary enterprise which carried the new faith to Europe. Here, too, Jesus' followers were first called "Christians," (Neic Standart Bible Dictionary, p. 51) 'Josephus calls her the third city of the Empire, next to Rome and Alexandria.' (DB. I. p. 104)
32. i. e., several apostles of God.
33. (and not supermen or demi-gods, se you cannot be the messengers of Godi).
34. (by way of Revelation).
35. i. e., the apostles of God.
36. (of the Message).
37. i.e., you are harbingers of ill-luck. Omens and portents, so important and potent with the polytheistic peoples everywhere, have not been without their influence even with the Christian nations. 'It was to be expected that some at least of the superstitions of heathenism would strvive in the church. In fact they did survive, and none more vigorously than the observation of omens and portents, which Christianity has never been able to extinguish.' (DCA. II p. 1461)
38. (from your preaching).
39. i. $e$., whatever ill-luck there is in consequence of your own malevolence.
40. i. e., a people given to transgression.
41. (who had already embraced the true faith).
42. (addressing his fellow-citizens out of the sincerity of his heart).
43. (for themselves) i. e., who are not moved by self-interest.


## PART XXIII

22. (i, . . . . l.g) And why should I not worship Him alone Who has originated me, ${ }^{41}$ and to Whom you shall be returned. ${ }^{42}$
 passionate intends me any harm, their intercession will not avail me at all, nor would they save me? ${ }^{\text {s3 }}$
23. ('ا ل . . . Verily then $1^{14}$ should be in clear error.
24. (i) Verily now I believe in your Lord, . . . ${ }^{45}$ (is so listen to me.48
25. (3. . . . . . i ) It was said: ${ }^{47}$ enter thou the Garden. He said: ${ }^{48}$ would that my people knew--
26. ( ) . . . . . . . ) that $m y$ Lord has forgiven $m e,^{49}$ and has made me of the honoured ones. ${ }^{50}$
27. (ن. . . . 6.) And We sent not against his people ${ }^{51}$ after him, ${ }^{53}$ a host ${ }^{33}$ from heaven, and We have not been sending down any such
28. (ان ) It was but one shout, . . , $^{54}$ and lo! they were extinct. ${ }^{55}$
 to them any messenger of Ours but him they have been mocking.
29. (ن, 0 . . . . . ل1) Do they ${ }^{58}$ not see how many of the generations ${ }^{\text {ss }}$ before thom We have destroyed? Surely to them they shall not return.
30. i. e., it is manifestly reasonable on my part to believe in and worship my Maker.
31. (after death, for final judgment).
32. (so that the 'gods' have no power either in themselves or through their influence with Almighty).
33. i. e., if I were still to practise polytheism.
34. (to the exclusion of all false deities).
35. (and follow my Lord).
36. (to him at his death, after he had been stoned by his unbelieving community).
37. (after entering the Paradise),
38. (my sinful past).
39. All this he felt impelled to utter by his sheer love for his people and his devotedness to them.
40. (to avenge his death).
41. i. e., after he had been slain.
42. (of angeis).
43. The punishment came in this form.
44. Literally 'became extinguished ashes.'
45. i.e., such of them as are infidels.
46. i. e., the later-day infidels.
47. (of rejecters and scoffers).

48. (i, نas . . . نا, And surely all, every one of them, shall be brought to Us.

## SECTION 3

 and therecut We bring forth grain, so that they eat of it.
34. (ن.ell . . . Wer,) And We place therein the gardens of date-palms ${ }^{61}$ and vines, ${ }^{62}$ and therein We cause springs to gush forth
 hands worked it not. ${ }^{63}$ Will they not, therefore, give thanks?
36. (.س.) Hallowed be He, Who has created all the pairs ${ }^{64}$ of what the earth grows and of themselves, ${ }^{65}$ and of what they know not.
 day therefrom, and lo! they are darkened.
38. ( $\kappa^{1,\| \|} \ldots, n^{n}$, And the sun runs ${ }^{n s}$ to its assigned term; that is the disposition of the Mighty, ${ }^{69}$ the Knowing. ${ }^{\text {0 }}$
39. (9) And the moon ! for it We have decreed mansions ${ }^{71}$ till it reverts ${ }^{72}$ like ${ }^{73}$ the old branch of a palm-tree. ${ }^{71}$
 nor can the night outstrip the day; ${ }^{76}$ each in an orbit, they float.
59. (of Our majesty and providence).
60. i. e., unto mankind.
61. 'Among the Arabian flora the date-palm tree is the queen. It bears the most common and esteemed fruit : the fruit par excellence. Together with milk ' ' ovides the chief item on the menu of the Bedouin, and except for camel fiesb, is his only solid food. Its crusbed stones furnish the cakes which are the everyday meal of the camel. To possess 'the two black ones' i. e., warter and dates, is the dream of every Bedouin.' (Hitti, op. cit., p. 19).
62. In Arabia 'among the domestic plants the grape-vine, introduced from Syria, after the fourth Christian century, is well represented in al-Ta'if.' (Hitti, op.
cit. p. 19). - fruit and grains are the handiwork of God, not of man. 64. One of the recent scientific discoveries is that everything in nature exists in pairs as male and female. Not only the vegetable and animal life but even the rock crystals and electricity have their sets of opposites. See also P. XXVII. n. 23.

> 65. Such as men and women.
> 66. (of Our majesty and providence).
Which is not a deity to be adored or worshipped. In the Hindu my-
thology Ratri (night), the sister of Dawn, is conceived of as a goddess.
68. (in its daily rotation as well as annual revolution). This may refer to the apparent motion of the sun and to its path among the stars. The apparent annual path of the sun lies through twelve constellations as groups of stars, and the
 the orbit of the moon. Or the reference may be to the rotation of the sun above its axis and its actual motion in space. The solar system, like all the other systems of bodies in space, is in motion. Not only the system as a whole is rushing bodi y through the space but each individual member of the system has spinning motion of its own.
69. i. e., One who has power over even the biggest of heavenly bodies.
70. i. e., One whose every decree is governed by His all-pervading wisdom and knowledge.
71. (to traverse).
72. (at the end of
72. (at the end of the lunar month after passing through the 28 constella-
tions, one every night).
73. (in respect of slenderness and curvature).
74. (withered and shrunken). 'When a palm branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appcarance of the new moon.' (Sale).
75. (in its course). The sun and the moon buth traverse the belt of the zodiac, yet they never catch up each other. 76. Each one is subject to God's laws.

41. (نـ) And a sign ${ }^{77}$ unto them is that We bear their offspring in a laden ship. ${ }^{78}$
42. ( $\quad$. . . ial $\left.u^{4}\right)^{79}$ so on them they ride.
43. (وان . . . بـتندون) And if We will, We shall drown them, and there will be no shout ${ }^{80}$ for them, nor will they be saved,
44. ( . . . . لا a season.
45. ( $ن, \sim, \ldots, \ldots$, . . $)$ And when it is said to them: fear what is before you ${ }^{81}$ and what is behind you, ${ }^{82}$ that perchance you may find mercy, they withdraw.
46. ( . . . . . و ) And not a sign of the signs of their Lord comes to them, but they are ever backsliders therefrom.
47. ( . . . اذين) And when it is said to them: expend ${ }^{83}$ of that with which Allah has provided you, those who disbelieve say to the faithful: shall we feed those whom Allah Himself would have fed, had He willed? ${ }^{\text {s4 }}$ You are but in error manifest.
48. (و بغرلون . . . صدمّن) And they say: ${ }^{85}$ when will the Promisess be fulfilled, if you say sooth?
49. (ن, . . . b) They await not but a single shout ${ }^{87}$ which shall seize them while they are yet wrangling. ${ }^{88}$
50. (b) And ther will not be able to make a disposition, ${ }^{39}$ nor to their family they will return. ${ }^{30}$
77. (of Our majesty and providence).
78. i. e., ship filled with merchandise.
79. i. e., other articles for conveyance and transport, which may include not only the railways, motor-cars, and lorries but also the entire aircraft.
80. (of help).
81. i. e., the punishment of this world.
82. i. c., the punishment of the Hereafter.
83. (in alms and charity).
84. Thus the richer Quraish spoke of the indigent Muslims.
85. (jeeringly to the Muslims).
86. (of Resurrection).
87. i. e., the first blast of the Trumpet.
88. (among themselves).
89. (of their affairs).
90. Death and extinction would be instantaneous, affording them no respite whatsoever.


## SECTION 4

51. (y) And the trumpet will be blown, ${ }^{91}$ and lo! from their tombs they shall be hastening to their Lord. ${ }^{92}$
 from our slesping-place? ${ }^{94}$ This is ${ }^{95}$ what the Compassionate had promised, and truly spake the sent ones. ${ }^{\text {.6 }}$
52. (ن) . . il) $\mathrm{It}^{97}$ shail be but one Shout; and lol they shall all be brought together before Us. ${ }^{98}$
53. (ن) Today no soul shall be wronged at all; nor shall you be requited ${ }^{9 n}$ but for what you have been doing.
54. (ان ) Verily the dwellers of the Garden Today shall be happily employed. ${ }^{100}$
 shade.
55. (نes. . . . ${ }^{1}$ ) Theirs shall be fruit ${ }^{201}$ therein, and theirs shall be whatsoever they ask for.
56. ( $\sim$, . .
 culprits ${ }^{104}$
57. . . . . . ل1 (ل) Children of AdamI did I not enjoin you, that you shall not serve Satan; verily he is your manifest foe?
58. ( ) And that, you shall worship Me! this is the straight path.
59. (for a second time which will be a signal for general Resurrection).
60. (to witness the Judgement).
61. (frightened at the extreme horrors of the Judgment Day).
62. Or 'sepulchres.' Thus they would refer to their probationary lives in the interval between their death and resurrection.
63.     - a voice will proclaim- -
64. -whose warnings seemed to you incredible-
65. i. e., the second blast of the Trumpet.
66. So that no merit shall go unrewarded, nor shall any penalty be exacted unmerited.
67. (O wicked ones !).
68. (in whatever they do).
69. i. e., enjoyment of every sort.
70. (of greeting addressed to the righteous).
71. (from the men of faith).
72. i. e., those guiliy of infidelity and blasphemy.

73. (و) And yet he has assuredly led astray a great multitude of you. Why do you not reflect ?
74. هذه (هد ) . . Yonder is Hell which you.were promised.
75. (املارها . . . تكغرون) Roast therein Today for that you have been disbelieving.
76. (الوم . . . يـكـبون) Today We will seal up their mouths, ${ }^{105}$ and their hands shall speak to Us and their feet shall bear witness to what they have been earning. ${ }^{106}$
77. (ولو) . . . يبصرون) And if We willed, ${ }^{107}$ We would surely wipe out their eyes so that they would struggle for the way; ${ }^{108}$ how then would they see?
78. (رلو زیشا . . . . And if We willed, ${ }^{109}$ We would surely transform them ${ }^{110}$ in their places, so that they would be able neither to go forward nor to return. ${ }^{111}$

## SECTION 5

68. (ومن) And whom We grant long life We reverse him in creation; ${ }^{112}$ why then they do not reflect?
69. (مين . . . . . 9) And We have not taught him ${ }^{113}$ poetry, nor does it become him. ${ }^{114}$ This is but an Admonition ${ }^{115}$ and a luminous Recital-
 that the sentence ${ }^{117}$ may be justified on the infidels. ${ }^{118}$
70. (الر ) Do they ${ }^{119}$ not see that We have created for them, ${ }^{120}$ of what Our hands have created, cattle, so that they are their owners ${ }^{181}$.
71. (وذ للنها . . . يا كلون) And to them We have subdued them ${ }^{122}$ so thaf gome of them they have for riding. and on some of them they feed?
72. (so that they shall not be able to open them in their own defence).
73. And this testimony of the hands and fect will make the guilty dumbfounded.
74. (in Our universal Scheme, to punish them in this very world).
75. (and grope unsuccessfully).
76. See n. 107 above.
77. (into certain ugly shapes).
78. (but as nothing of the sort has happened, and their sight and power of motion are unimpaired, they have the choice of their own way, and great is their responsibility).
79. i. e., in nature and constitution, so that he is made to go back to weakness after strength.
80. i. e., the Prophet.
81. i. e., the thing is much beneath him. This is said in answer to the pagan Arabs who held the holy Prophet to be a poct. Now, a poet in their parlance, did not mean a versifier. Poctry according to them, as according to most primitive peoples, was not a fine art, but a sort of magical utterance, inspired by powers from the Unseen; and the poet in their estimation was more allied to a soothsayer than to a literary composer. 'The Arabian poet (Sdhäir), as the name indicates, was originally one endowed with knowledge hidden from the common man, which knowledge he received from a demon, his special shaytann (satan). As a poet he was in league with the unseen powers and could by his curses bring evil upon the enemy. Sataire (hija') was therefore a very early form (f Arabic poctry.' (Hitti, op. cit., p. 94) $\cdots$ his disavowal does not refer primarily to the poetic art, but rather to the person and character of tbe poets themselves. He, the divinely inspired Prophet, could have nothing to do with men who owed their inspiration to demons and gloried in the ideals of paganism which he was striving to overthrew.' (Nicholson, op. cil. p. 159). Sce also P. XIX. n. 368.
82. (from God summoning mankind to piety and devotion, and not allowing them to indulge in vain fancies and superstitions).
83. i. e., who possesses a living conscience.
84. (of damnation in the Hereafter).
85. Who do not choose to profit by the clear Divine admonitions.
86. i. e., the polytheists.
87. i. e., mankind.
88. (so that the cattle are to serve man, and not man to serve them). This emphasises the fact that all cattle, however much some varietics of whom may be sacred to the polytheists, are no more than created beings. Pastoral communities such.as thase of India and Egypt have been noted for cow and bull cults.
89. i. e the cattle.

90. (....$r^{\prime}$ ) ( And they have therefrom other benefits ${ }^{123}$ and drinks ${ }^{124}$. Will they not then give thanks ${ }^{125}$ ?
 that they may haply be succoured ${ }^{126}$.
91. ( . . . ل ) They ${ }^{127}$ are not able to give them succour, whereas they shall be against them host brought forward ${ }^{128}$.
92. (i) So let not their speech grieve thee ${ }^{129}$. Verily We ! We know what they conceal and what they disclose ${ }^{130}$.
93. (ارلم ) ( . . بينن) Does not man see ${ }^{131}$ that We have created him of sperm ${ }^{132}$ ? Yet lo ! he is a manifest opponent ${ }^{133}$.
94. (رضوب) And he ${ }^{134}$ recounts for Us a similitude and forgets his creation. He says : who shall quicken the bones after they are decayed ?
95. (تل . . . . Say thou ${ }^{135}$ : He shall quicken them Who brought forth them for the first time ${ }^{136}$. And He is the Knower of every manner of a creation ${ }^{137}$
96. (الذى . . . . . Who gives you fire out of the green tree ${ }^{138}$, and lo! you kindle ${ }^{189}$ therewith.
97. (اولبس . . . اللبلم) Is not He Who created the teavens and earth for the first time able to create ${ }^{140}$ the like of them ? Yea! He is the Supreme Creator, the Knower.
98. (انم) His affair, when He intends a thing, is only that $\mathrm{He}^{141}$ says to it ${ }^{142}$ : be, and it becomes ${ }^{143}$.
99. (ت. Wherefore hallowed be He , in Whose hand is the governance of everything, and to Whom you shall be returned ${ }^{144}$
100. For instance, they get leather from their skins and furs, etc.
101. (from their milk).
102. (and come to acknowledge the unity of God).
103. (by those gods).
104. i. e., these gods.
105. i.e., the associate-gods instead of proving a help to their worshippers on the Day of Judgment will appear as a band hostile to them.
106. (O Prophet!).
107. (and shall requite them accordingly).
108. (who rejects the doctrine of Resurrection).
109. (mean and contemptible). See P. XXIX. n. 507.
110. (against Us, oblivious of his low origin).
111. (in his arrogance).
112. (O Prophet!).
113. It would be interesting at this juncture to recall a passage from the Zoroastrian scriptures. 'Zaratusht questions Ormazd in this connection . . . regarding the question of forming again the bodies of the dead, inasmuch as the material frames of the dead have perished and been reduced to dust. Ormazd, thereupon, tells the prophet that even as it was possible for him to have created something from nothing, when nothing at all existed, and as he was able to create the sky and the earth, the sun and the moon, and the stars, fire and water, clouds and wind, grain and mankind, in fact everything that formerly had no existence, it would not be difficult for him at the Resurrection to form anew something that had already existed. The spirit of the earth, the water, the plants, and the fire will at that time restore the bones, blood, hair, life and other materials which had been committed to them by God in the beginning, and in this manner the bodies will be formed anew. (Dhalla, Zoroastrian Theology, pp. 284-90).
114. (whether it be original creation or restoration).
115. The Aral method of producing fire was by rubbing two pieces of wood. The verse may also imply a condemnation of fire-worship--so general in the Aryan religions-by making it plain that fire is as much a created object as other things of the world.
116. (your own fires). 'These two methods, percussion and friction, have always been the chief ways of making fire . . . Friction has been by far the most widespread method among primitive people.' (EBr. IX. p. 263). See also P. XXVII. n. 400.
117. (once again).
118. (out of His mere Will, without needing any material or helper).
119. i. e., unto the thing proposed, and as yet non-existent except in His knowledge.
120. (by a single act of His all-powerful Will). His word of command is all that is needed to bring it into existence according to His Plan; and this is the clearest evidence of His absolute omnipotence.
121. (on the Judgment-Day, O mankind!).


## Sūral-us-Säffät

The Ranks. XXXVII
(Makkan, 5 Sections and 182 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والم. ) By the ange/s ranged in ranks ${ }^{144}$,
2. ( نالزجرت زبז, ( ) By the ange/s driving away ${ }^{145}$,
3. ( 1 ) By the ange/s reciting the praise ${ }^{136}$.
4. ( ( ) Verily your God is One ${ }^{117}$.
5. (رب) Lord of the heavens and the earth ${ }^{133}$, and what is inbetween ${ }^{149}$, and Lord of the easts ${ }^{150}$.
6. (1) Verily We! We have adorned the nearest ${ }^{151}$ heaven with adornment--the stars--
7. (مارد... . Whirs) and have placed therein a guard against any devil froward.
8. (لا يـبعون . . . جانب) They ${ }^{152}$ cannot listen to the exalted assembly ${ }^{153}$, and ${ }^{154}$ they are darted at from every side ${ }^{155}$,
 petual torment !
 and then pursues him a glowing flame ${ }^{156}$,
9. (in heaven, glorifying God and in readiness to perform His commandments).
10. (devils). Or, 'By the angels who are the drivers of the clouds.' (LL)
11. (of God).
12. Not Onc in Three, and Three in One; nor One in Many and Many in One; but an absolute Unity.
13. (and there are no such monstrosities as Heaven-god and Earth-god.
14. Which completely uproots the threefold division of Vedic gods into the Celstial gods (such as Dyaus, Varuna and Surya). Atmospheric gods (such as Indra, Vayu and Apah), and Terrestrial deities (such as Agni, Prithvi and Sarasvati). (ff. ERE. XII. pp. 603 ff .
15. . in the plural signifies the different points of the horizon from whence the sun rises in the course of the year. The reference here is to the rising of the stars (Th). See also P. XXIX. n. 225.
16. (with reference to the earth). الدنا. the lowest: the heaven that is the nearest to us.' (LL)
17. i. $i_{\text {. }}$., those devils.
18. (of angels in the heaven, who are everready to execute God's commandments).
19. --when they dare-
20. (to repel them). See P. XIV, n. 31.
21. See P. XIV. n. 32. 'Prior to the mission of the Prophet, the genii and devils or rather spirits of the air, had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper world, which they communicated to soothsayers and diviners upon the earth. But on the advent of Muhammed they were driven from the skies, and, whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars.' (Muir, op. cit., pp. 52-53).

22. (لازب) . . . Ask them ${ }^{157}$ thou ${ }^{158}$ : are they stronger in structure or those others ${ }^{150}$ whom We have created? Verily We ! We have created them ${ }^{160}$ of a sticky clay ${ }^{161}$.
23. (ب) Verily thou marvellest ${ }^{162}$, and they scoff ${ }^{163}$.
24. ( $\dot{j}, 5 \sum_{\ldots} . . .15$ ) And when they are admonished, they receive no admonition.
25. ( . . . . 15 ) And when they see a sign ${ }^{184}$, they turn to scoffing.
26. ( ) . . . 1 , 16, ) And they say: this Qur'an is naught but a manifest magic. ${ }^{165}$
27. (i.) When we have become dead and become dust and bones, shall we then verily be raised?

28. (i) Say thou . . . ${ }^{165}$ : yea : and verily then you ${ }^{167}$ shall be despicable.
29. (ن) . . . . It shall be a single shout ${ }^{168}$, and lo I the $y^{169}$ shall be staring.
30. ( ) And they will say ${ }^{170}$ : woe unto us this is the Day of Requital.
31. (نكذبون . . . اء (o) This is the Day of Judgement ${ }^{171}$, which you were wont to belie.

## SECTION 2

 their companions ${ }^{171}$, and what they were wont to worship ${ }^{175}$,
23. (from beside Allah, and lead them on to the path of Flaming Fire;
24. ( ) . . . A, iig) and stop them, verily they are to be questioned; ; ${ }^{178}$
25. (نـنامرور. . . 3 ) what is the matter with you that you do not succour one another ${ }^{177}$ ?
26. (- . . . Nay ) Nay ${ }^{178}$ ! on that Day they will be entirely submissive ${ }^{179}$.
27. (واتقل . . . يـسالون) And they will advance towards each other mutually questioning.
28. (6الوا . . . عناليمين) They will ${ }^{180}$ say ${ }^{181}$ : verily you ! you were wont to come to us imposing. ${ }^{182}$
157. i. e., the Makkan pagans.
158. (O Prophet!).
159. (mentioned in the foregoing verses).
160. i. e., mankind.
161. (the weakness of which material is evident).
162. (at their denial of the power of God in regard to Resurrection).
163. (at the arguments advanced to convince them).
164. (by way of miracle).
165. i. e., its charm and effectiveness are due to its being a work of magic.
166. (O Prophet!).
167. (who deny the doctrine of Resurrection to-day).
168. The reference is to the second blast of the Trumpet.
169. (made alive once more).
170. (in utter despair).
171. i. e., the Day of Deciding judicially between what is true and what is false.
172. (O angels!).
173. i. e., the ringleaders of infidelity and impiety.
174. in addition to its other meanings is also : 'A consociate, an associate, or a comrade . . . And a fellow, or like.' (LL)
175. i. e., idols and devils.
176. (and called to account before God's tribunal). This will be further said to the angels.
177. (as you promised to do each other while in the world, O offenders !).
178. i. e., nothing of mutual help will ensue.
179. (to the judgment of God).
180. i. e., the seduced ones.
181. (to those who were their seducers).
182. i. e, with force, to compel us. عنى المين literally is 'from the right hand'; and the right hand is symbolic of power and authority.

 levers ;
30. (uni. . . . . . g) and we had over you no authority ${ }^{184}$, but you were a people exorbitant.
 surely we are to taste ${ }^{185}$.
32. (ناغربكم . . . غار.ين) We seduced you astary ; verily we were ourselves the seduced ones.
33. ( . . . . متركون ) So on the Day they all will be sharers in the torment.
34. (
35. (ا' الْم . . . بسنكرون) Of a surety, when it was said to them : there is no god but Allah, they ever grew stiff-necked.
36. (وبغرلون . . مبكون) and said : are we going to abandon our gods on account of a poet distracted ${ }^{196}$ ?
37. (!) Aye I he has come with the truth and he confirms the sent ones ${ }^{187}$.
38. (انكم . . . الاابم) Verily you ${ }^{188}$ are going to taste a torment afflictive.
39. (ن, . . . . .s) And you shall be requited not except for what you have been working.
40. (الا . . . . . But the bondmen of Allah, the sincere ones--
41. (اراثك) . . . معلرم) those ! theirs shall be a provision known ${ }^{189}$.
42. (نرا (نرا . . . مكرمون) fruits ${ }^{120}$; and they shall be honoured.
43. (3) in Gardens of Delight,

45. (يطاف . . . . مين) Round shall be passed a cup unto them ${ }^{191}$, filled with limpid drink,
46. (يضا. . . . للثربين) white ; a pleasure to the dinners.
183. i. e., the seducers.

| 22 | Part XXIII |
| :--- | :--- |
| 184. | (to compel you). |
| 185. | (the consequences of our sins). |
| 186. 'The Koran was denounced at times, as the effusion of a frenzied poet. |  |
| (Muir, op. cil., p. 78). |  |
| 187. (before him). |  |
| 188. (both the seducers and the seduced). |  |
| 189. (to them as promised in several parts of the Holy Qurān). |  |
| 190. (delicious and juicy) ${ }^{4} 5$ is not only 'Fruit, of any kind,' but also |  |
| 'Sweetmeat,' and 'A thing, or things the eating whereof is enjoyed.' (LL) |  |
| 191. (by the heavenly attendants). |  |


47. (by) . . . No headiness there shall be in it, nor shall they be inebriated with it.
 large-eyed ${ }^{193}$,

50. (زاقّل . . . .سالون) Then they ${ }^{197}$ will advance towards one another, mutually questioning ${ }^{198}$.
51. (ثال . . . And a speaker from among them will say: verily there was ${ }^{109}$ a mate ${ }^{200}$ of mine,
 doctrine of Resurrection :
53. (اذا.) . . . . . and bones, going to be requited ?
54. (ن) ( . . Jib) Allah will say: will you look down ${ }^{201}$ ?
 midst of the Flaming Fire.
56. (تال . . . And he will say: by Allah, thou hadst what causedst me to perish,
57. (ولولا . . . الا been of those brought forward ${ }^{201}$.


60. ان (ان . . . Verily this ${ }^{208}$ ! that is the supreme achievement.

62. (الذالك . . الزالوم) Is this better as an entertainment or the tree of Zaqqūm ${ }^{210}$ ?
192. Supremely modest and chaste as these maidens would be, they shall restrain their glances from beholding any besides their spouses.
193. i. e., big with grace and beauty.
194. i. e., the heavenly maidens.
195. (of an ostrich). The likeness of a modest maiden with an egg is in respect of her colour as well as in her being closely guarded and protected as beneath the wing. 'This may seem an odd comparison to an European; but the Orientals think nothing comes so near the colour of a fine woman's skin as that of an ostrich's egg when kept perfectly clean.' (Sale).
196. i. e., guarded by fe athers from dust and stain.
197. i. e., the inmates of Paradise.
198. i. e., (as to the memories of the world).
199. (on the earth).
200. Evidently a materialist and a sceptic like many of the pagan Arabs.
201. (O men of Paradise!) i.e., would you like to look at the man who had spoken thus? The phrase is equivalent with 1
202. i. e. the narrator of the above incident.
203. i. e. his former associate or mate.
204. (to eternal doom like thee).
205. i. e., the dwellers of Paradise.
206. (any more). This he shall say to his companions in the Paradise in an ecstasy of delight and joy.
207. (which we have already met, and which has brought us to this abode of delight).
208. i. e., the realisation of our highest aspirations.
209. i. e., for the achieving of such bliss.
210. r , $\boldsymbol{j}$; is 'Any deadly food. The food of the people of the fire of Hell. A certain tree in Hell......-A certain tree having small leaves, sticking and bitter, found in Tihāmah'. (LL) The tree is here symbolic of the life-conditions in Hell.

63. (1. ) Verily We ! We have made it a temptation ${ }^{211}$ for the ungodly ${ }^{212}$.
64. (الها ( ) . . . Verily it is a tree that springs forth in the bottom of Flaming Fire ${ }^{213}$.
65. (طلها ) . . . الثبالطي ) the fruit of it is as though it were the hoods of the serpents ${ }^{244}$.
 bellies from it.
67. ( $\mathbf{~ ( ~ . ~ . ~ . ~} \boldsymbol{f}^{2}$ ) And on the top of it thereafter ${ }^{215}$ they shall have a draught of boiling water ${ }^{216}$.
68. (المrer ) And thereafter their return is verily to the Flaming Fire.
69. (iآن . . . pri) Verily they ${ }^{217}$ found their fathers gone astray;
70. (4. . . . .
71. (ولةد) And assurdly many of the ancients went astray before them.
72. (ولثد) And assuredly We sent warners among them.
 been warned ${ }^{218}$,
74. (الا ) . . الالصفلصن) save the sincere bondmen of Allah ${ }^{219}$.

## SECTION 3

75. (2) And assuredly Nūla cried unto Us ${ }^{220}$ and We are the Best of the answerers.
76. ( great affliction ${ }^{222}$.
77. (ورج ) And his offspring ! them We made the survivors ${ }^{223}$.
78. (وزكانا . . . الاغ برين) And for him We left among the posterity ${ }^{224}$.


[^19]
81. الن ( . . . الرومبن) Verily he was of Our believing bondmen.
82. .
83. (9) And of his sect ${ }^{205}$ was Ibrāhïm.
84. (اذ جاd Recall when he came to his Lord with a whole heart ${ }^{296}$.
 what is it that you worship ?
86. (ا' ${ }^{\text {( }}$ ) Is it a falsehood —— gods besides Allah —— that you seek ?
87. (ف.) What then, is your opinion of the Lord of the worlds ? ${ }^{228}$

89. (iنقال . . . . . . . And he said ${ }^{231}$ : I am about to be sick ${ }^{232}$.
90. (نتولوا . . مدربر) Then they departed from him turning their backs.
 ot eat ${ }^{235}$ ?
92. (.) What is the matter that you do not speak ?
93. (iأرأ . . . باليبني) Then he slipped to them striking them with his right hand ${ }^{236}$,

95. ( 3 ) . . . لib) He said ${ }^{239}$ : do you worship what you carve ${ }^{240}$ - -
96. (وانَّ) . . . تمسارن) Whereas Allah has created you and what you make.
97. (6الوا . They said ${ }^{241}$ : build for him a building and cast him into the flaming fire ${ }^{24}$.
98. (نارادوا . . الاسظألين) And they devised a plot for him ${ }^{213}$, but We made them the humble ${ }^{24}$.
99. (9t) And he said: verily I am going to my Lord ${ }^{245}$ Who will guide me ${ }^{246}$.
225. i. e., agreeing with him in the fundamentals of religion.
226. i. e., free from all taint of vice.
227. Who were polytheists of the most degraded type---worshippers of idols as well as of stars. 'Mesopotamian religion was the worship of these high gods, clearly associated with a fertility cult : but no less prominent in the beliefs of the people were the innumerable evil spirits whose attentions had to be warded off by incantations and charms.' (Gregory, op, cil., p. 13).
228. i.e., do you realise or not that He , the Creator of the universe, is One and Unique ?
229. (on a certain occasion).
230. (as if to gather some future knowledge from the aspect of the heavens). As a pastoral people chiefly occupied with the cultivation of the land and the care of flocks and hens, and also as a people addicted to divination the Chaladaens were constrained to have a constant look at the stars and planets.
231. (to his people who were asking him to accompany them to a great festival they were celelrating).
232. (and so I shall not be able to accompany you).
233. i. e., idols.
234. (unto them scoffingly).
235. (of the offerings that are set before you).
236. i. e., with might and main, and demolished them.
237. i. e., the worshippers.
238. (after they were informed of what had happened).
239. (an order to put them to shame).
240. (with your own hands). The reference is to the stone images ${ }^{-}$and idols of the Babylonians. Compare the exhortation of a Christian addressed to the idolaters :-' O vain and blind ! can you believe in images of wood and stone? Do you imagine that they have eyes to see, or ears to hear, or hands to help ye ? Is your mute thing carved by man's art a goddess ? - hath it made mankind'? also ! by mankind was it made. Lo ! convince yourselves of its nothingness-of yoür folly.' (Lytton, The Last Days of Pompeii, p. 343). See also P. VII. nn. 526, 527 : P. XVI. nn. 153, 158 P. XVII, n. 137.
241. (among themselves). 'They' refers to the counsellors of the king and tice wise men of the state. Worsted in argument they think of resorting to the extreme penalty of law. See P. XVII. n. 147.
242. 'A building' here means a furnace. 'The furnace was heated to a great and consuming heat, . The women, carrying their children with them, ascended to the roofs of their houses, and the men gathered in great numbers : but all stood far off, for none dared approach the great heat to look into the furnace; (Polano, op. cit., p. 38).
243. A. Cf. the Talmud:-'And both Abram and Charan were brought before the king, and in the presence of all the inhabitants their robes were removed
from them, their hands and feet were bound, and they were cast into the flaming furnace. Now the heat of the fire was so great that the twelve men who cast them therein were consumed by it.' (Polano, op. cit., p. 39).
244. (and delivered him). Cf. the Talmud:-'God has compassion upon his scrvant Abram, and though the ropes which bound him were burned from off liis l:mbs, be walked upright through the fire, unharmed.... And the servants of the king called out to their master : Behold Abram walks unhurt through the flames, the ropes with which we bound him are consumed, yet he is uninjured. . The king was lost in amazement, and commanded his officers to take Abram out of the fire. They were not able, however, to execute his order, for the forks of flame blazed in their faces and they fled from the great heat... Their second attempt was fruitless as the first and in it eight men were burned to death. Then the king called to Abram, saying: "Servant of the God of Heaven, come forth from the fire and stand before me." And Abram walked out of the fire and the furnace and stood before the king. And when the king saw that not even an hair of Abram's head was singed by the flames, he expressed wonder and amazement...And the princes of the king bowed before Abram.' (Polano, op. cit., pp. 39-40). Sce also P. XVII. nn. 149, 151.
245. i. e., I am leaving my people and my land for the sake of my Lord.
246. (to the place where He has commanded me to go).

 righteous ${ }^{248}$.
101. (i. . . . . حثرن ) Wherefore We gave him the glad tidings of a gentle boy ${ }^{249}$.
102. (فللم) And when the boy ${ }^{25}$ ) attained the age *of running with him ${ }^{251}$, he said: son! I have seen in a dream ${ }^{252}$ that I am slaughtering thee ${ }^{253}$; so look, what considerest thou? He said : father! do what ${ }^{251}$ thou art commanded : thou wilt find me, Allah willing, of the patient.
103. (فلم) . . . .للبي ) Then when the twain submitted themselves, and ${ }^{255}$ he had prostrated him ${ }^{256}$ on the temple ${ }^{257}$.
104. (ونادبن، . . . بإراهم) We cried to him : Ibrāhīm !

We I thus do We recompense the well-doers.
106. (ان ) Verily that I that was a manifest trial ${ }^{259}$.
107. (وندينغ . . . And We ransomed him ${ }^{260}$ with a mighty victim ${ }^{261}$.
108. (وزَكنا . . . . أَخرين) And for him We left among the posterity ${ }^{262}$ :
109. (سلم . . . إبراه1) peace be upon Ibrāhīm ${ }^{263}$.
110. (كذالك . . . المحسنين) Verily We! thus do We recompense the welldoers.
111. (النا . . لالرمنين) Verily he was of Our believing bondmen.

112 (دبشرن 11 ) And We gave him the glad tidings of Is-ḥāq, a prophet, and of the righteous.
113. (دبركا . . . بين) And We blessed him and Is-hāq2 ${ }^{264}$; and of their offspring some are well. doers, and some who wrong themselves manifestly ${ }^{265}$
247. Thus Abraham prayed after he had arrived in the holy land of Syria.
248. Notice that Abraham prays not only for a son but for a son who would grow up in righteousness and piety ; and the great prophet's prayer was sure to be granted.
249. (and mild-tempered). The epithet contradicts the ferocity of temperament attributed to Ismā‘il by the Jews and Christians.
250. Ismā'ill, the son of promise and the first-born of Abraham.
251. 'And when he attained to working with him : or, and when he was able to assist him in his working.' (LL) The first son born to the father occupied a prominent place in the Hebrew family.' (JE. III, p. 222).
252. And the dreams of prophets must come true and be fulfilled. مشام literally is the time of sleep, and this state of partial consiousness, in the case of the prophets, is one of the moments chosen for divine communications to man.
253. i. e., am offering thee as a sacrifice to God by His command.
254. (as a matter of course).
255. i. e., Abraham.
256. $i, e .$. Ismā'ill, who was for 14 years, the only son of Abraham. Cf. the OT :-And he said, 'Take now thy son, thine only son Isaac_-' (Ge. $22: 2$ ) The word 'Isaac' in the context is clearly an interpolation, since he was never 'the only son', of his father. For a repetition of the epithet 'only son' see verse 12 of the same chapter of Ge. 'For now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me.'
257. (and was on the point of drawing knife across his throat). 'And Abraham stretched his hand, and took the knife to slay his son.' (Ge. 22 : 10).
258. Taking the intention for the deed.
259. According to the Bible, it was in the 'the land of Moriah.' (Ge. 22 :2) which took Abraham three days to reach (22:4), where this 'tremendous trial' took place. The Biblical scholars are not unanimous at all in locating this region. 'What was originally denoted by this designation is very obscure.' (DB.III. p. 437). 'Great obscurity hangs about this name.' (EBi. c. 3200). To an unsophisticated mind the 'Moriah' seems to be a very close approximation to 'Marwa'-a hill near Makka.
260. i. e., Ismā'ıl.
261. i.e., a fine ram from Heaven. $\quad$ ' is 'An animal prepared for slaughter or sacrifice, i. e., intended victim.' (LL)
262. (the following salutation).
263. That Abraham (peace be on him !) holds to this day a unique place of veneration not only among the Muslims of the world but also among the Christians and Jews is in part a fulfilment of this prophecy.
264. (with abundant progeny, and with a multitude of prophets among them).
265. (by their ungodly ways).


## SECTION 4

114. (ؤثا ) And assuredly We gave grace to Mūsā and Hārūn.
115. ( affliction ${ }^{266}$.
 victors.
116. (, . . . . 11 ) And We vouchsafed to the twain ${ }^{268}$ a Book luminous.
117. ( 11 ( . . . 1 ) And We led the twain on to the straight path.

118. (سلام . . . هارون) peace be unto Māsā and Hārūn.
119. (ا) Verily We I thus do We recompense the well-doers.
120. (
121. (وان , . . . المرانين) And verily, Hyās ${ }^{270}$ was of the sent ones.
122. (اذاذل Recall when he said to his people ${ }^{271}$ : do you not fear ?
 creators ${ }^{273}$ ?
123. الأهر . . . Allah, your Lord, and the Lord of your forefathers ?
124. (i.i) Then they belied him ${ }^{274}$, so verily they are to bs brought up ${ }^{275}$,
125. (الا ) except the sincere bondmen of Allah.
126. (الاخر ن . . . . . . .
127. (سلام . . . . الاباسين) peace be on llyasin ${ }^{277}$.
128. ( ) . . . V V Verily We I thus do We recompense the well-doers.
129. (الزونين) . . . . . .
130. i. e., from the Egyptian oppression.
131. (against the Egyptians).
132. i. 6., unto Moses primarily and principally, and unto Aaron as his lieutenant.
133. (the following salutation).
134. Identified both by the Jews and the Christians with Elijah of the Bible, who 'was a prophet in Israel in the first half of the ninth pre-Christian century, under king Ahab.' (JE. V. p. 121). He 'came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal.' (ib) He 'was among the greatest and most original of the Hebrew prophets .......and is not unworthy of a place by the side of Moses.' (EBi.c. 1270) 'The loftiest prophets of the OT, raised up by $J^{\prime \prime}$ at a crisis in the history of Israel to save the nation from lapsing into heathenism.'(DB. I.p.687)Foremost prophet of the Northern Kingdom, whose activity......falls chiefly in the reign of Ahab (876-853). He is known as the Fishlite, probably because he was a native of Fishlite in Gibad... He performed some miracles, among them the restoration to life of a poor widow's son...Elijah like Enoch, is said to have been translated to heaven-mapotheosis due no doubt to his great zeal for God and his insistence upon the spiritual and ethical value of Hebrew monotheism.' (VJE. p, 201)
135. i. e., the people of Samaria.
136. ' $B$ 'al is a primitive title of divinities, which is found in all branches of the Semitic race.' (ERE. II. p. 283). Hence the use of the name in the Qur'an with an indefinite article $>$. The particular Baal mentioned in connection with Elijah is the Baal of Tyre. 'And Ahab the son of Omri did evil in the sight of the Lord above all that were before him,...and went and served Ba-al and worshipped him. And he reared up an altar for $\mathrm{Ba}-\mathrm{al}$ in the house of $\mathrm{Ba}-\mathrm{al}$ which he had built in Samaria.' (1 Ki. 16:30-32). 'When the Israelites invaded Western Palestine and passed over from a nomadic to an agricultural life, they learned from the older inhabitants not only how to plough and sow and reap but also the religious rites which were a part of Canaanite——the worship of the Baals who gave the increase of the land, the festivals of the husbandman's year.'(EBi.c.402-3). 'The Baalin were mainly active gods of fertility (the bull served as a holy animal) and their worship was connected with ecstatic frenzy and lewdness...The Hebrew prophets combated the worship of Baal that had become prevalent among the Israelites.' (VJE. p. 64),
137. 'And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him : but if $\mathrm{Ba}-\mathrm{al}$, then follow him. And the people answered him not a word.' ( $1 \mathrm{Ki}, 18: 21$; Also JE. II. p.380). For 'the best of creators' see P. XVIII. n. 15. The phrase allows the existence of the other 'creators than God'. This suggests the teachings of modern thinkers, such as Bergson and Iqbal, who hold that the universe is not yet a completed act, but is still in the course of becoming. "The process of creation is still going on and man
34 Part XXIII
too takes his share in it, inasmuch as he helps to bring order into at least a portion
of the chaos.'
138. Perhaps under Jezebel, when the prophet had to flee for his life, see
1Ki. 19:2, 3. 'Particularly dangerous was the cult of the Phonecian Baal (Melkart)
introduced by Jezebel, and against which Elijah and Elisha inveighed.' (VJE.
p. 64) 'Elijah forced on the popular mind the conviction that Jehovah and Melkart
were mutually exclusive.' (DB. I. p. 210).
139. (and arraigned before their Lord).
140. (the following salutation).
141. Another form of the word Elyas, adopted here for the sake of rhyme.

142. (وان) And verily Lūṭ was among the sent ones.
143. (ا) ا ا . . . Recall when We delivered him and his household, all,
144. (الا . . . الغابرين) . . الان) save an old woman among the lingerers ${ }^{278}$.
145. ( الاخرين) . . . . .
146. (9) And surely you pass by them ${ }^{279}$ in the morning.
147. (وباليل) . . . And at night ${ }^{280}$; will you not then reflect ${ }^{281}$ ?

## SECTION 5

139. (وان . . . . الرــلين) And verily Yūnus ${ }^{282}$ was of the sent ones.
140. (اذ ) Recal/ when he ran away ${ }^{283}$ to a laden ship ${ }^{284}$.
 demned. ${ }^{288}$
141. (6) And ${ }^{287}$ fish swallowed him ${ }^{288}$, while he was reproaching himself. ${ }^{289}$
142. (المبهن . . . . . الون ) And had he not been of them who hallow Him. ${ }^{290}$
143. (للبث . . . He would have tarried in its belly till the Day when they ${ }^{291}$ are raised.
144. (نبذّi) Then We cast him on a bare desert ${ }^{292}$ whilst he was sick.
145. (وابَ_نا . . بنطـن) And We caused to grow over him²93 a tree, a gourd.
146. (رارسلن . . . . And We had sent him to a hundred thousand ${ }^{294}$ : rather they exceeded ${ }^{295}$.
147. (\% . . . ${ }^{\text {( }}$ ) And they believed ${ }^{236}$; so We let them enjoy life for a season ${ }^{297}$.
148. (bim) Now ask thou them: ${ }^{298}$ are there daughters for thy Lord and sons for them $>^{299}$
149. (ام ( . . . ثاهدون) Or, did We create angels female while they were witnesses ? ${ }^{300}$
150. (الا . . . لغتولون) Lo I verily It is of their falsehood that they say.
151. See P. VIII. n. 571 ; P. XIX. n. 301.
152. i. e., their sites; the places where they once dwelt.
153. (during your frequent travels, O Makkans !) The ruins of the people of Lot lay on the trade route between Arabia and Syria.
154. Would you have no wisdom therefrom?
155. See P. XI. n. 402 ff.
156. (like a slave from his master's captivity, angry with his people, because the punishment wherewith he had threatened them did not fall upon them). $\quad$ ! is 'A slave ranaway, or fled, or went away, from his master, without being induced to do so by fear, or severity of work......In the Kuran it is said of Jonah, because he fled from his people without the permission of his Lord.' (LL)
157. (and that ship, after he had embarked, was seized by tempest in the midst of the sea). 'But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.' (Jon. 1:4)
158. The sailors, thinking that the ill-luck was caused by there being on board the ship some fugitive slave, wanted to discover him by casting lots. Then the mariners were afraid. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this $\epsilon$ vil is upon us.' (Jon. 1:5,7)
159. i. e., one of them, upon whom the lot fell. 'So they cast lots, and the lot fell upon Jonah.' (Jon. 1: 7)
160. (after he had been cast into the sea, according to the custom of the country, as the result of being found guilty by lots). 'So they took up Jonah, and cast him forth into the sea : and the sea ceased from her raging.' (Jon. 1:15)
161. 'Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.' (Jon. 1:17) According to the Jewish rabbis, 'this fish had so large a mouth and throat that Jonah found it as easy to pass into its belly as he would have found it to enter the portals of a very large synagogue.' (JE. VII. p. 227). According to the Bible, Jonah 'went down to Joppa; and he found a ship going to Tarshish.' (Jon. 1:3), which voyage suggests the Mediterranean. Our commentators mention the river Tigris, on the right bank of which stood the city of Ninevah; and this 'river contains great numbers of fish.' (JE. XII. p. 145) Sharks and other fish of very large size have even recently been known to swallow human beings. During the last World War, in July 1942, a certain captain G. D. Hodges' ship was torpedoed and sunk north of Cuba. In the month of November a shark was caught off the coast of Cuba, and in its stomach was found a signet ring which bore the initials 'G. D.' The circuit court admitted it as a piece of evidence of the captain's death in the belly of the shark.
162. (for having gone to the sea, and embarked on the ship, without the expres spermission of his Lord).
163. 'Then Jonah prayed unto the Lord his God out of the fish's belly.' (Jon. 2 :1)
164. i. e., mankind.
165. 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.' (Jon. 2 : 10)
166. (to shade him).
167. The number of adult population. The reference is to Ninevah, the ancient capital of the Assyrian empire, which lay opposite the modern city of Mosul. Assyria was at the height of its power and Ninevah was the metropolis of the world (VJE, p. 325).
168. (that number). Taking in view the total population. 'Now Ninevah was an exceeding great city of three days' journey' (Jon. 3:3) : 'that great city wherein are more than six score thousand persons.' (Jon. $4: 11$ ) 'The actual extent of Ninevah proper is about 1,800 acres, or about two-thirds the size of Rome within Aurelian's Wall. It would contain a population of 175,000 on the allowance of 50 sq. yds. to a persor.' (EBi. c- 3421) 'Captain Jones, who made a trigonometrical survey of the city in 1853, estimates that allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.' (DB. III. p. 554)
169. (on the approach of the punishment wherewith they had been threatened).
170. i. e., until the expiration of their terms of life.
171. i. e., the Arab pagans, O Prophet !
172. i. e., while they are ashamed of having daughters for themselves they feel no shame in attributing them to God. The emotional side of Semitic heathenism was always very much connected with the worship of female deities partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appeals to the sensuality so strongly developed in the Semitic race.' (Robertson Smith, Religion of the Semites, p. 59). 'In point of fact, goddesses play a great part in Semitic religion, and that not merely in the subordinate role of wives of the gods.' (ib. p. 52)
173. (thereof), See P. V. n. 513; P. XV, n. 108.

174. (ولدانی~ . . لكذبون) Allah has begotten. Verily they are the liars.
175. (اصطفى . . Has He chosen daughters above sons ? ${ }^{301}$
176. (i) . . . .
177. ( الزا ) . . Will you not then be admonished ?
178. ( . . . $\left.\right|^{\prime}$ ) Or, is there for you a clear authority ? ${ }^{302}$
179. (فانوا . . . . صنتِن) Then bring your Book, if you say sooth.
180. (9) . . 1, 1, And they have made a kinship between Him and the jinn, ${ }^{303}$ whereas the jinn assuredly know that they are to be brought up. ${ }^{304}$
181. (سبحن . . يدنون) Hallowed be Allah from what they associate to Him.
182. (ا المخلa . . . Except the sincere bondmen of Allah.
183. (نانكّ . . . . .

184. (الهمب) . . . الا (الهr) save him who ${ }^{307}$ is to roast in the Flaming Fire ${ }^{308}$.
185. ( f , len . . . log) None of $\mathrm{us}^{309}$ there is but has a station ${ }^{310}$ assigned.
186. (نورنو ( . . . Wm) And verily we ! we are ranged in ranks ${ }^{311}$.
187. (ر) And verily we I we hallow , . . ${ }^{312}$.
188. (9ان . . . لیa, . ) And they ${ }^{313}$ surely were wont to say ${ }^{314}$ :
189. (الاواين ) . . ل ) had we an admonition ${ }^{315}$ as had the ancients,
190. (J) surely we would have been the sincere bondmen of Allah ${ }^{316}$.
191. The interrogative here is expressive of reproof. See 299 above.
192. i. e., some authority for this astonishing polytheistic belief in old scriptures.
193. See P. XXII. n. 263.
194. (like other helpless creatures for final judgment).
XXXVII. Sūrat-us-Säffät 39

$$
\begin{aligned}
& \text { 305. (O infidels !) } \\
& \text { 306. Lit. 'Ye cannot against Him be tempters.' The purport is : far from } \\
& \text { having any other power you cannot even seduce anyone except him who is himself } \\
& \text { inclined to go astray, and for whom therefore it is decreed in Divine knowledge } \\
& \text { that he shall be a companion of the Fire. } \\
& \text { 307. (in the Divine knowledge). } \\
& \text { 308. (and who is himself paving his way to Hell). } \\
& \text { 309. Thus say the angels. } \\
& \text { 310. i. e., so far from being gods or demi-gods we are but His servants } \\
& \text { obediently serving Him and carrying His commands, and cannot go beyond the } \\
& \text { limits imposed on us by our Maker. } \\
& \text { 311. (attending the commands of God). } \\
& \text { 312. (His praise and glory). } \\
& \text { 313. i.e., the Arab pagans. } \\
& \text { 314. (before the advent of the holy Prophet). } \\
& \text { 315. i.e., a Book of revelations. } \\
& \text { 316. (and would surely have accepted that guidance). }
\end{aligned}
$$


170. (نكفروا . . Yet et $^{317}$ they disbelieve therein ${ }^{318}$ : Presently ${ }^{319}$ they shall come to know ${ }^{320}$.
171. (ولهد) . . . . الدرـلين) And assuredly Our word has gone forth ${ }^{321}$ for Our bondmen, the sent ones,
172. (أهم . . . المُصورون) that verily t iey shall be made triumphant ${ }^{322}$.
173. (وان ) . . . . الفلبرن) And verily Our host ${ }^{323}$ | they are to overcome.

175. (والصرم . . بیصرون) And see them thou ${ }^{329}$, they themselves shall presently ${ }^{327}$ see.
176. (انمغذ ابنا . . يـتعدجلرن) Do they seek Our torment to hasten on ?
177. (النذ) . . . النذر. (i) Then when it descends to them, face to face, a hapless morn that shall be for those who had been warned ${ }^{329}$.
178. (ون . . .

179, (وإصر . . يصرون) And see thou ${ }^{3: 0}$ : they themselves shall presently see.
180. (سحن . . . . . Halluwed be thy Lord, the Lord of Majesty, from what they associate ${ }^{331}$ to Him !
181. (و) And peace be unto the sent ones ${ }^{332}$.
182. (والحد . . الیلبنن) And all praise to Allah, the Lord of the worlds !
317. (now that the Qur'ān has come).
318. (contrary to what they had promised and professed).
319. i. e., at the time of their death.
320. (the consequences of their infidelity).
321. (in the Book of Divine decrees ; in the Preserved Tablet).
322. (over the infidels).
323. i. e., the followers of Our prophets a nd apostles.
324. (when the Divine succour is assured, O Prophet !)
325. i.e., the persecutors.
326. i. e., look at the calamities that are sure to befall them.
XXXVIII. Sürat-us-Sāffăt $\quad 41$
327. i.e., at the time of their death certainly, and possibly even before
that.
328. (and warned in vain).
329. (and be comforted, O Prophet !)
330. (their plight in the Hereafter and also in this world).
331. (to Him). i. e., such crude and superstitious doctrines as that He has
got a peer, or a 'Son', or a 'Mother', or a 'Daughter,' etc. In many cults and
myths, as, for instance, in the religion of Greece, the God-Father, the Goddess-
Mother, and the Son or the Daughter 'are all assumed as essential to the drama of
Divine life.' (DB. V. p. 122)
332. (who are to be followed and obeyed).


## Süratus" Säd

## Sad. XXXVIII

(Makkan, 5 Sections and 88 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1.

1. ( الذك ) . . Sād. By the Qur'an full of admonition ${ }^{333}$.
2. (بل) Verily ${ }^{334}$ those who disbelieve are in vainglory ${ }^{335}$ and schism ${ }^{336}$.
3. ( . . . 5) How many a generation We have destroyed before them ${ }^{337}$ and they cried ${ }^{338}$, but the time to flee ${ }^{339}$ was past ${ }^{340}$.
4. (وعببرا . . .كذاب) And they ${ }^{341}$ marvel that there should come to them a warner from amongst them ${ }^{342}$. And the infidels say : this is a magic ${ }^{343}$ and a lie ${ }^{364}$
5. (الجّل . . . . . a thing extraordinary ${ }^{346}$.
6. (وانهان . . . The chiefs among F $_{5}$ them departed saying ${ }^{317}$ : go and perseve in your gods; surely this ${ }^{348}$ is a thing designed ${ }^{349}$.
7. (ا: ا:لاتّ . . . . . W) We have not heard of it in the later faith ${ }^{35 \theta}$; this is naught but an invention ${ }^{351}$
8. (that the infidels are entirely in the wrong).
9. $\quad$, a particle of digression, is here synonymous with il (LL).
10. (and obstinacy).
11. i. e., opposition to the truth.
12. i. e., before the time of the present-day infidels.
13. (for mercy).
14. (and petitioning).
15. لات is only an indeclinable form of لـي .


16. (ازل (1) What, has out of $u^{252}$, upon him ${ }^{353}$ been sent down the admonition? Yea ! they are in doubt concerning My admonition ${ }^{354}$. Yea ! they have not ${ }^{355}$ yet tasted My chastisement ${ }^{356}$.
17. (الوهاب) . . . ${ }^{\text {l }}$ ) Or is it that with them there are treasures of the mercy of thy Lord ${ }^{357}$, the Bestower ?
18. (الأباب) . . . (') Or is it that theirs is the dominion of the heavens and the earth and what is in-between ${ }^{358}$ ? If so, let them ascend ${ }^{359}$ by steps.
19. (جخد) Here ${ }^{360}$ there is a host of the confederates only to be defeated ${ }^{366}$.
20. (كذبت . . . الاوتا) Before them there have belied ${ }^{362}$ the people of Nūh and the 'Aād and Fir'awn, the owner of the stakes ${ }^{363}$,
21. (رنُود) . . الا-ا-باب) and the Thamūd, and the people of Lūț, and the dwellers of the wood ${ }^{364}$, these were the confederates ${ }^{365}$.

14 (ان ان . . . 14 ) There was not one ${ }^{366}$ but did not belie the messengers; so My wrath was just ${ }^{367}$.

## SECTION 2

15. . . . . وراق) And these wait but for one cry ${ }^{368}$ which will not be deferred.
16. (وتالوا , . . . ومعالــاب) And they ${ }^{369}$ say: our Lord I hasten our portion to us before the Day of Reckoning ${ }^{370}$.
17. (اصبر . . . اواب) Bearthous ${ }^{372}$ with what they say, and remember Our bondman Dāūd, endued with strength ${ }^{372}$; verily he was oft-returning to $U s^{373}$.
18. (انا . . الانسرات) Verily We so subjected the mountains that they hallowed $U s$ with him ${ }^{374}$ at nightfall and sunrise.
19. (to the exclusion of our chiefs).
20. -a mere orphan-
21. (itself) i. e., they have wrong notions of the very nature of Revelation.
22. $W$ is compounded of $d$ and is $\frac{d 1}{}$. 11 b , and means 'not yet.' (WGAL. II. p. 41)
23. Which is sufficient to open the eyes of the most perverse and obstinate of the rejectors.
24. (so that they may honour and exalt whomsoever they like).
25. i. e., are they the masters of the physical worlds of God ?
26. (to heaven).
27. i. e., in the city of Makka.
28. (and vanquished, so their opposition, however vehement, need not alarm thee). The passage is prophetic of Muslim victory of Badr.
29. (the apostles of their times).
30. Sce P. XXX, n. 336.
31. (near Madyan) See P. XIV, n. 91.
32. (against the messengers of God).
33. (of them).
34. (on them).
35. i. e., the second blast of the Trumpet.
36. i. e., the scoffers.
37. i. e., bring our punishment here and now, immediately; why postpone it to the Day of Judgment ?
38. (O Prophet !)
39. 'He was a man of valour in a very extraordinary degree.' ("Ant." VII. $15: 2$ ) 'His military capacity is proved by the uniform success he achieved as a commander... To these qualities he added astute diplomacy and far-secing statemanship.' (EBr. VII. p. 78). He was the real founder of the Hebrew empire. 'Israel rallied to David....and under David's leadership the supremacy of the Hebrew kingdom was decisively established.' (UHW. I. p. 677 : see also II. p. 817). 'David was brave, generous and magnanimous. He was a master-spirit who drew others to him and for whom they would gladly liy down their lives.' (NSBD. p. 173).
40. That David's was a deeply religious personality is admitted even by unfriendly critics. 'David himself was sjncerely loyal to Jehovah, Israel's God. His battles were fought and his victories won in the name of Jchovah. None of his public acts was marked by any disloyalty or unfaithfulness to Jehovah... Through David the popular conception of the power of Jehovah must have been greatly strengthened.' (NSBD. p. 172) 'He was a sincerely religious man, a devout worshipper of Yahweh' (EBr. VII. p. 78) 'David's piety was so great that his prayers were able to bring things from heaven down to earth' (JE. IV. p. 455).
41. See P. XVII. n. 171.

42. (والطير . . . اواب) And so did the birds also, gathering ${ }^{375}$; all oft returning to Him on his account ${ }^{376}$.
43. (وشد ) And We strengthened ${ }^{377}$ his dominion and vouchsafed to him wisdom ${ }^{378}$ and decisive speech ${ }^{379}$.
44. (وهل ) . . . المحرابب) And has the news of the contending parties ${ }^{380}$ react.ed thee ${ }^{381}$, when they walled his apartment ${ }^{382}$ ?
45. الذ الد الهاو . . . . . When they went in to Dāūd, he was frighteneđ̃ at them ${ }^{283}$. They said : have no fear; we are two contending parties ${ }^{384}$. One of us has oppressed the other; so judge between us with truth ${ }^{585}$, and be not iniquitous, and guide us to the even path.
46. (الن ) Verily ${ }^{385}$ this $m y$ brother ${ }^{387}$ has ninety-nine ewes while I have a solitary ewe, and he says : entrust it to me, and he has overcome me in argument ${ }^{3!8}$
47. (bا . . . $\overline{4}$ ) $\overline{\mathrm{a}} \bar{u} d$ said: assuredly he has wronged thee in demanding thy ewe in addition to his ewes and surely many of the partners oppress each other save such as believe and work righteous $d e \epsilon d s$, and few are they ${ }^{589}$. And Dāūd imagined ${ }^{330}$ that We had tried him ${ }^{3!1}$. So he asked forgiveness of his Lord, and he fell down bowing ${ }^{392}$ and turned in penitence ${ }^{393}$.
48. (بT. . . li,iki) So We forgave him that ; and verily for him is an access to Us ${ }^{394}$ and a happy retreat.
49. (round him for the purpose).
50. i. e., all of them hymned the praise of God in unison with him.
51. 'David raised the land to the highest state of prosperity and glory, and by his conquests made the united kingdom the most powerful state of the age. To do this other qualities than mere military capacity were required... His talent enabled him to weld together the mixed southern clans which became incorporated under Judah, and to build up a monarchy which represented the highest conception of national life possible under the circumstances.' (EBr. VII. p. 858. 11th. Ed.)
'His real monument was the united kingdom which he established, its influence stretching right up into Syria : it was the most powerful Empire that Palestine ever produced.' (EBr. VII. p. 78) 'Greatly loved in his day, deeply revered by those who came after him. David was perhaps the most winsome character in Hebrew story, lovable, because so human, even in his faults. A great warrior, and a great statesman, his importance as the real constructor of the Hebrew kingdom can hardly be overestimated.' (ib) 'It is no easy task to gather into one view the various traits of character which the history of David's life has displayed before us. One feels so petty beside this great man ; one's own feebleness is in such marked contrast to his strength, that, however one may strive to appreciate his many excellences, one is conscious of being unable to do justice to them.' (Deane, David: His Life and Times, p. 205). David's work for Israel was of greatest importance... His fame will endure as Israel's greatest ruler after Moses. He not only reunited Israel and gave it for the first time a strong, well-organised, and well-administered government but he gave it a new national consciousness..... Under him for the first time Israel had a capital city, a central government, a standing army, a court, and a supreme court of justice.' (NSBD. p. 172).
52. © , in addition to its other meanings, also means 'Equity or justice, in judgment or judicial decision.' (LL) 'We may safely assert that... no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities. In him the better elements of the Israelitish character start at once into a new life.' (EBi. c. 1033) 'He knew well how to wait his opportunity, and instead of snatching at the kingship in haste allowed the fruit to ripen until it fell into his hands, all the while strengthening his hold upon his fellow countrymen. His choice of Jerusalem as capital is an excellent example of his wisdom.' (EBr. VII. p. 78) 'He was a discerner of men and knew how to use each in the place for which he was best fitted. As a king he showed a kingly dignity and bearing but was withal affable and approachable. Politically he was shrewd and far-seeing, and his military skill gave him victory in all his wars. His people trusted and loved him as a just ruler'. (NSBD. p. 173).
53. David 'was also of very great abilities in understanding, and apprehensive of present and future circumstances, when he was to manage any affairs.' ('Ant.' VII. $15: 2$ ). 'Heading a kingdom which he had made, and giving to it institutions, military, civil, religious-he is energetic, laborious, unsparing of trouble, fertile in expedients, courageous in danger, self-relying, sufficient, in all transactions competent.' (Deane, David : His Life and Time, p. 211)
54. (in the reign of David).
55. (O Prophet !)
56. i. e., the oratory of David, which was well-guarded, and meant for prayers and devotion. They were perhaps prevented from going in to him by the door, because of his being engaged in devotion.
57. (for their having invaded his privacy in this peculiar manner).
58. (and have come to seek redress at thy hands).
59. (and equity).
60. Thus one of them proceeded.
61. (in faith).
62. Or 'in dispute.'
63. Here ' l ' is redundant, denoting vagueness and wonder, or a corroborative of fewness.' (LL)
64. (in his righteousness, after the parties had gone).
65. (through this incident).
66. (in thanksgiving.) Or 'prostrating himself.'
67. (for what he, judging himself by his own standard, considered himself guilty).
68. (in Paradise).

69. (بدازد . . الهـاب) O Dāūd ${ }^{395}$ ! We have appointed thee a vicegerent in the earth ${ }^{396}$; so judge between mankind with truth ${ }^{397}$, and do not follow thy desire ${ }^{398}$, lest it cause thee to err from the path of Allah. Verily those who err from the path of Allah, to them shall be a severe torment for they ignored the Day of Resurrection.

## SECTION 3

27. (و) And We have not created the heavens and the earth and what is in-between in vain ${ }^{399}$. That ${ }^{400}$ is the conjecture of those who disbelieve ${ }^{301}$. And woe unto those who disbelieve --the Fire ${ }^{102}$ !
28. (ا) Shall We make those who believe and work righteous deeds like unto the corrupters in the earth ${ }^{101}$ ? Or shall We make the pious like unto the ungodly ${ }^{101}$ ?
29. (كتب) This is a Book blessed ${ }^{105}$, We have sent down unto thee ${ }^{406}$ that they ${ }^{407}$ may ponder the revelations thereof, and that there may be admonished men of understanding.
30. (ورهبا . . اواب) And We vouchsafed to Dāūd Sulaimân ${ }^{408}$. An excellent bondman ${ }^{409}$ ! he was oft-returning ${ }^{10}$.
31. (اذرض . . البجاء) Recall when there were presented to him ${ }^{411}$ at eventide ${ }^{412}$ coursers swift-footed ${ }^{113}$.
32. (ie ) He said'11' : verily I have loved earthly good above the remembrance of my Lord ${ }^{115}$ until the sun has disappeared behind the veil.
33. (God addressed him thus).
34. (to exccute and enforce His laws). 'David was not only a warrior but also a wise and energetic ruler.' (JE. IV. p. 455) 'This man was of an excellent character, and was endowed with all virtues that were desirable in a king, and in one that had the preservation of so many tribes committed to him.' ('Ant.' VII. $15: 2$ ) 'We can readily understand that the Jews of later days looked back
to David as the ideal king and pictured the ruler of the happy day for which they hoped as a second David.' (EBr. VII. p. 78, 11th Ed.)
35. (and justice) 'To the chicf civil duty of a king--the administration of justice-David paid the utmost attention.' (EBi. c. 1031) 'In after-times his name became the symbol of a rightcous rule.' (c. 1034) 'He was prudent and moderate, and kind to such as were under any calamities: he was righteous, and humane ; which are good qualities, peculiarly fit for kings: nor was he guilty of any offence in the excrcise of so great an authority.' ('Ant.' VII. $15: 2$ )
36. (of thy heart). David's character 'should be judged by his habitual recognition of a generous standard of conduct, by the undoubted purity and lofty justice of an administration which was never stained by selfish considerations or motives of personal reasons, and finally by the calm courage which enabled him to hold an even and noble course in the face of dangers and treachery.' (EBr. VII. p. 858. 11th Ed.) 'Further criticism of records has only confirmed the eulogy given to David by Robertson Smith in 1877-that the administration of justice was never stained by selfish considerations or motives of personal rancour.' (EBi. c. 1034)
37. i. e., without a serious purpose.
38. i. e., the doctrine that there is no purpose behind the universe, or that it is the outcome of a mere fortuitious concourse of atoms.
39. i. e., of the materialists.
40. $\quad$ is here only explicative.
41. Which negatives the very purpose of creation.
42. Which is tantamount to a negation of the moral government.
43. i. e., abounding in advantage or ability.
44. (O Prophet !)
45. i. e., mankind.
46. 'And the wealth accumulated under his long rule has become proverbial.' (UHW, I. p. 677).
47. (of God). See P. I. nn. 442, 443.
48. This repudiates altogether the charges of idolatry brought against Solomon by the Bible. (1. Ki. 11 : 4-9).
49. (on the occasion of a holy war).
50. i. e., after the sun had set, and the hour of his prayer was rather delayed.
51. 'And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the citics for chariots.' (1. Ki. 10:26) 'Solomon's traffic in horses, and the sums for which he procured them for the kings of the Hittites and of Syria were among the most memorable featurcs of his land commerce.') (Farrar, Solomon: His Life and Times, p. 140) For large importation of horses by Solomon in Palestine see also JE. VI. p. 470 : EBi. c. 2125.
52. (grieving at the prayer delayed).
53. i. e., the performance of my prayer.

54. (ردوها . . الاعنا ف) Bring them ${ }^{426}$ back to $\mathrm{me}^{417}$, and ${ }^{418}$ he set about slashing their legs and necks ${ }^{419}$.
55. (اناب) . . . $\quad$ ) And assuredly We tried Sulaimān ${ }^{420}$, and set upon his throne a mere body ${ }^{122}$. And then he was penitent ${ }^{422}$.
56. (الوهاب) He said, . . . ${ }^{423}$ Lord ! forgive me ${ }^{421}$, and bestow on me a dominion ${ }^{425}$ which no one may obtain besides me ${ }^{426}$. Verily Thou I Thou art the Bestower ${ }^{427}$.
 by his command witherward he directed ${ }^{428}$.
57. (و) And We subjected to him the evil ones ${ }^{429}$ : every builder ${ }^{130}$ and diver ${ }^{431}$.

58. (هـذا . . . . هـاب) This is Our gift ${ }^{433}$, so spend thou or withhold, without rendering an account ${ }^{134}$.
59. () ) And verily for him is an approach to Us ${ }^{435}$, and a happy end.

## SECTION 4

41. (واب . . . . he cried to his Lord ${ }^{133}$ : verily Satan has touched me with affliction ${ }^{439}$ and suffering ${ }^{440}$.
42. الاركض . . . Stamp thou the ground with thy foot ${ }^{44}$; yonder is water ${ }^{42}$, to wash in, cool, and to drink.
43. (د) And We bestowed on him his household ${ }^{143}$ and along with them the like thereof ${ }^{144}$, out of mercy from Us, and a remembrance to men of understanding.
44. i. e., those horses.
45. This Solomon said to those around him.
46. (to atone for his momentary negligence.)
47. i. e., slaughtering them as a sacrifice to God.
48. (in another way).
49. On a certain night, it is related, Solomon said that he would go in to his seventy wives, and thus would beget seventy sons, every one of whom would be a warrior in God's cause. Unhappily he omitted to add 'if God will,' which omission, though no $\sin$ in itself, was unworthy of a prophet of God. The consequence was that instead of 70 , he had only one son, and that also a misshap, undeveloped invalid.
50. (of that slight negligence, as befitted a man of his deep spiritual susceptibilities).
51. The desire in Solomon's heart for begetting a number of sons was not for its own sake, but in order to obtain recruits for God's army. Now on reflection he prays for a state of things when need for an extremely efficient army should no longer exist, so that his entire time and attention should be devoted to acts of prayer and worship.
52. (for the past).
53. Which worldly power was evidently intended to be used for God's service.
54. (in my life-time, so that I may have no occasion for such ncgligence in future). 'History, Poetry and Legend combine to magnify the splendour of Solomon... He filled an unusually large space in the eyes of his contcmporaries.' (Farrar, Solomon : His Life and Time, p. 129) For the greatness and splendour of Solomon's empire see P. XIX. n. 420.
55. (see that it is not difficult at all for Thee to grant this prayer).
56. See P. XVII, v. 81 : P. XXII, nn. $175,{ }^{\prime} 177$.
57. Sce P. XVII. n. 177.
58. (of wonderful structures). Sce P. XVII. n. 179.
59. (that brought up pearls from the sea). See P. XVII. n. 178.
60. (by way of punishment for their unruly behaviour).
61. Thus God said to Solomon.
62. i. e., thou art owner and master in the full sense.
63. (in the Hereafter).
64. (O Prophet !).
65. 'There was a man in the land of $U z$, whose name was Job : and that man was perfect and upright, and one that feared God and rsche wed evil.' (Job. 1:1) 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?' (Job. 1:8). The land of Uz lay on the eastern borders of Palestine, near the desert of Arabia. Repeatedly in the Bible, he is classed with such personages as Noah aud David. 'These three men, Noah, David, and Job.' (Ezek. 14:14,19) : and these are mentioned as the three most righteous men. Hiks
age and his epoch are matters of uncertainty. According to the rabbis, 'he lived in the time of Jacob's sons ; ... was born when Jacob and his children entered Egypt;... and died when the Israelites left that country.' Consequently he lived 210 years. (JE. VII. p. 193). 'Tradition places the home of the patriarch in the Hurān, where a monastery bearing his name exists. He is said to have been a native of Jol' an, and early Arabian authors state that he was born in the neighbourhood of Nuwā. Not far from the monastery is shown the Makam Eyy'ub, or Station of Job, his well, and the trough in which he is said to have washed after his trials were over... The currency of the tradition among both Christians and Mohammadans living in the district implies that it is of considerable antiquity.' (DB. IV. p. 842) See also P. XVII, n. 181.
66. (after the loss of his sons and himself being afflicted with a loathsome disease).
67. i. e., mental distress.
68. i. e., physical diseases. Job, a prophet of God as he is, attributes, out of sheer respect, his ailments to the devil, though everything was from God.
69. Thus God said to Job.
70. (for thee)
71. i. e., We restored to him his family.
72. i. e., not only were they restored but also their number was doubled. 'Also the L.ord gave Job twice as much as he had before... So the Lord blessed the latter end of Job more than his beginning.' (Job. $42: 10,12$ )

73. (و) And ${ }^{455}$ take in thy hand a handful of twigs ${ }^{446}$, and strike with $i^{117}$ and break not thy oath ${ }^{418}$. Verily We! We found him patient ${ }^{499}$. An excellent bondman ${ }^{450}$ ! verily he was oft-returning ${ }^{451}$.
74. (و اذ اذ . . الا بصار) And remember thou Our bondmen, Ibrāhim and Is-hăq and $Y a^{\prime} q u \bar{u} b^{152} \cdot a / l$ owners of might and vision ${ }^{153}$.
75. (الدار . . . ان.) Verily We! We distinguished them with a distinct quality: the remembrance of the Abode ${ }^{451}$.
76. (و) And verily they are of the elect of the excellent ones ${ }^{455}$ with Us.
77. (9) And remember Ismā il and Al-Yas‘a ${ }^{4.56}$ and Zul-kifl| ${ }^{157}$; all of the excellent ones ${ }^{458}$.
78. (ها . . . . This is an admonition ${ }^{159}$. And verily for the pious is a happy retreat-
79. (ب-ات . . . الابواب) Gardens Everlasting, the portals of which remain opened for them.
 plenteous fruit and drink.
80. (9) And with them will be virgins of refraining looks ${ }^{460}$ zrid of equal age ${ }^{161}$.
81. (هـذا . . . الهـاب) This it is which you are promised for the Day of Resurrection ${ }^{462}$.
82. (ali.i . . . ${ }^{\text {l }}$ ) Verily this is of Our provision ; there will be no ceasing of it.
83. (هذا . . . This ${ }^{483}$ for the righteous. And verily for the exorbitant there shall be an evil retreat - -
84. (Aly.11 . . . بr) Hell, wherein they roast, a wretched couch ${ }^{164}$.
85. (مذا . . . وغـان) This—-let them taste it, scalding water and corruption ${ }^{465}$.

58, (وآخر. . . ا زواج) and other torments, like them conjoined.
445. (God said this to him further). Job, when he fell ill and had a very prolonged and loathsome illness was attended to very devotedly by his wife. Once the devil appeared to her, and taking advantage of her distracted condition reminded her of her past prosperity, and promised her that if she would worship him he would not only heal her husband, but restore to them whatever they had lost. On coming home she wanted to sound her husband on the subject. But hardly had she mentioned the proposal when the prophet Job was incensed at the very audacity of it, and swore forthwith to punish his wife with hundred stripes.
446. shrubs ; ... or whatever is collected together, and grasped with the hand.' Here it means, ' $A$ bundle of rushes, a hundred in number, consisting of slender stalks without leaves, whercof mats are made.' (LL)
447. (thy wife). She was by now restored to her former youth and beauty. Job, to satisfy his oath taken in a mood of moral indignation, is now directed by God to strike her one simple blow with a palm-branch having a hundred leaves.
448. (by abstaining from striking her altogether). The obligation of the oath is rescinded as a matter of special mercy.
449. See P. XVII. n. 181 ff .
45. 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.' (Job. 2:3)
451. (to Us). 'Then Job answered the Lord, and said....Wherefore I abhor myself, and repent in dust and ashes.' ( Job. $42: 116$ ).
452. All of whom resisted and overcame evil.
453. i. e., men of action as well as of knowledge and understanding. This is added to vindicate their character from the charges of immorality brought against them by the Biblical writers.
454. i. e., they were men of true devotion and piety.
455. i. e., among the most honoured of the honoured ones, and not men of doubtful and mixed character as painted in the writings of the Jews and Christians.
456. See P. VII. n. 569.
457. Prophet Ezekiel of the Bible, noted for his splendid visions and literary imagery. Very little is known of his personal history beyond the fact that he was asked and consecrated to the ministry in the fifth year of his captivity in Babylon, and that the period of his ministry lasts probably from 592 B. C. to $570 \mathrm{~B} . \mathrm{C}$.
56 'Ezekiel and Jeremiah were contemporary prophets, though the latter was the much
'Ezekiel and Jeremiah were contemporary prophets, though the latter was the much
older of the two.' (Dummelow op. cit., p. 489) 'One of the great literary prophets, a son of Buzi, of pricstly lineage...Highly respected on account of his piety and sagacity.' (VJE. p. 219) 'He is supposed to have been born during the reign of Josiah and to have been a younger contemporary of Jeremiah. . . He was carried captive with Jehoichin to Babylonia in 597. . . He is sometimes styled as the prophet of reconstruction. Others call him "the father of Judaism," since he placed the emphasis on love of God, need of holiness, and pre-eminence of the spiritual over the political aspect of communal life, thus ccmenting the real foundations of historical Judaism.' (ib). See also P. XVII, n. 188.
458. This is added to correct and contradict the darker side of their nature (so that he
460 i.e., who shall refrain from looking at any besides their spouses. 461. i.e., of the same age as their spouses.
463. i. e., so far with regard to the rewards of the righteous. (to lie on).
465. (flowing from the bodies of the damned).

59. ( . . . النار. . الـار) This is a crowd, ${ }^{466}$ rushing in along with you; no welcome for them ; they are to roast in the Fire.
60. (6الوا . . . They ${ }^{467}$ will say ${ }^{468}$ : nay ! it is you for whom there is no welcome; it is you who have brought it upon us. IIl shall be their restingplace.
61. (6الوا . . They ${ }^{169}$ will say : our Lord ! whosoever has brought this upon us, to him increase doubly the torment of the Fire.
62. (وقاوا . . الاشرار) And they ${ }^{170}$ will say: what is the matter inat we do nct see the men whom we counted among the evil ones ${ }^{471}$
63. (انخذنمر . •. الابصار) Did we take them for a butt of mockery. so unjustly, or are they deluding our eyes ${ }^{472}$ ?
64. (ان . . . انرلالـار) Verily this is very truth: this warngling ${ }^{473}$ of the inmates of the Fire.

## SECTION 5

65. (ألiّ) . . Say thou ${ }^{174}$ : I am but a warner, and there is no god but Allah, the One ${ }^{175}$, the Subduer ${ }^{176}$.
66. (رب ) Lord of the heavens and the earth and whatsoever is in-between them, the Mighty, the Forgiver.
67. (ت) ${ }^{\text {( }}$ ) Say thou ${ }^{477}$ : $\mathrm{it}^{478}$ is a great news ${ }^{479}$.
68. (ان:م . . . . بعرضون) You are averting therefrom ${ }^{180}$.
69. (ماكان. . . I had no knowledge of the chiefs on high ${ }^{481}$ when they were disputing. ${ }^{482}$
70. (مبين) . . . ${ }^{\text {( }}$ ) Naught is revealed to $m e^{183}$ except that I am a manifest warner.
71. (اذڭال . . Recal/ when thy Lord said to the angels: I am about - create a human being from clay;
72. (of the culprits). Thus the damned will say to one another.
73. i. e., the seduced ones; the followers.
Part XXIII 468. (to the seduced, the ringleaders).
74. i. e., the seduced ones.
75. i. e., the inmates of Hell ; both the seducers and the seduced.
47I. i. e., whom we, viewing with our distorted vision, took for the erring
ones.
76. (while they are with us in Hell).
77. i. e., this mutual incrimination.
78. (O Prophet!)
79. (with no 'Persons' and 'Incarnatic ns'). The number of the pagan
gods is almost unthinkable. In the Hindu Pantheon 'there is often mention of
thirty-three, or three times eleven, once of three thousand three hundred and thirty-
nine ; in the Atharva-Veda this last number is still further increased, the Gandharvas
alone amounting to six thousand three hundred and thirty-three.' (Barth, op. cit.,
P. 25).
80. See P. XII. n. 496 .
81. (O Prophet !)
82. i. e., the Message I bring.
83. (worthy of being listened to with heart and soul).
84. (as a mere man, and by myself).
481: i. e., angels.
85. (concerning Adam).
86. i. e., Revelation is the only source of my knowledge concerning the
happenings on high, and so you ought to believe in me.

 him of My spirit ${ }^{844}$, fall down before him prostrate ${ }^{885}$.
87. (i. . . . . . . . ${ }^{\text {a }}$ ) The angels fell prostrate; all of them.
 of the infidels.
 prostrating thyself before what I have created with my both hands ? ${ }^{487}$ Hast thou been stiff-necked ${ }^{488}$, or art thou of the exalted ones ${ }^{489}$.
88. (bre . . . Jb) Iblīs said ${ }^{490}$ : I am better than he ${ }^{491}$ : me thou hast created of fire ${ }^{492}$, and him Thou hast created of clay ${ }^{433}$.
89. ( $\quad$. . . $A / / \mathrm{J}$ ) ) said : get thee forth herefrom ${ }^{494}$, verily thou art driven away. ${ }^{495}$
90. (ران . . . بومالدبن) And verily My curse shall be on thee till the Day of Requital ${ }^{196}$.
91. (ين. . . . Jb) lb/is said: Lordl respite me till the Day whereon they are raised up ${ }^{197}$.
92. (2) Al/ah said : verily;thou art of those respited.
93. (الى . . . . . الملرم) till the Day of the time appointed ${ }^{\text {as8 }}$.
94. (ble ) Ib/īs said: by Thy Majesty, then I shall surely seduco them ${ }^{199}$, all,

95. (اقورل . . . ل Jb) Allah said: the truth is, and it is the truth I always say,
 shall follow thee. all together.
96. (تز) Say thou ${ }^{531}$ : I ask of you ${ }^{5022}$ no wage for $\mathrm{it}^{503}$ nor am I of the affecters ${ }^{501}$.
97. (ا) It is naught but an admonition to the worlds.
98. (ولنملن . . . حين) And you shall surely come to know of its truth after a season ${ }^{505}$.
99. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and men became a living soul.' (Ge. $2: 7$ ) Note that this spirit of God breathed into man was never withdrawn from him. Hence there is no doctrine of the 'fall of man' in Islam:
100. Sce P. I, nn. 149, 150.
101. See P. I. n. 151.
102. 'The Muslim mystics explain this as meaning with both the glorious and the terrific attributes of God, whereas the angels were created by the exercise of only one class of attributes.' (Pickthall)
103. i. e., hast thou through arrogance an exaggerated idea of thyself ?
104. i.e., or art thou really too high in rank to bow to the command of God ?
105. (choosing in effect the latter alternative).
106. (and so I ought not be asked to do obeisance to a being lower than myself).
107. (which is a superior element).
108. (which is an inferior element).
109. See S. XV. v. 34.
110. (from God's grace and mercy).
111. (so that there is no chance whatever of forgiveness).
112. i. e., the dead.
113. i. e., the time of Resurrection.
114. i. e., mankind; the progeny of Adam.
115. i. e., marked by Thy grace. 'In the Louvre there is a picture, by Guido Reni, of St. Michael with his foot on Satan's neck. The richness of the picture is in large part due to the fiend's figure being there. The richness of its allegorical meaning also is due to his being there--that is, the world is all the richer for having a devil in it, so long as we keep our foot upon his neck. In the religious consciousness, that is just the position in which the fiend, the negative or tragic principle, is found; and for that very reason the religious conciousness is so rich from the emotional point of view.' (James, Varieties of Religious Experience, $\mathrm{p}, 50$ ).
116. (O Prophet !)
117. (O pagans).
118. i. e., for my préching. The purport is: I have no thought of gain or any other such motive for forging the role of an apostle.
119. i. e., nor am I led by nature or habit to practice deceit and falsehood.
120. (but then it shall be of no avail).


## Sūral-uz-Zumar

## The troops. XXXIX

(Makkan, 8 Sections and 75 Verses)
In the name of Allah, the Compassionate, the Merciful.

1. (تزبل . . . الحكم) The revelation of this Book is from Allah, the Mighty ${ }^{506}$, the Wise ${ }^{507}$.
2. (الدن . . . الا Verily We! We have sent down the Book to thee ${ }^{508}$ with truth : so worship thou Allah, making exclusion ${ }^{509}$ for Him in religion.
3. ( take patrons ${ }^{511}$ besides Him, saying ${ }^{512}$ : we do not worship them save in order that they may bring us nigh unto Allah ${ }^{513}$ - -verily Allah will judge between them ${ }^{514}$ concerning that wherein they differ ${ }^{515}$. Verily Allah does not guide him who is ${ }^{516}$ a liar and ingrate.
4. Had Allah willed to take a son, He would have chosen whomsoever He pleased out of what He has created ${ }^{517}$. Hallowed be $\mathrm{He}^{619}$ ! He is Allah, the One ${ }^{519}$, the Subduer. ${ }^{520}$
5. i. e., Able to punish the opponents of His will immediately.
6. i. e.. One who gives respite to the transgressors in accordance with His universal Scheme.
7. (O Prophet !)
8. i. e., sincere and exclusive obeisance is due to God and to re-establish them on the earth was the mission of the holy Prophet.
9. Zeal and enthusiasm must follow true religion and piety.
10. (as more intimately connected with the affairs of man and more responsive to his invocations).
11. i.e., apologising for their cult of saints, angles, incarnations, and other sods!
12. i.e., the ever recurring plea of the polytheistic people. Compare and contrast with this absolute, pure, and unadulterated monotheism of Islam the palpably polytheistic attitude of Christianity. 'The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and $b$ eneficently upon them.' ('Longer Orthodox Catechism,' quoted in ERE. XI. p. 51) 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say; "Have mercy on us'; to the saints we commonly say : "Pray for us'...We beg of them, as they are pitiful, to take compassion on us and interpose in our behalf.' ('Roman Catechism', quoted in ERE. XI. p. 51) This mentality, perhaps, is at the root of the primitive manesworship and the Christian cults of the dead. 'A crowd of saints, who were once men and women, now form an order of inferior deities, active in the affairs of men and receiving from them reverence and prayer.' (PC. II. p. 120)
13. i.e., the true believers on the one hand and the polytheists on the other.
14. i. e., respective divine honours to be effered to those Mediators and gods and goddesses.
15. (by habit and choice).
16. i.e., that 'Son' as a created being would have been in any case inferior to Him. The argument is : assuming that God betook for Himself a Son, is that Son an uncreated Being like Himself, or a created being inferior to Him and belonging to another class ? If the former, then the clear conclusion is a doctrine of Dualism; if the latter, does it befit a Perfect Being to beget one who is imperfect ?
17. (from all such blasphemous notions).
18. i. e., admitting of no duality or plurality in His person.
19. i. e., admitting of no partnership in His attributes. See P. XII. n. 496 .

20. (خان He has created the heave 1 s and the earth with a purpose ${ }^{521}$. He rolleth the night arcund the day, and He rolleth the day around the njght ${ }^{522}$ and He has subjected the sun and the moon ${ }^{523}$ each running on for a term appointed. lo I He is the Mighty ${ }^{524}$, the Forgiving ${ }^{525}$.
 spouse ${ }^{528}$ therefrom ${ }^{529}$; and of the cattle He sent down unto you ${ }^{530}$ eight kinds ${ }^{531}$. He creates you in the bellies of your mothers, one creation after creation, ${ }^{532}$ in threefold darkness. ${ }^{533}$ Such is Allah, your Lord. His is the dominion, there is no god but He. Whither then turn you away ${ }^{534}$ ?
21. (ان . . . If you disbelieve, then verily Allah is independent of you ${ }^{535}$. And he does not approve of infidelity in His bondmen ${ }^{536}$. And if you return thanks ${ }^{537}$, He approves of that in you. No burdened soul shall have another's burdened ${ }^{538}$. Your return is thereafter to your Lord, and He shall declare to you what you have been doing ${ }^{539}$, verily He is Knower of innumerate secrets.
22. i. e., with a definite purpose; and not aimlessly or sportively.
23. 'Professor Whitehead describes the universe, not as something static but as a structure of events possessing the character of a continuous creative flow. This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qurān especially emphasizes.' (Iqival, Reconstruction of Religious Thought in Islam, p. 61)
24. (to His laws). Being no deities or sub-deities, these two heavenly bodies, like all created beings, are subservient to Him and His laws.
25. So He shall punish those who reject His signs.
26. So He shall forgive them who repent after their rejection.
27. (O mankind !) See P. IV. n. 476.
28. (which He originated). The Holy Qurān makes it absolutely plain that all the present varieties of mankind have descended from a single undivided
stock, and that the white-, the black-, and the red-skinned people of to-day, - the typical Negrito and the typical Caucasian--have sprung from one common ancestor. 'Specific unity of mankind is shown, in the words of a recent authority on anthropology, in the prevailing physical and mental uniformity of all peoples. According to E. B. Tylor all tribes of men, from the blackest to the whitest, the most savage to the most cultured, have such general likeness, in the structure of their bodies and the working of their minds, as is easiest and best accounted for by their being descended from a common ancestry, however, distant" (ERE.V,p. 522). The question of the unity of mankind has occupied a prominent position among the ethnological attempts to survey the cultural history of the non-historic peoples.. World-wide distribution of similar cultural types could not possibly have taken place at early stage of human civilization, if, as some believed it to have been, the origin of humanity would not have been one, but manifold and parallel, in various regions of the globe. To this evidence, moreover, the observations of physical anthropology have still to be added. The various social, i.e., the bodily types of the human race, are different in superficial details, such as colour of skin, hair and eyes, form of nose, lips, eyelids or structure of the hair. But still, the human body is fundamentally the same among all the nations of 'the world.' (Ehrenfels in The Islamic Culture, for Oct. 1940, pp. 439, 440). The Qurān is clear and emphatic in asserting the basic unity of mankind and in proclaiming that Man is of one kind. See also P. IV. n. 477; IX. n. 346.
29. i. e., Eve the first woman.
30. i. e., from that soul.
31. i. c., four classes, male and female, of sheep, goats, camels and oxen.
32. i. e., for your general domestic use.
33. i. e., by various stages.
34. The embryo is covered by a membrane, which is in the womb, which again is in the belly; hence the three veils of darkness.
35. (O polytheists!)
36. (so you cannot harm Him possibly).
37. (in their interest, as it is to their own hurt).
38. (to Him, by accepting true doctrines).
39. (in the Hereafter). This does away with the doctrine of atonement altogether.
40. (and shall recompense you accordingly).

41. (واذ) . . .ل_ار) And when some hurt touches man, he calls upon his Lord, turning to him in penitence. Then when He bestows upon him a favour from Himself, he forgets that for which he had called on Him before, and sets up peers to Allah that he may lead astray others from His path. Say thou ${ }^{540}$ : enjoy thou life in thy inf delity for a while ${ }^{541}$, verily thou art of the inmates of the Fire.
42. (ا الن .... Is he who is devout in the watches of the night prostrating himself and standing, bewaring of the Hereafter and hoping for the mercy of His Lord to be dealt with like a wicked infidel? Say thou ${ }^{542}$ : shall they who know and those who know not be held equal ${ }^{513}$ ? It is only men of understanding who receive admonition.

## SECTION 2

10. (弓) Say thou ${ }^{54}$ : . . My faithful bondmen! fear your Lord'. For those who do good in this world there is good ${ }^{545}$; and Allah's earth is spacious ${ }^{548}$. Surely the steadfast will be paid their wages in full without reckoning ${ }^{547}$.
11. (زل . . . . لالدن) Say thou ${ }^{548}$ : verily I am bidden to worship Allah, making religion exclusive for $\mathrm{Him}^{549}$.
12. (وارت) And I am bidden this, in order that I may be the first ${ }^{550}$ of those who submit ${ }^{551}$.
13. (O Prophet!)
14. i. e., during the brief little life of this world, O infidels !
15. (O Prophet !)
16. (in the sight of God).
17. (to the believers on My behalf, O Prophet !
Part $x \times 1 / I$
18. (as compensation and reward).
19. So let him who cannot safely exercise his religion in bis native land,
emigrate to a place of liberty and security.
20. i. e., to their heart's content, and even more.
21. (O Prophet !)
22. i. e., to the total exclusion of every other worship.
23. (in order that others may follow me).
24. (themselves to God; and others should follow my lead).

25. (5) Say thou ${ }^{552}$ : $1^{553}$ fear, if I disobeyed my Lord, chastisement of an awful Day ${ }^{554}$.
26. (i) Say thou: it is Allah I worship, making faith for Him exclusive.
27. (فاعدوا . . . المبنن) So worship whatever you will besides $\operatorname{Him}^{555} O$ pagans/ Say thou: the real losers are those who shall have lost themselves ${ }^{556}$ and their households ${ }^{557}$ on the Day of Judgement. Lo! that will be a manifest loss ${ }^{558}$.
28. (لّ . . . . لم ( ) For them! coverings of Fire will be above them and beneath them. With this Allah frightens His bondmen. My bondmen therefore fear Me.
29. (وl e . . . And those who shun the devils lest they shou!d worship them and turn to Allah in penitence, for them are glad tidings ${ }^{559}$. So give thou ${ }^{560}$ glad tidings to My bondmen.
30. (الذن . . . الباب) who listen to the Word and follow the excellent thereof ${ }^{55_{1}}$. Those are they whom Allah has guided, and those are men of understanding.
31. (O Prophet !)
32. ——ever I am——
33. Even sinless prophets enjoy no privileged position in God's universal

Law.
555. (and you will soon see the result, O pagans !)
556. (by their own errors).
557. (by having caused them to err),
558. (and real). Cf. the NT. 'For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? (Mt. 16:26)
559. (of forgiveness).
560. (O Prophet !)
561. Which means the whole of it,

19. انسن . Is he then on whom is justified the decree of tor-ment-wilt thou ${ }^{562}$ rescue him who is ${ }^{563}$ in the Fire ?
20. (J) But those who fear their Lord, for them are lofty chambers with lofty chambers above them, built ${ }^{544}$, whereunder rivers flow: the promise of Allah, and Allah fails not his appointment.
21. (الل (ال . . الباب) Dost thou not ${ }^{565}$ see that Allah sends down water from the sky, and causes it to enter springs in the earth, and thereby produces corn various-coloured. Thereafter $i^{566}$ withers and thou seest it turn yellow; then He makes it chaff. Verily herein is admonition for men of understanding.

## SECTION 3

22. (انـن . . . Shall he then whose breast Allah has expanded for Islam, so that he follows a light from His Lord be as he whose heart is hardened ? Then woe to those who hearts are hardened against remembrance of Allah. ${ }^{567}$ They are in a manifest error.
23. (O Prophet !)
24. (as if already).
25. (already for them). Paradise consists of stages, one above another.
26. (O reader !)
27. i.e., the produce.
28. Cf. the OT :-'Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.' (Pr. 28:14) And the NT :-'He hath blinded their eyes, and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them.' (Jn. 12:40)

29. ( . . . Allah has revealed ${ }^{568}$ the most excellent discourse, a Book consimilar ${ }^{569}$, oft-repeated ${ }^{570}$, at which trembles the skins of those who fear their Lord ${ }^{571}$; then their skins and hearts soften to the rememberance of Allah. ${ }^{572}$ This is Allah's guidence to which He guides whom He will ${ }^{573}$; and whom Allah sends astray, for him there is no guide ${ }^{574}$.
30. (انمن . . . نكـبـبن) Is he, then, who will shield himself with his face from the evils of torment on the Day of Resurrection ${ }^{575} b e$ as he who is secure therefrom ? And it will be said to the ungodly: taste what you have been earning.
31. (كذب . . . شششرون) Those who belied ${ }^{576}$ before them ${ }^{577}$, on them came the torment from whence they knew not ${ }^{578}$.
32. (6ا ذا تم . . . بلرن) Allah made them taste humiliation in this world; and surely the torment of the Hereafter is greater-if they but know.
33. (ولتد) And assuredly We have propounded in this Qurăn every manner of similitudes for mankind, that haply they may be admonished.
34. (زَرT) An Arabic Qurān ${ }^{579}$, without any crookedness ${ }^{580}$, that haply they may fear ${ }^{591}$.
35. (ضرب) Allah propounds a similitude: a man has several partners ${ }^{582}$, quarreling ${ }^{583}$, and a man the property of one man ${ }^{584}$. Are the two equal in likeness ${ }^{535}$ ? But most of them know not ${ }^{586}$.
36. (انك ) Verily thou ${ }^{587}$ art mortal and they ${ }^{588}$ are mortals.
37. (نم) Then on the Day of Resurrection you ${ }^{589}$ shall be contending before your Lord ${ }^{590}$.
38. (in parts; on many different occasions).
39. i.e., or 'self-resembling' alike all through in the excellence of its contents. The whole of the Qurān, although revealed piecemeal and during a long

## 4.

interval of about 22 years and dealing with facts and events far removed from each other is yet a Book consistent with itself, and comformable in its various parts.
570. i. e., with the teachings constantly reiterated.
571. Which is a proof of their being moved by the Word of God.
572. i. e., they are overcome by love and favour of God.
573. Such as those who are soft of heart.
574. Such as those who are hard-hearted.
575. To shield oneself by one's face is to expose oneself fully to the punishment ; and this conveys a true picture of utter helplessness.
576. (the apostles of their age).
577. i. e., the present-day infidels.
578. The punishment they received arrived in such a way and at such a time, and was of so tremendous a magnitude that the rejectors were taken quite aback.
579. See P. XIV. nn. 342, 343.
580. i. e., with no defect, doubt, or contradiction; and unlike Christianity, without any 'mysteries of faith.' 'It must not be forgotten that this claim of the Qurān to miraculous eloquence, . . was and is to the Arab incontrovertible.' (Palmer, 'The Qurān,' Intro. p. L) See also P. XV. n. 286.
581. (their Lord).
582. (as his masters).
583. (among themselves).
584. In the parable the distraction of the mind of the polytheist caused by service to so many gods is evident. Equally clear is the serenity of mind attending the worshipper of the only True God. Cf. the NT;-'No man can serve two masters : for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.' (Mt. 6; 24) Also Lk. 16: 13.
585. 'Here is the secret of the transformation which Islam effects for the African animist...The monotheist, set free from the terrors of the animistic demonworld, or from the uncertainties and confessions of the polytheistic pantheon, lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171)
586. i. e., realize not even this single truth.
587. (O Prophet !)
588. i. e., the infidels.
589. i. e., the two contending parties of believers and unbelievers.
590. i. e., shall come contending, and receive final judgement.

 fabricates ${ }^{1}$ a lie against Allah, and belies the truth when it comes to him ? ${ }^{2}$ Will not be the abode in Hell for the infidels ?

33, (والذى) And whosoever brings the truth ${ }^{3}$ and whosoever gives credence to it --these! they are the pious.
 Lord ${ }^{4}$; that is the wage of the well-doers.
35. (إيكi) This will be in order that Allah may expiate from them the evil of what they may have worked, and may recompense them their wage for the best of what they have been working.
36. (البس . . . Is Allah not sufficient ${ }^{5}$ for His bondmen ${ }^{6}$ ? Yet they ${ }^{7}$ would frighten thee ${ }^{8}$ with those besides $\mathrm{Him}^{9}$. And whom Al ah sends astray ${ }^{10}$, for him there will be no guide.
37. (ومن . . . انتام) And whom Allah guides for him there will be no misleader. Is not Allah Mighty and Lord of Retribution ?"

1. (associating others with Him as co-partners).
2. (through His prophet).
3. (from God either directly or through His prophets).
4. (whether of material objects or of intellectual pleasures or of spiritual ends).
5. (as a Protector).
6. i. e., for all His creatures in general, for the holy Prophet-the bondman par excellence-in particular. On the use of 'Our bondman' or 'His bondman' for the holy Prophet see P. I. n. 98, and p. XV. n. 2.
7. i. e., the idolaters in their ignorance.
8. (O Prophet !)
9. i. e., with the vengeance of their gods.
10. (in consequence of their own obduracy).
11. See P. III, n. 220; XIII. n. 511: XXI. n. 210.

12. (ولنّ . . Wert thou ${ }^{12}$ to ask them ${ }^{13}$ : who has created the heavens and the earth? They will surely say: Allah, ${ }^{14}$ Say thou ${ }^{15}$ : consider you then that those whom you call upon besides Allah, --could they, if Allah intended some hurt for me, remove His hurt ? Or if He intended some mercy for me, could they withhold His mercy ? ${ }^{16}$ Say thou: enough for me is Allah; in Him the trusting put their trust.
13. (نل (ن) Say thou: O my people! ${ }^{17}$ act according to your station ; I am going to act in my way; presently you shall come to know - -
14. ( . . . . . . ) on whom comes a humiliating torment ${ }^{18}$ and on whom alights a lasting torment ${ }^{19}$.
15. (بوكِ . . . ${ }^{\text {( }}$ ( $)$ Verily Wel We have sent down to thee ${ }^{20}$ the Book for mankind ${ }^{21}$ with truth. Then whoever receives guidance it is for this own soul ${ }^{22}$, and whoever strays, strays only to its hurt; and thou art not a guardian over them ${ }^{23}$.

## SECTION 5

42. (1) Allah it is Who takes away the souls ${ }^{21}$ at the time of their death and those who do not die in their sleep ${ }^{25}$; then He withholds those ${ }^{26}$ on whom He has decreed death, and sends back the rest ${ }^{27}$ for an appointed term ${ }^{28}$. Verily herein are signs ${ }^{29}$ for those who ponder.
43. ( بیالز . . . . ${ }^{\prime}$ ) Have they ${ }^{30}$ taken others for intercessors ${ }^{31}$ besides Allah ? Say thou: what ! even though they ${ }^{32}$ own not aught and understand not?
44. (O Prophet !)
45. i. e., the pagans of Makka.
46. The Makkans believed 'in a supreme God whom they called Allah'. (1:RE.I.p. 326) 'Wellhausen cites a large number of passages in which pre-Islamic Arabs mentioned Allah as a great deity'. (p. 664). The offence of the Arabs was not that they denied the Supreme Being or the Creator; they fully recognized His existence, but they associated other deities with Him.
47. (to confute them).
48. i. e., have these associate-gods of yours any power either for good or for evil in the presence of the Almighty ? In the philosophy underlying the religion of polytheism, nature is throughout divine. Everything which is impressive by reason of its sublimity is supposed to be capable of affecting man for good or evil, and therefore becomes a direct object of adoration and worship. It is this position the Qurān is so merciless in assailing.
49. i. e., the Arabs.
50. (in this world).
51. (in the Hereafter).
52. (O Prophet !).
53. i. e., for their benefit and instruction.
54. i. e., for the benefit and advantage of his own soul.
55. i. e., responsible for their actions.
56. (of men in toto).
57. (partially). Life itself ceases at the time of death, while conscious life undergoes temporary cessation during every act of sleep.
58. (souls) i. e., does not permit them again to return into their bodies.
59. (to their bodies, when they are awake).
60. i. e., till the time of their death.
61. (of His providence).
62. i. e., the pagans.
63. (and therefore as objects of adoration and worship).
64. i. e., images and idols.

65. (b) Say thou: Allah's is intercession altogether ${ }^{33}$. His is the dominion of the heavens and the earth; then ${ }^{34}$ to Him you shall be returned ${ }^{35}$.
66. (واذا . . بـتبشرون) When mention is made of Allah alone ${ }^{36}$, the hearts of those who believe not in the Hereafter ${ }^{37}$ shrink with aversion; and when mention is made of those besides $\mathrm{Him}^{38}$ Io! they rejoice ${ }^{39}$.
67. (تل . . . . Say thou ${ }^{40}$ : Allah! Creator of the heavens and the earth ${ }^{41}$ ! Knower of the hidden and the open! Thou shalt judge between them ${ }^{42}$ concerning what they have been differing in.
68. (ولو) . . . يتـبرن) And were the ungodly ${ }^{43}$ to own ${ }^{44}$ all that is on the earth, and with it as much again, they will seek surely to ransom therewith ${ }^{45}$ from the torment of the Day of Judgment, and there will become apparent to them from Allah what they had not been reckoning ${ }^{46}$.
69. (ربدالرم . . يـتهز:ن) And there will become apparent to them the evils of what they earned, and there will surround them what they had been mocking at.
70. (. . . . 1ذ6) When hurt touches a man ${ }^{47}$ he calls on Us ${ }^{48}$, and afterwards when We have changed it into a favour from Us, he says ${ }^{49}$ : I have obtained $\mathrm{it}^{50}$ by force of my knowledge ${ }^{51}$. Ayel it is a trial ${ }^{52}$, but most of them know not.
71. i. e., none can presume to intercede with Him, unless by His permission. This strikes at the very root of Saviourhood and Mediation of Christ and others. Referring to four passages in the NT says a modern spokesman of Chris-tianity:-'In all these passages Christ is represented as mediating between God and man. God and man have been estranged. The relation which normally subsists between them has been destroyed, and the work of the mediator is to restore it. In 1 Timothy this work is explicitly connected with the redemptive death of Christ; there is one mediator between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all'. (ERE. VIII. p. 516). The Christians pride themselves on calling this faith the religion of Mediation. 'While the word "mediator" is
rarely met with, the idea contained in it is one of the most vital and influential thoughts in religion. Nearly every religion bears witness to it....(It) is found more clearly and forcibly expressed in Christiarity than in any other type of religion. So prominent and characteristic is the idea that we might define Christianity in the abstract as Theism plus Mediation...for it is this idea that most distinguishes the religion of the NT from pure Theism.' (D.B. III. p. 311-12).
72. (after the expiry of your life in this world).
73. (so Him alone you are to worhip).
74. (as the One and Only God).
75. i. e., those who are not true monotheists.
76. Whether as independent gods, co-equal with God or as subordinate associate-gods.
77. Although the pagans of Makka were familier with the idea of a Creator, Allah, yet this belief 'had little significance in their lives, as in the Maker of the universe they did not see their Lawgiver and Judge, but held themselves dependant for their good and evil fortune upon all manner of beings which they rendered favourable or harmless by animistic practices.' (Hurgronje, Mohammedanism, p. 29) Not very different is the case of the Christians. Look at their invocation of the saints, their veneration of relics and their use of images. And look at their Litany of the Blessed Virgin :-'We fly to thy patronage, O holy Mother of God ! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin, Lord, have mercy on us. Christ, have mercy on us... God the Father of Heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, One God, have mercy on us......Lord of God, who takes away the sins of the world, have mercy on us. Pray for us, O holy Mother of God.' (Butler's Catechism, pp. 9-12). See also P.I.n. 523).
78. (O Prophet !)
79. (out of nothing; merely from Thy all-powerful will).
80. (finally and demonstrably on the Day of Judgment).
81. (to themselves while they were in the world) i. e., who were guilty of infidelity and polytheism.
82. (in the Hereafter).
83. (but in vain).
84. i. e., in the first place, the fact of Resurrection itself, and next, the horrors thereof.
85. i. e., an infidel.
86. (devotedly and exclusively).
87. (in forgetfulness of God).
88. i. $\ell$. , that relief.
89. (and wisdom) i. e., as a result of my own resources and exertions.
90. (from the Lord).

91. ( . . . . . L ) Surely said $\mathrm{it}^{53}$ those before them, yet there did not avail them what they have been earning. ${ }^{54}$
92. (bاصإمر) And there befell them the evils ${ }^{55}$ of what they had earned. And of them they who go wrong ${ }^{56}$ ——presently will befall them the evil of what they earn; nor can they frustrate ${ }^{57}$.
93. (ارلم . . . . . لومنون) Do they not know that Allah ${ }^{58}$ expands provision for whom he will, and stints it for whom He will ? Verily herein are signs ${ }^{59}$ for them who believe.

## SECTION 6

53. (تل Say thou ${ }^{\prime 0}$ : My bondmen who have committed extravagance against themselves ${ }^{61}$ : despair not of the mercy of Allah: verily Allsh will forgive the sins altogether ${ }^{62}$. Verily He ! He is the Forgiving, the Merciful.
54. (وانـ, (9) . . . . Turn penitently to your Lord ${ }^{63}$, and submit to Him ${ }^{64}$, before there comes to you the torment, and then you shall not be succoured ${ }^{65}$.
55. (وانبعا . . تثشرون) And follow the best of what has been sent down to you from your Lord ${ }^{66}$ before there comes to you the torment of a sudden, while you perceive not ${ }^{67}$.
56. (ان . الـانـر (est ${ }^{88}$ a soul should say ${ }^{69}$ : Alas! for that I have been remiss in respect of Allah, and I was but of the scoffers!
57. Compare a saying of Korah in Surat-ul-Qasas, verse 78.
58. i. e., their devices and designs.
59. i. e., the evil consequences.
60. (of men of this generation).
61. (Our vengeance).
62. (in accordance with His own universal laws, and not as a consequence to the infidels' petty devices and designs).
63. (of God's sole potency).
64. (on My behalf, O Prophet !)
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$$
\begin{aligned}
& \text { 61. (by acts of infidelity and impiety). } \\
& \text { 62. (to those who sincerely repent and confess His Unity). Compare and } \\
& \text { contrast with this the teaching of the NT :-'All manner of sin and blasphemy } \\
& \text { shall be forgiven unto men but the blasphemy against the Holy Ghost shall not be } \\
& \text { forgiven unto men. And whosoever speaketh a word against the Son of man, it } \\
& \text { shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not } \\
& \text { be forgiven him, neither in this world, nor in the world to come.' (Mt. } 12: 31 \text {, } \\
& \text { 32) } \\
& \text { 63. (to earn His forgiveness). } \\
& \text { 64. (by embracing Islam). } \\
& \text { 65. i. e., if you die in the state of infidelity then there can be no escape } \\
& \text { from the inevitable. } \\
& \text { 66. i.e., the Revealed religion, the whole of which is best. } \\
& \text { 67. (the approach of it). } \\
& \text { 68. i.e., you are invited to this course of action lest-. } \\
& \text { 69. (on that Day). }
\end{aligned}
$$


57. (ار تترل . . . ال:تّتم) Or, lest It should say: had Allah but guided me ${ }^{70}$, I would surely have been of the pious!
58. (اد تiرل . . . المحنـنين) Or, lest it should say when it beholds the torment: were there for me a return ${ }^{71}$ I would be of the well-doers.
59. (بالى ) Yea! ${ }^{72}$ surely there came to thee My revelations, but thou beliedest them and wast stiff-necked ${ }^{73}$ and wast of the infidels.
60. (9وم . . . للتكرين) And on the Day of Judgment thou ${ }^{74}$ shalt see those who lied against Allah ${ }^{75}$--their faces blackened ${ }^{76}$. Is not the abode of the stiff-necked in Hell ?
61. (ونجّى . . . بحزنون) And Allah will deliver them who feared Him to their place of safety. Evil will not touch them, nor will they grieve.
62. (, . . . ill) Allah is the Creator of everything, ${ }^{76-\mathrm{A}}$ and He is a Trustee over everything ${ }^{76}{ }^{\text {B }}$.
63. (لـ ل . . . ( ) His are the keys of the heavens and the earth ${ }^{\text {7 }}$; and those who disbelieve in the revelations of Allah--those! they are the losers.

## SECTION 7

64. (تل) Say thou ${ }^{78}$ : is it other than Allah that you ${ }^{79}$ call me to worship, O you pagans! ${ }^{80}$
 those before thee ${ }^{82}$ : if thou ${ }^{83}$ joinest ${ }^{84}$ surely of no effect shall be made thy work, and thou shalt surely be of the losers.
 thankful.
65. (in the world) i. e., had His guidance been reached me through any of His messengers.
66. (into the world).
67. Thus they will be answered.
68. The denial was due not to any lack of understanding but to sheer contumacy.
69. (O Prophet!)
70. (denying the mission of the holy Prophet and calling the Holy Qurān a human production).
71. (with the scorching fire of the Hell, as also with fear and disgrace).

76-A. Even a thing so evident to the religious conciousness of mankind has needed special emphasis in view of the crudities and monstrosities of many a 'philosopher:' Aristotle, for example, is no believer in Divine creation. 'If the question be asked, . whether Aristotle thinks of God as creator of the world, the answer must certain ly be that he does not. For him matter is ungenerated, eternal; he expressly argues against a creation of the world.' (Rose, Aristotle, p. 184)

76-B. (and not only the First Cause or Prime Mover, as understood by pagan philosophers). He is the supreme Director, the Provider of everything big or small, and is into the closest conceivable relation with every object of the universe. 'Aristotle, when he considers the nature of God, feels that the ascription to Him of any practical interest in the world would detract from His perfection.' (Rose, op. cit., p. 124).
77. i. e., He is their sole Creator, Preserver and Ruler.
78. (O men of Makka !)
79. (O Prophet !)
80. ل. literally is 'Ignorant; and, silly, or foolish, in conduct; and, wrong in conduct; characterised by $\quad \mathrm{m}$ - in any of the senses assigned to this word above.' (LL), but in the usage of the Holy Qurān is also synonymous with a 'pagan' or 'a heathen'; and it is in this sense that the word is used here. See P. IV. n. 264.
81. (O Prophet !)
82. (of the prophets).
83. (O reader !)
84. (aught with God).

67. يُركون) . . . h.) And they ${ }^{85}$ do not estimate Allah with an estimation due to $\mathrm{Him}^{86}$, whereas the whole earth ${ }^{87}$ shall be His handful ${ }^{88}$ on the Day of Judgment, and the heavens ${ }^{s 0}$ shall be rolled in His right hand ${ }^{\circ 0}$. Hallowed be He and Exaited above what they associate ${ }^{01}$.
68. (ونتخ ) And the trumpet shall be blown ${ }^{n 2}$, when all who are in the heavens and all who are on the earth ${ }^{93}$ shall swoon away ${ }^{91}$, save whom Allah wills ${ }^{95}$. Then it shall be blown again, and lo! they ${ }^{08}$ shall be standing, looking on ${ }^{97}$.
69. (واءرت . . بظلدرن) And the earth will gleam with the light ${ }^{98}$ of the Lord ${ }^{99}$ and the Record ${ }^{100}$ will be set up, ${ }^{101}$ and the prophets and the witnesses ${ }^{102}$ will be brought, and the judgement between them ${ }^{103}$ will be given with truth, and they will not be wronged.
70. (وونت . . . . . ) Every soul will be paid in fuliliot what it has worked; and He is the Best Knower of what they do ${ }^{105}$.

## SECTION 8

71. (و) And those who disbelieve will be driven to Hell in troops ${ }^{106}$ till, when they arrive thereto, its portals will be opened, and its keepers will say to them ${ }^{107}$ : did not there come to you messengers from amognst you, rehearsing to you the revelations of your Lord and warning you of the meeting of this your Day? They will say: Yea I but the word of chastisement has been justified on the infidels ${ }^{108}$.
72. i. e., the polytheists.
73. See P. VII, n. 585. Compare a saying of Paul in the NT:-'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' (Ac. 18:29)
74. (with all its vastness).
75. i. e., no more than a mere handful. So great is His might i
76. (with their staggering dimensions).
77. (like an ordinary scroll). Notice the specification of the right handthe hand of power and majesty.
78. (with Him).
79. (for the first time).
80. (of the living created beings).
81. i. e., the living will die, and the souls of the dead will become unconscious. (Th.)
82. (to except from the common fate). 'Who can be the subject of this exception but those in whom the ego has reached the very highest point of intensity ? And the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego. As the Qurān says of the Prophet's vision of the Ultimate Ego : His eye turned not aside, nor did it wander.' ( $53: 17$ ) 'This is the ideal of perfect manhood in Islam. Nowwhere has it found a better literary expression than in a Persian verse which speaks of the Prophets' experience of Divine illumination :
موسى زهوف رفت بـ بك ورشi منات
"Moses fainted away by a mere surface illumination of Reality: Thou seest the very substance of Reality with a smile !’ (Iqbal, op. cit. pp. 163-164).
83. i. e., all the created living beings now dead.
84. (in wonder).
85. i. e., with full glory.
86. (and not with the glory of the 'Son of man'). Contrast with this Mt. 25 : 31 fr.
87. (of every one).
88. (before him).
89. (including, besides prophets, angels and the Muslim community as a whole.
90. i. e., between sentient beings endowed with responsibility.
91. i. e., neither the wicked receiving more punishment, nor the good receiving less reward than what is due.
92. Compare with this highly monotheistic description of the Judgment Day a similar description, essentially polytheistic, in the NT, Mt. 25:31 ff.
93. Classed according to the degrees of their impiety and infidelity.
94. (by way of reproach).
95. (as they paid no heed to the warnings).


72: (فِل . . It will be said: enter the portals of Hell to be abiders therein ${ }^{109}$. How ill, then is the abode of the stiff-necked!
73. (وسن . . غالدن) And those who feared their Lord will be driven to the Garden in troops ${ }^{110}$ till, when they arrive thereto, and its portals will be opened, ${ }^{111}$ and its keepers will say to them ${ }^{122}$ : peace be to you! excellent are you, enter it as abiders ${ }^{113}$.
74. (رتالو . . . And they ${ }^{114}$ will say ${ }^{115}$ : all praise to Allah, Who has made good His promise to us, and made us inherit this land ${ }^{116}$, so that we may dwell in the Garden wherever we will! ! ${ }^{17}$ Excellent, then, is the wage of the workers!
75. (اللـن . . . . Throne ${ }^{111}$, hallowing the praise of their Lord. And Judgment will be given between them ${ }^{120}$ with truth ${ }^{121}$; and it will be said ${ }^{122}$ : all praise to Allah, the Lord of the worlds.
109. (for ever). Cf. the Bible :-'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' (Mt. $25: 41$ )
110. Classed according to the degrees of the faith and good work.
111. (to receive them). See Surat-us-Sād, verse 51.
112. (by way of greeting and welcoming them).
113. (for ever; and thus they do enter). Cf. the Bible:-'Inherit the kingdom prepared for you from the foundation of the world.' (Mt $25: 34$ ).
114. i. e., the inmates of Paradise.
115. (among themselves).
116. (of Paradise for eternity).
117. (in perfect security and abundance).
118. (O Prophet I)
119. (with due obeisance). The particle $\sim$ is here partitive.
120. i. e., between His creatures.
121. i. e., with perfect justice and equity.
122. (at the end of Judgment by all the created beings).


## Süral-ul-Mūmin

## The Believer. XL

(Makkan, 9 Sections and 85 Verses)
In the name of All 3 h, the Compassionate, the Merciful.

## SECTION 1

1. ( $p^{-}$) Ha. Mim.
2. (تزيل . . . الطاء) The revelation of the Book is from Allah, the Mighty,
the Knower.
3. (غأز) . . . المير) the Forgiver of sin, Accepter of repentance ${ }^{233}$, Severe in chastisement, Lord of Power ${ }^{124}$. No god is there but He ; to Him is the journeying,
4. (الباد) . . . . None dispute concerning the revelation of Al'ah save those who disbelieve; so let not their going about in the cities beguile thee ${ }^{225}$.
5. ( كذبت . . عتاب ) The people of Nūh and the confederates ${ }^{126}$ after them, belied their messengers before these ${ }^{127}$, and every disbelieving community advanced towards their messenger that they may seize him ${ }^{128}$, and disputed with vain talk, that they may confute the truth thereby ${ }^{129}$. So I seized them, and how terrible was My chastisement!
6. Note once more that the expiation of $\sin$ in Islam entirely rests, on the one hand, on the repentance of the sinner and, on the other hand, on the forgiving and merciful nature of God.
7. Sossessor of all-sufficiency, and of superabundance, or of bounty, or the Possessor of power, or of bounty, and beneficence.' (LL)
8. (into thinking that they will escape punishment, O reader !) See P. IV. n. 458.
9. (of evil and infid lity).
10. i. e., before the $t$ re of these Makkan pagans.
11. i. e., that they m ght get him in their power.
12. (perversely ignoring the merits of the Message).

13. (وكذلاك . . . النار) And thus has the Word of thy Lord been justified on them who disbelieve, that they shall be the inmates of the Fire.
14. (الدن ) Those ${ }^{130}$ who bear the Throne, and those who are round about it, hallow the praise of their Lord and believe in Him and ask forgiveness for the faithfull ${ }^{131}$, saying : our Lord! Thou comprehendest everything in mercy ${ }^{132}$ and knowledge ${ }^{133}$, so forgive those who repent and follow Thy path, and protect them from the torment of the Flaming Fire.
15. (ربا ) Our Lordl make them enter the Everlasting Gardens which Thou hast promised them, and a/so such of their fathers and their wives and their offspring as are fit ${ }^{131}$. Verily Thou! Thou art the Mighty ${ }^{185}$, the Wise ${ }^{13.6}$
16. (y) And guard them against evils ${ }^{137}$. And whom Thou shalt protect from evils an the Day, him Thou hast certainly taken into mercy: and that : it is a mighty achievement.

## SECTION 2

10. (ان ) Verily those who disbelieve--they will be cried unto ${ }^{18}$ : surely Allah's abhorrence ${ }^{130}$ was greater th.in is your abhorrence toward yourselves ${ }^{110}$, when you were called to belief ${ }^{141}$, and you rejected.
11. (of the angels).
12. (and dwell on the earth).
13. (so Thou art sure to be merciful to the believers).
14. (so Thou art sure to have knowledge of their belief).
15. (to enter Paradise, but yet whose good works are not of the highest order). This shows that the faithful by their good works and prayers may cause their relatives who have died in the faith a higher degree of merit than they would be entitled to on the ground of their own works.

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[^20]
11. (قالوا . . They will say: our Lord! Thou hast made us die twice ${ }^{142}$, and Thou hast made us live twice ${ }^{143}$, now we confess our sins ${ }^{144}$, is there no getting out any way?
12. (ذالكم) . . That is ${ }^{145}$ because when Allah alone was cailed upon you denied; and when some one was associated with Him you believed ${ }^{145}$. So the judgment is of Allah, the Exalted, the Great.
13. (هوالذى . . . بنيب) He it is Who shows you ${ }^{147}$ His signs ${ }^{143}$ and sends down provision for you from the heaven, and none receives admonition ${ }^{149}$ save him who turns ${ }^{150}$ in penitence.
 averse as the infidels may be.
15. (رفنع . He is Lofty in degrees ${ }^{151}$, Lord of the Throne. He casts the spirit of His command ${ }^{152}$ upon whomsoever He will of His bondmen, that he ${ }^{153}$ may warn the people of the Day of meeting --
16. (وم) (he Day whereon they ${ }^{154}$ will appear ${ }^{155}$; nothing of them will be concealed from Allah. Whose is the dominion today? It is of Allah, the One ${ }^{156}$, the Subduer ${ }^{157}$.
17. (اليرم . . . الخساب) Today every soul will be recompensed for what it has earned, no wrong-doing today; verily Allah is Swift at Reckoning.
142. (having first created $u s$ in a state of lifelessness and given life to our inanimate body, and then causing us to die a natural death).
143. (first in the earthly life and then in the life after the resurrection).
144. (specially the sin of denying the Resurrection).
145. This will be said to thetn by the an gels.
146. See n. 39 above.
147. (O mankind !)

| $X L . ~ S O r a t-u I-M u ̄ m i n ~$ | 89 |
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148. i. e., the evidences of His uniqueness and potency.
149. (and guidance).
150. i. e., who wills to believe; who is sincerely and seriously desirous of
finding guidance.
151. Or, the Exalter of ranks; One who has lofty degrees to confer.
152. i.e., of His Revelation.
153. i. e., the recipient of Revelation.
154. i.e., mankind.
155. (face to face with their maker).
156. i.e., admitting of no duality or plurality in His power or nature
157. i. e., admitting of no partnership in His attributes, See P.XII.n. 496.

158. (والنخرم . . . . Warn them thou of the Day of Portending ${ }^{158}$ whereon the hearts will be in the throats, chocking ${ }^{159}$; then for the ungodly there will be no ardent friend nor an intercessor to be given heed to.
159. (يلم) He knows the fraud of the eyes, and what the breasts conceal.
160. (وات ( . . . المبر) Allah decrees with truth, while those whom they call upon beside Allah cannot decree anything ${ }^{160}$. Verily Allah: He is the Hearer, the Beholder!

## SECTION 3

21. (ارلر ) Have they ${ }^{161}$ not travelled about in the land so that they may see how has been the end of those who were before them ${ }^{162}$. They were mightier than these in strength and in the traces ${ }^{163}$ in the land. Yet Allah seized them for their sins, and from Allah they had none as protector.
22. (ذاللك) This, because their messengers were wont to bring them evidences ${ }^{164}$, but they disbelieved: so Allah seized them. Verily He is Strong, Severe in chastisement.
23. (ولْد . . . مبين) And assuredly We sent Mūsă with Our signs: and a clear authority:
24. (الى ) to Fir'awn ${ }^{165}$, Hāmān ${ }^{168}$ and Qārūn ${ }^{167}$, but they said : a magacian, a liar.
25. (O Prophet !) T T applied to a man, hastening, or quick; and endeavouring to hasten, or be quick. الازنة The resurrection;...or it means, the near event, or case, of being on the brink of the fire of Hell.' (LL)
26. (with terror).
27. i. e., God is and shall be the sole Judge. This repudiates the Christian doctrine of Jesus being the Judge and Arbiter. Cf. the NT :-'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward
every man according to his works.' (Mt. 16:27) 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shephered divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' (Mt. 25: 31-34)
28. i. e., the present-day infidels.
29. It is a fact noted by historians and anthropologists alike that 'imposing civilizations in the past have been overwhelmed in sudden and wholesale disaster.' (EMK. I. 400)
30. (which they have left of their power and glory):
31. i. e., clear arguments and miracles.
32. See P. I. n. 205.
33. See P. XX. n. 100.
34. Sce P. XX. n. 312. ff.

35. (ف) And when he came to them with truth from before Us they ${ }^{168}$ said : slay the sons of those who have believed with him ${ }^{169}$ and let their women live ${ }^{170}$. And the plot of the infidels ${ }^{171}$ was naught but vain.
36. (ونال . . . الفـاد) And said Fir'awn ${ }^{172}$ : leave me alone, that I may slay Mūsā and let him call upon his Lord ${ }^{173}$. Ifear that he ${ }^{1 / 4}$ may change your religion ${ }^{175}$ or that he may cause disruption in the land ${ }^{176}$.
37. (وثال . . . . الحـأب) And said Mūs ana $^{177}$ : verily I seek refuge in my Lord and your Lord from every stiff-necked person who does not believe in a Day of Reckoning.

## SECTION 4

28. (وتال . . كزاب) And a believing man of Fir'awn's household ${ }^{177}$. A, hiding his faith, said ${ }^{178}$ : would you slay a man because he says, my Lord is Allah, and has come to you with evidences from your Lord? If he is an impostor, upon him will be his imposture ${ }^{179}$, but if he is truthful, then shall befall you some of what he threatens you with ${ }^{180}$. Verily Allah does not guide ${ }^{181}$ any ene extravagant or a liar ${ }^{182}$.
29. i. e., the officials of the Egyptian court.
30. i. e., sons of the Israelites. Sce P. I. n. 207.
31. See P. I. n. 208.
32. (for the destruction of Moses).
33. (to his ministers and officials who had advised him to put off the killing of Moses).
34. (to protect him from me).
35. (if left alive and free).
36. i. e., your ancient national religion, which included the Pharaoh worship. The popular religion of Egypt, at the time of Moses, was gross form of
polytheism. 'The priests had invented, and maintained the outward polytheism and idolatry, as the only religion suitable to the mass of the people; they inculcated it ; they administered its rites; they sanctioned its grossness, its licentiousness, its lowering and debasing materialism.' (Rawlinson, Moses: His Life and Times, p. 39)
37. (by setting at naught the laws of the country and by raising seditions).
38. (to his people when he came to hear of all this).

177-A. Cf. the Of:-'He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses' (Ex.9: 20) That some, at all events, of the Egyptians had come to believe in Moses seems certain.
178. (to the people of the Egyptian court).
179. (i.e. upon his head will be the evil consequences of his life.
180. Compare a similar incident, recorded in connection with the apostle Jesus, in the NT :-' When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law . . . And said unto them , Ye men of Israel, take heed to yourselves what ye intend to do as touching these men . . And now I say unto you, Refrain form these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.' (Ac. $5: 33-39$ )
181. i.e., He allows him not to attain his goal.
182. ( so if a liar, he is bound to come to grief speedily).

29. (بط (بوم . . . الرشاد) My people ${ }^{183!}$ yours is the kingdom today, you are being triumphant in the land; but who will succour us against scourage of Allah if it comes to us ${ }^{184}$ ? Fir'awn said: I show you only what I see ${ }^{185}$; and I guide you to the path of rectitude.
30. (وفال . . الاحرزاب) And he who believed said: my people! I fear for you a fate like that of the factions ${ }^{186}$ of the old ${ }^{187}$.
31. (مل ) Like the fate of the people of Nūh and Aād and Thamūd and those after them; and Allah does not intend any wrong to His bondmen ${ }^{188}$.
32. (وبا آرم . . الناد) And, my people! I fear for you a day of Mutual Calling.
33. (.) A Day whereon you shall turn away retreating ${ }^{189}$; for you there will be no protector from Allah, and he whom Allah sends astray ${ }^{190}$, for him there is no guide.
34. (ر) ( . . . And assuredly earlier there came to you ${ }^{191}$ Yūsufi92 with evidences, yet you ceased not to be in doubt concerning what be brought to you ${ }^{193}$, until he died, and you said: Allah will by no means raise a messenger after him. Thus does Allah keeps astray one who is extravagant and a doubter-
183. A continuation of the believing man's speech.
184. (consequent on the killing of his favourite servant)
185. (myself ) i.e., I advise you to take the course which I see advisable.
186. ( of disaster).
187. ( against the prophets in former times).
188. (so it would be an act of sheer justice that the rebels would meet their fate ). This also makes it plain once more that God of Islam is not a malevolent deity.
18). (from the judgment-seat to the Hell ).
190. (in consequence of his own contumacy).
191. (O Egyptians!).
192. i.e., the prophet Joseph. See P. XII. n. 361
193. i.e., his monotheistic teaching.

35. (الذين . . . . . ( ) those ${ }^{191}$ who wrangle concerning the signs of Allah without any authority that has come to them. It is greatly abhorrent to Allah and to those who believe. Thus Allah seals up the heart ${ }^{195}$ of every stiff-necked high-handed person.
36. (وال ) . . الاسباب) And Fir'awn said: Hāmān! ${ }^{196}$ build for me a towe! ${ }^{197}$ that I may reach the roads ${ }^{198}$ - -
37. (الاسباب . . تباب) the roads of the heavens so that I may mount up to the God of Mūsā, and surely I believe him to be a liar ${ }^{199}$. And thus fair-seeming to Fir'awn was made the evil of his work, and he was hindered from the path ${ }^{207}$. And the plot of Fir'awn ended only in perdition.

## SECTION 5

38. (9.ر ( . . . And he who had believed ${ }^{201}$ said: my people! follow me , and I shall guide you to the path of rectitude. ${ }^{202}$
39. (اطْم) My people ! the life of this world is only a passing enjoyment, and verily the Hereafter ! that is the Abode of rest.
40. (من el ) . . . . . Whosoever works an evil, he shall not be requited except the like thereof; and whosoever, male or female, works righteously, and is a believer--they will enter a Garden wherein they shall be provided for without measure.
41. (ولاور) And, my people! how is it ${ }^{203}$ that I call you unto salvation, while you call me to the Fire ?
42. Another instance of the abrupt transition in Arabic, from the singular number, to the plural.
43. ( with no trace left for receiving the truth).
44. That the Theban High Priest of Amon was himself only next in importance to Pharaoh is a fact well-known to history. 'As the wealth and power of Amon in particular increased, his High Priest at Thebes became a more
and more important political factor. We recall that he was head of the sacerdotal organization embracing all the priesthoods of the country : he thus controlled a most influential political faction. Hence it was that the High Priest of Amon under Merneptah (Ramses II's son and successor) and possibly already under Ramses himself was ab'e to go further and to install his own son as his successor, thus firmly entrenching his family at the head of the most influential hierarchy in Egypt.' (Breasted, History of Egypt. pp. 456-457). See also P. XX. n. 100.
45. In the Jewish tradition there is a dim yet sufficiently distinct mention of a castle being built for the king of Egypt 'between heaven and earth'. ( JE. I. p.288). The kings were the builders, and the high-priests carried out their directions.' (Rawlinson, Ancienl Egypl. p. 290). Hāmān, or the Theban High Priest of Amon was also the Principal Architect of the empire (ib ).
46. Sce P. XX. n. 211.
47. (in his assertion that there is a God other than myself). לن here stands for belief or conviction.
48. ( of rectitude)
49. (among the people of Pharaoh ). See verse 28 above.
50. See the concluding words of the verse 29 above. The path of rectitude, says the man of faith, lies with him, and not with Pharach.
51. An expression of wonder, equivalent to 'how is it ?'

52. (تدعنتى) You call me for this, that I should blaspheme against Allah, and associate with Him that cf which I have no knowledge, while I call you to the Mighty, the Forgiver.
53. Undoubtedly you only call me to what is not to be invoked in this world nor in the Hereafter; and verily our return shall be to Allall; and the extravagant! they shall be the inmates of the Fire.
54. (: نستذ : . . . And soon you shall remember ${ }^{204}$ what I am telling you. I confide my affair to Allah, verily Allah is the Beholder of His bondmen.
55. (iر) So Allah protected him ${ }^{205}$ from the ills which they plotted, ${ }^{266}$ and the evil of the torment surrounded the household of Fir'awn. ${ }^{207}$
56. (الانار) . . The Fire! they are exposed thereto ${ }^{2 C^{28}}$ morning and evening. And on the Day whereon the Hour will uprise, it will be said: ${ }^{209}$ cause the household of Fir'awn to enter the most grievous torment.
57. (واذ) And consider what time they ${ }^{210}$ will wrangle in the Fire together, and the oppressed will say to the stiff-necked: verily we have been unto you a following; 211 are you going to avail us against a portion of the Fire?
58. i. e., when you see the punishment.
59. i. e., that believing Egyptian, whose discourse has now ended.
60. (against him)
61. (after their death)
62. (in their burzakhish life)
63. (by the angels)
64. i. e., infidels in general.
65. (while in the world).

66. • (قال . . . بیناللباد) Those who were stiff-necked will say: verily we are all in it; verily Allah has judged between His bondmen. ${ }^{212}$
67. (رقال . . . الهذاب) And those in the fire will say to the keepers of Hell: pray to your Lord that He may lighten for us a day of torment.
68. (قالوا . They ${ }^{213}$ will say: did not there come to you your messengers with evidences? They will say: yea ! ${ }^{214}$ They ${ }^{216}$ will say: pray ${ }^{216}$ then yourselves. And the praying of the infidels ${ }^{217}$ is but in wandering. ${ }^{218}$

## SECTION 6

51. (الآنـاد) . . Verily We! We shall surely succour Our messengers and those who believe, both in the life of this world and on a Day whereon the witnesses ${ }^{219}$ will stand forth ${ }^{220} \ldots$
52. (يوم) . . . الدار a Day whereon their excuse will not profit the ungodly. Theirs will be the curse and theirs the evil Abode.
53. (ولتد . . الككتاب) And assuredly We vouchsafed to Müsả the guidance and We caused the Children of Israil to inherit the Book-
54. (هدى) . . الالباب) a guidance and an admonition to men of understanding.
55. (ناصبر . . . Wherefore be steadfast thou. ${ }^{221}$ The promise of Allah ${ }^{222}$ is true; and ask forgiveness for thy fault; ${ }^{223}$ and hallow the praise of thy Lord at evening and dawn.
56. (in justice).
57. i. e., the angels ; the keepers of Hell.
58. (surely they did come).
59. i. e., the angels; the keepers of Hell.
60. (your Lord)
61. (in the Hereafter even though addressed to God). See notes on the concluding words of verse 14 of Surat-ur-Ra'd, P. XIII, nn. 254-55.
62. (and will come to naught) 219. i. c., angels.
63. (to record their evidence for the apostles and against the culprits).
64. (with patience, in the face of persecution and insults, O Prophet!)
65. (for the protection of His apostles). See verse 51 .
66. بis 'differs from $\dot{\prime}$ ' in being either intentional or committed through
inadvertence, whereas $\dot{r}$ is peculiarly intentional.' (LL) When spoken of in
reference to the prophets it means an act of inadvertence, not blamable in itself, but
only unworthy of their high rank.' (Th) Mere erring, or error of Judgment with
no moral delinquency, of course, does not constitute a sin. See also P. XXVI,
S. XLVII, V. 19.

67. (انالذن . . . الممبر) Verily those who wrangle concerning the reveletions of Allah wittout an authority having come to them ${ }^{224}$--naught is there in their breasts save ambitions ${ }^{225}$ which they shall not achieve. Seek refuge thou then in Allah ;2"ns verily He ! He is the Hearer, the Beholder.
68. ( deed greater than the creation of mankind ; ${ }^{228}$ yet most of mankind know not.
69. ( . . . . . . $)$ ) Not equal are the blind and the seeing, nor those who believe and work righteous deeds and the wicked. Little are you admonished. ${ }^{229}$
70. (ان . . . بزمنون) Verily the Hour is coming; there is no doubt thereof, yet most of mankind believe not.
71. (دقال) . And your Lord has said: call upon Me, ${ }^{230}$ and I shall answer you ${ }^{231}$ Verily those who are stiff-necked against My worship, now they will enter Hell abject. ${ }^{232}$

## SECTION 7

61. (الش ( . Allah it is Who has made the night that you may repose therein, ${ }^{233}$ and the day enlightening. Verily Allah is the Lord of grace for mankind : yet most of mankind return not thanks. ${ }^{234}$
62. i.e., with no plausible grounds whatever.
63. i. e., the quest of greatness.
64. (against their machinations, O Prophet!)
65. (in the first instance, and from nothing)
66. (for a second time; at the resurrection). This is said in answer to the pagans who denied the possibility of Resurrection.
67. (O infidels !)
68. (and not unto others). Prayer is the higher medium, in Islam, whereby man can enter into communion with God. See P. II. nn. 231, 232 ; P. XX. n. 8.
69. Whether that answer be immediate, direct or indirect. Cf. the OT :'Seek ye the Lord while he may be found, call ye upon him while he is near.' (Is. $55: 6$ ) And the NT :-'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass.' (Lk. 21:36).
70. 'God, himself, the One, reveals himself to man through prophets and otherwise, and man, in prayer, can come directly to God. This is Muhammad's great glory. The individual soul and its God are face to face' (Macdonald, Religious Attitude and Life in Islam, p. 38)
71. Contrast with this such fantastic doctrines of certain polytheist peoples; 'Summer and Winter are at war with one another, exactly like Day and Night; Day and Summer gladden, as Night and Winter vex the world.' (ERE. v. p. 103)
72. (by acknowledging His unity)

 thing; ${ }^{235}$ there is no god but He. Whither then are you straying away ? ${ }^{236}$
73. (6ڭذ ill in this wise those who were wont to gainsay the signs of Allah have strayed away. ${ }^{237}$
74. (ill Allah it is Who has made the earth for you a resting-place and the sky a structure; ${ }^{239}$ and fashioned you ${ }^{239}$ and fashioned well, and provided for you goodly things. Such is Allah, your Lord! So blessed be Allah,, ${ }^{2: 0}$ the Lord of the worlds.
75. (د) He is the Living; 241 $^{24}$ no god there is but He. So call upon Him, making faith pure for Him. All praise for Allah, the Lord of the worlds.
76. (ت) Say thou; ${ }^{242}$ verily I am forbidden that I should worship those whom you call upon besides Allah whent evidences ${ }^{243}$ have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds. ${ }^{244}$


#### Abstract

235. This strikes at the godless, childish and materialistic cosmogonies of the Greek 'philosophers.' According to Plato, 'fire and water and earth and air all exist by Nature and chance' and none of them by an action of mind, and 'the bodies which come next in order--the earth, sun, moon and stars- have been created by means of these absolutely inanimate existences. The various elements are moved by chance, and also by inherent forces according to certain affinities amongst them ......After this fashion has been created the whole of heaven and all that is therein, as well as all animals and plants and all the seasons. These come from these elements, not by any action of mind or of any god or from art but by Nature and chance only.' (EMK. I. p. 3) And, according to an Aristotelian dictum, 'nothing comes into existence out of that which is not, but everything out of that which is';


so that 'there can have been no process of creation, merely a redistribution of four elements and their four qualities.' (ib).
336. (from His worship)
237. (in former times)
238. Sce P. I. n. 92,
239. (In due proportion).
240. See P. XVIII. n. 15.
241. See P. IIL n. 20.
242. (preaching to the polytheists, O Prophet!)
243. i. e., clear arguments demonstrating His unity.
244. See P. I. n. 13.


67．（ه⿴囗十心夊）He it is Who created you ${ }^{215}$ of dust，and then of a drop，and then of a clot，,$^{216}$ and then He brings you forth ${ }^{217}$ as an infant，and then He ordains that you attain your full strength，and then that you become cld men－ though some of you die earlier－and that you ${ }^{18}$ attain the appointed term ；${ }^{219}$ and that haply you may reflect．${ }^{250}$

68．（هر الدیى ．．．．．． He decrees an affair He only says to it：be，and it becomes．${ }^{252}$

## SECTION 8

69．．．．．（l）Dost thou not ${ }^{253}$ see those who wrangle concerning the revelations of Allah，whither are they turning away？

70．（الذن ）．．Those who belie the Book and the message with which We sent Our messengers，presently they will come to know－－

71．زاذالاغلل ．．يسحبون）when shackles will be on their necks and also chains；they will be dragged ${ }^{254}$

72．（فالحیر ．．يسجرون）into the boiling water；then into the Fire they will be stocked．

73．（i．．．$\dot{5}$ ）Then it will be said to them；$;^{255}$ where are those whom you have been associating ？${ }^{256}$

74．（هن）besides Allah？They will say：they have failed us：aye！we have not been calling on aught ${ }^{257}$ before．Thus does Allah lead the infidels ${ }^{258}$ astray．

75．（ ．．． earth without any right，and because you had been strutting．

245．（O mankind ！）
246．Sce P．XVIII，S．XXIII，V． 14.
247．（from your mother＇s womb）
248．i．e．，all of you，whether an infant，as youth，or an old man．
249. (of your life). i. e. the term determined for you in the knowledge of God.
250. (and by reflection may come to believe in the unity of God)
251. He is the real, ultimate source of all life and death, and there is no sense in the myth that there is one God the Creator and another God the Destroyer.

252, See P. I. nn. 530, 531.
253. (O Prophet !)
254. (as despicable, condemned culprits)
255. (by the angels)
256. (in worship)
257. (that had any real existence). i. e., we have all along been pursuing but shadows, mere non-entities, figments of our own imagination.
258. i.e., those who have deliberately chosen the path of error.
259. Thus will the inmates of Hell be addressed.

76. (ادخلر . . . . ال<compat>ᄃ<compat>ᅮ.ن) Enter ye the gates of Hell, as abider therein. Hapless is the abode of the stiff-necked.
77. (bامبر ( . . Wherefore be steadfast thou; $;^{250}$ verily the promise of Allah ${ }^{261}$ is true. Then whether We let thee see ${ }^{262}$ a portion of what we have promised them, or whether We cause them to die ${ }^{263}$ to $\mathrm{Us}^{261}$ they all will be returned. ${ }^{265}$
78. (والثد) Assuredly We have sent messengers before thee:
of them are some whose story We have recounted to thee and those whose story We have not recounted to thee. And it was not possible for any messenger to bring a sign ${ }^{256}$ save by Allah's leave. So when comes ${ }^{267}$ the command of Allah judgment will be given with truth, and then the followers of falsehood will lose.

## SECTION 9

79. (التا) Allah it is Who has made cattle for you, that you may ride on some of them, and of others you eat. ${ }^{268}$
80. (ولك . . And for you there are other benefits in them, and that you may attain through them any desire that is in your breasts ; ${ }^{269}$ and upon them and upon the ships you are borne.
81. (وريكم . . . تنكرون) And He shows you His sign, ${ }^{270}$ which, then, of the signs of Allah will you deny ? ${ }^{271}$
82. (and be not disturbed, O Prophet !)
83. (concerning their ultimate fate)
84. (in this life)
85. (before thou rest it)
86. (in either case)
87. (to receive judgment)
88. (of his own accord)

| $X L$. Sürat-ul-Mūmin | 107 |
| :--- | :--- |

267. (either in this world or the Next.
268. See P. XIV. nn. 125. 126. Not only have animals been very frequently deified and not only is there a regular cult of animal-gods among polytheistic peoples, but animals in various mythologies have also been known as Creator, 'In some cases chance seems to have caused an animal to figure as Creator.' (ERE. I. p. 485) 'Though we find cases in which the Creator is an object of worship, or at any rate of respect. we also find a share in creation assigned to animals which are not even specially sacred. (ib).

[^21]
82. (انم) Have they ${ }^{272}$ not travelled on the earth that they may behold ${ }^{273}$ how has been the end of those before them. ${ }^{271}$ They were more numerous than these, and mightier in strength and the traces ${ }^{275}$ in the land. But naught availed them of what they had been earning.
83. (i) . . . . . H ) And when their messengers came to them with evidences, ${ }^{276}$ they exulted in the knowledge ${ }^{277}$ they had with them, and there surrounded them what they had been mocking.
84. ( . . . . When (hen when our prowess they said: we believe in Allah alone, and we disbelieve in what we have been associating with Him.
85. (i) But their belief ${ }^{278}$ profited them naught ${ }^{279}$ when they had seen Our prowess. This is Allah's dispensation ${ }^{* s 0}$ that has been in regard to His bondmen. ${ }^{281}$ And ${ }^{282}$ lost were the infidels then and there.
272. i.e., the Arab pagans.
273. (with their own eyes)
274. (by looking at the ruins of the ancient nations)
275. (which they have left of their power and glory.) See n. 163 above.
276. i. e., evident proofs of their mission.
277. (and skill) As Roger Bacon says one of the chief obstacles in grasping the truth is "concealment of our own ignorance accompanied by an ostentatious display of our knowledge". (Roger Bacon. Opus Majus, trans. R. S. Burke, 1928).
278. Which was no longer a faith in the Unseen.
279. (on account of its being too late)
280. (of dealing with His creatures)
281. (ever since)
282. (i. e., after their profession of faith had proved unavailing)


## Sūrah Ha MïmSajdah

## Ha. Mim. Prostration. XLI

(Makkan, 6 Sections and 54 Verses)
In the name of Allah, the Compassionate, the Merciful.

1. ( $\Gamma^{-}$) Hā. Mīm.
 the Merciful--
2. (ك5) a . . Book whereof the verses are detailed ; 283 $^{283}$ an Arabic Qur'an ; ${ }^{254}$ for a people who know ${ }^{285}$.
 most of them ${ }^{269}$ turn aside, so that they listen not.
 what thou callest us to, ana in our ears is heaviness, and there is a curtain between us and thee ; so work thou ${ }^{291}$, we are also working ${ }^{292}$.
3. (if . . . Say thou ${ }^{293}$ : I am only a human being like you ${ }^{294}$; only it is revealed to me that your god is but One Gcd ${ }^{295}$, so take the straight path to $\mathrm{Him}^{226}$, and seek forgiveness of $\mathrm{Him}^{297}$, and woe be to the associators,
4. i. e., made distinct : explained in detail.
5. See P. XII. nn. 356. 357.
6. i. e., though meant for all, they alone can benefit by it who exercise their understanding, and care to know.
7. (for the believers).
8. (for the rejecters).
9. (instead of everyone believing therein).
10. i. e., of the mankind.
11. (boastfully to the Prophet).
12. (in thy way).
13. (in our own way). The whole speech of the Arab pagans is expressive of their calculated indifference to the call of Truth.
14. (O Prophet !).
15. i. e., a mere mortal, and therefore have no power to coerce you into guidance. See P. XVI. n. 70.
16. Sec P. II. nn. 107.

296, (for the future).
297. (for what is past).

 evers they are in the Hereafter!
8. (انلالن . . . منون) Verily those who believe and work righteous deeds --to them shall be a wage unceasing.

## SECTION 2

9. (G. Gay thou . . . ${ }^{299}$ : are you indeed those who disbelieve in Him Who has created the earth in two days ${ }^{3 n 0}$, and set up peers unto Him ? That is the Lord of the worlds.
10. (وجل . . . للـانالمن) And He placed therein mountains firmly rooted rising above it, and He blessed $\mathrm{it}^{301}$, and ordained therein the sustenance thereof ${ }^{3 n 2}$, all this in four days ${ }^{3 n 3}$, complete ${ }^{301}$; this for the inquirers ${ }^{3 n 5}$.

11- (b . . . $\dot{\text { ) }}$ ) He thereafter turned to the heaven ${ }^{306}$, and $\mathrm{it}^{307}$ was as smoke ${ }^{3 n 8}$, and said to it and to the earth: do you twain come willingly or loth ${ }^{309}$ ? they said : we come ${ }^{310}$ willingly ${ }^{311}$.
298. i. e., who are so misguided in practice.
299. (to the infidels, O Prophet !).
300. Perhaps the first two days of the weak.
301. (by many things of advantage and benefit).

302, i.e., designed to meet the needs of its inhabitants.
303. That is, including the two former days wherein the earth itself was created.
304. The import of in the context is that God created all these things in so many entire and complete days. ( Zm .).
305. Who were, in this instance, principally the Jews.
112 Part XXIV

[^22]
12. (الطيم) . . . Then He decreed them ${ }^{322}$ as seven heavens in two days ${ }^{313}$, and revealed to each heaven the command thereof ${ }^{314}$. And We bedecked the nether heaven ${ }^{315}$ with lamps $\mathrm{K}^{316}$ and placed therein a guard ${ }^{317}$. That is the ordinance of the Mighty ${ }^{318}$, the Knower. ${ }^{319}$
13. (bice ( . . Then if they ${ }^{320}$ still turn away ${ }^{321}$, say thou: I warn you of a calamity of the 'Aäd and Thamūd.
14. (انجا. Recall when the messengers came to them from before them and behind them ${ }^{322}$ saying: worship none save Aliah. They said: had our Lord willed ${ }^{323}$, He would have sent down angels ${ }^{321}$, so verily we disbelieve altogether in what you have been sent with ${ }^{335}$.
15. (ن. . . W6) As for the 'Aäd, they grew stiff-necked on the earth without justification, and said: $:^{326}$ who is mightier in strength than we? Did they not see that Allah Who created them, --He was mightier in strength ${ }^{327}$ than they? And they used to gainsay Our signs.
16. Wherefore We sent upon them a raging wind in inauspicious days ${ }^{328}$, so that We might make them taste the torment of humiliation in the life of this world, and surely the torment of the Hereafter will be more humiliating, nor will they be succoured.
312. Or, 'finished.' , He finished a thing entirely, by word, or by deed. This is the primary meaning.' (LL)
313. Thus making a total of six days.
314. i.e., to the angels assigned thereto.
315. i. e., the heaven nearest to the earth.
316. i. e., bright stars.
317. (of angels).
318. i. e., Able to enforce all His decrees.

17. (:كـبـون . . . . 10 ) And as for the Thamūd, We guided them ${ }^{329}$, but they preferred blindness to guidance, wherefore the bolt of the torment of abjection struck them because of what they had been earning.
18. (ونبّنا . . . And We delivered those who believed and were God-fearing ${ }^{330}$.

## SECTION 3

19. (. . . . . (رزءرن) And on the Day when the enemies of Allah will be gathered towards the Fire, they will be set in bands ${ }^{331}$;
20. (~ت, . . . . . sights and their skins will bear witness against them of what they had been working. ${ }^{333}$
21. (و6الو1) And they . . . $\mathrm{y}^{334}$ will say to their skins: why do you bear witness against us? They will say: Allah has caused us to speak, as He causes everything to speak, ${ }^{335}$ and Who created you the first time, and to Whom you are now caused to return.
22. (ن. ن . . . b.g) And you have not been taking cover against yourselves ${ }^{336}$, lest your ears and your eyes and your skins should bear witness against you ${ }^{337}$, and you imagined that Allah did not know much of what you were working.
23. (الخـر . . . . . your Lord has ruined you, and you have become of the losers.
24. i. c., showed them the way through Our prophets.
25. (in awe of their Lord).
26. i. e., classed according to their guilt.
27. $i$. $e$., to the Judgment-seat, close to the Hell.
Part XXIV
28. To keep in view. in this connection, the modern development of the
palm and finger-prints system.--the evidence of one's own limbs--would be
interesting as well as instructive.
29. (dazed and bewildered at this self-revelation)
30. i. e., the Ultimate Source and Efficient Cause of all speech has caused
us also to speak, why express suprise then!
31. (and keeping secret from your limbs and members, while you sinned in
the world). Thus will the confirmed sinners and infidels be addressed.
32. i. e.. you were powerless from hiding your sins from your very limbs
and members and could not imagine that they would rise up against you as hostile
witnesses.

33. (bان ) Then if they are patient ${ }^{33 x}$, the Fire is their very home ${ }^{339}$, and if they seek term to please Allah, then they will not be of those who are allowed to please Allah ${ }^{340}$.
34. (وتصتا. . غنا-رين) And We have assigned to them ${ }^{341}$ companions ${ }^{342}$ who had bedecked to them what was before them and what was behind them ${ }^{343}$. Justified upon them was the word ${ }^{34}$ pronounced on the communities of jinn and mankind who passed away before them ${ }^{345}$. Verily they were the losers.

## SECTION 4

26. (ونال . . . تلبرن) And those who disbelieve say ${ }^{316}$ : listen not to this Qur'ān ${ }^{347}$, and babble therein ${ }^{318}$, haply you may overcome.
 severe torment, and We will surely requite them the worst of what they have been working.
 Fire. Therein is their home of Abidance ——a meed for their gainsaying of Our signs.
27. i. e.. if they bear their torment patiently.
28. (and this resignation on their part would bring them no relief).
29. 'And if they solicit God's favour. they shall not be regarded with favour ; or, if they petition their Lord to cancel their compact, or to restore them to the world, He will not do so : i. c.. He will not restore them to the world : knowing that, if they were restored. they would return to that which they have been forbidden to do.' (LL)
30. i. e., unto the infidels.
31. (devils in human form).
32. i. e., those companion devils had dressed up pleasures of $\sin$ in the eyes of the infidels.
33. (of God announcing punishment to the offenders).

345, i. e., the common sentence of perdition has been for all the wrongdoers, ancient and modern, past and present.
346. (to one another in their intense hatred of the preaching of Islam).
347. (when it is being recited by the Prophet).
348. (so that its hearing may be drowned by your scoffs and laughter).

29. (وتال . . . الاسفلاني) And those who disbelieve will say ${ }^{349}$ : our Lord! show us those of jinn ${ }^{350}$ and mankind who led us astray and we ${ }^{351}$ will place them under our feet that they may be of the nethermost.
30. (انزالذن . . . توعدون) Verily those who said: our Lord is Allah, and have thereafter stood by it--on them will descend the angels ${ }^{352}$ saying: fear not. nor grieve, and rejoice at the glad-tidings of the Garden which you have been promised.
31. (ند. . . . i土 ) $^{\text {( }} \mathrm{We}^{353}$ have been your friends in the life of the world ${ }^{354}$, and are such in the Hereafter ; herein ${ }^{355}$ whatsoever you desire shall be yours and whatsoever you call for shall be yours.
 Forgiving, the Merciful.

## SECTION 5

33. () And who is better in speech than he who summons unto Allah and works righteously, and says: verily 1 am of the Muslims.
34. ( . . . Vs) Good and evil cannot be equal ${ }^{357}$. Repel thou ${ }^{358}$ evil with what is goodly, then behold! he, between whom and thee was enmity, will be as though he was a warm friend.
35. ( patient ${ }^{360}$; and none attains that except the owner of mighty good fortune.
36. (in Hell).
37. (of the malevolent variety) i.e., the devils.
38. --to avenge ourselves--
39. (specially at the hour of their death, to support them in their last agony and to comfort them).
40. (the angels).

41. (ونن) And of His signs ${ }^{363}$ are the night and the day and the sun and the moon ${ }^{364}$. So do not prostrate yourselves to the sun ${ }^{365}$ and the moon ${ }^{366}$, but prostrate yourselves to Allah Who has created them, if it is Allah alone Whom you are worshipping.
42. (نان . . . . And if they grew stiff-necked ${ }^{367}$, then those who are with thy Lord, ${ }^{368}$ hallow Him night and day, and they weary not ${ }^{369}$.
43. (ومن) And of His signs is that thou seest the earth lowly ${ }^{370}$, and when We sent down water on it, it stirs to life and grows. Verily He Who quickens it, is the Quickener of the dead. Verily He is Potent over everything.
44. (ان الذن . . . . بمبر) Verily those who blaspheme our revelations ${ }^{372}$ are not hidden from Us. Is he then who will be cast into the Fire ${ }^{373}$ better or he who comes secure on the Day of Resurrection? Do what you will, verily He is the Beholder of what you $\mathrm{do}^{374}$.
45. (of anger and revenge).
46. (at the moment of greatest provocation).
47. i. e., the signs of His power.
48. All of which are mere created objects, and not deities to be worshipped.
49. One of the most popular of all 'natural' deities. 'Rivalling in power and glory the all-encompassing Heaven, the Sun moves eminent among the deities of nature . . . It is no exaggeration to say, with Sir William James, that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II. pp. 285-86.) 'To men who could thus look on the sky, earth, and sea as animated, intelligent beings, the Sun, giver of light and life to the world, rising and crossing the sky and descending at night into the under-world whence he arose, has the clearest divine personality, . . . As far back as ancient history reaches, the

Sun-god appears . . .' (Tylor, Anthropology, Vol, II, p. 360) According to a modern writer, if one were to merely list the peoples who have been votaries of the Sun the list would include almost all nations, old and new, from Akkadians and Aztecs to Lapps and Zulus. 'As one of the most conspicuous and powerful objects in the physical world the sun has naturally attracted the attention and obtained the homage of many races, who have personified and worshipped it as a god... Whatever the reason may be, a solar religion appears to flourish best among nations which have attained to a certain degree of civilization, such as the ancient Egyptians and the Indians of Mexico ahd Peru at the time when they were discovered by the Spaniards.' (FWN. pp. 441-442] Proceeding further. Frazer gives accurate and minute details of Sun-worship in India (both ancient and modern), Persia, Greece, Rome, Egypt, Babylonia, Arabia, Japan, and other countries.
366. 'Nearly every place in early times would have a sun god or a moon god or both, and in the political development of the country the moon god of the conquering city displaced or absorbed the moon god of the conquered. (Roger, Religion of Babylonia, p. 79) 'Moon-worship, naturally ranking below Sunworship in importance, ranges through nearly the same district of culture. There are remarkable cases in which the Moon is recognised as a great deity by tribes who take less account, or none at all, of the Sun.' (PC. II. p. 299) 'The Moon-god or goddess marks the festivals of rude forest tribes who dance by the light of the full moon. It is not uncommon for the Moon to rank above the Sun, as perhaps for the astronomical reasons was the case in ancient Babylonia; but more usually the Sun stands first, as seems to us more natural ; and commonly Sun and Moon are looked on as a pair, brother and sister, or husband and wife.' (Tylor, Anthropology, Vol, II. p. 361).
367. (and proudly disdain to serve Him).
368. i. e., angels.
369. (from their prayer and devotion).
370. (and desolate, O reader !).
371. i. e., the dead earth.
372. (either by corrupting them or ignoring altogether).
373. (as every infidel is bound to be).
374. (and the final Judge and Arbiter).

41. ( 1 ) Verily those who disbelieve in the Admonition when it comes to them are themselves at fault ${ }^{375}$; verily it is a Book mighty ${ }^{376}$.
42. (لا (لا تَ . . . حيّ) Falsehood cannot come to it from before it or from behind it $\mathrm{it}^{377}$. It is a Revelation from One Wise and Praise-worthy ${ }^{378}$.
43. (N. . . . . . .) Naught ${ }^{379}$ is said to thee ${ }^{380}$ save what was said to the messengers before thee ${ }^{381}$. Thy Lord is Owner of forgiveness ${ }^{382}$ and the Owner of afflictive chastisement ${ }^{383}$.
44. (در) . . . بعد) And had We made it a Recital into a foreign tongue ${ }^{384}$, they ${ }^{385}$ would certainly have said: why are not the verses thereof explained to $u s^{388}$ ? A foreign tongue ${ }^{387}$ and an Arab ${ }^{388}$ ! Say thou ${ }^{389}$ to those who believe in $\mathrm{it}^{300}$, it is a guidance ${ }^{392}$ and a healing ${ }^{392}$; and those who do not believe ${ }^{393}$, in their ears is a heaviness and to them it is blindness ${ }^{49}$. These are they who are ${ }^{305}$ cried unto from a place far-off ${ }^{396}$.

## SECTION 6

45 (ولتد) And assuredly We vouchsafed the Book to Mūsã and there arose difference concerning it. And had not a word gone forth from thy Lord ${ }^{397}$ the affair would have been decreed ${ }^{398}$ between them ${ }^{399}$. And verily they are in regard thereto in doubt and dubitating.
46. (م) Whosoever works righteously it is for his own soul, and whosoever works evil it is against it. And thy Lord is not ${ }^{600}$ an oppressor to His bondmen ${ }^{401}$.
375. (for this denial and infidelity).
376. (and powerful in evidences and arguments), i. e., those who reject the Qurān do so for their own want of proper understanding and not on account of any defect or deficiency in the Qurān itself.
377. i e.. error cannot enter it from any side and in any respect whatever.
378. Hence its superhuman perfection and miraculous excellence.
379. (of ridicule and contumacy).
380. (by the infidels, O Prophet !).
381. (by the infidels of the past).
382. (so they can still save themselves by repentance).
383. (to which they are doomed if they remain unrepentant).
384. (and still addressed it in the first instance to the Arabs).
385. i. c., the Arab pagans.
386. (and made intelligible to us in our own tongue). The Arabic language. -in which the Arabs themselves took particular delight, for its copious vocabulary, its wealth of forms and its inherent capability of cultivation,-was peculiarly fitted to take a leading position in the world. If it is compared, for example, with the unwieldy Latin, or even with the turgid Persian, it is found to be specially distinguished by the possession of short Abstract forms--a property of great service in scientific expression. It is capable of indicating the finest shades of meaning ... (De Boes, History of Philosophy in Islam, pp. 31-32). Classical Arabic is characterized by an extraodinary richness of vocabulary and the logical, systematic character of its grammatical structure. (EBr. II. p. 192). See also P. XIV. n. 342.
387. (of the Message).
388. (as a Messenger).
389. (O Prophet !).
390. i. e., the Holy Qurān.
391. (in every stage of practical life).
392. ie., a cure for every disease of mind and spirit.
393. (actuated by malice and spite).
394. i.e., such wilful and inveterate enemies of truth render themselves unable to hear its voice or to see its beauties.
395. (as though).
396. i.e., they are so far off that they neither hear nor understand the voice of him who calls to them.
397. (for final judgment at a certain Hour).
398. (long ago).
399. i. e., between the believers and the rejectors.
400. (at all).
401. The God of Islam, as contradistinguished from tribal or national gods of other c mmmunities, is perfectly Just and absolutely Benevolent ; not vindictive or malevolent.


## PART $\times \times V$

47. (اله ) To Him ${ }^{1}$ alone is referred the knowledge of the Hour ${ }^{2}$. And not a fruit comes forth from its knops, nor does a female conceive ${ }^{3}$ or bring forth but with His knowledge. And on the Day when He will call unto them ${ }^{4}$ : where are My associates ${ }^{5}$ ? they will say: we assure Thee, none of us is a witness thereof ${ }^{6}$.
48. (وضل) And those whom they had been calling upon before will fail them, and they will perceive ${ }^{7}$ that there is no refuge for them.
49. (b, i . . . ل) Man is never wearied of ${ }^{*}$ praying for his worldly good, and if an evil visits him, he is despondent, despairing ${ }^{9}$.
50. ) (ولن ) And if, after an affliction has visited him, We cause him to taste of Our mercy, he is sure to say: this is my own ${ }^{10}$, and I do not think that the Hour will ever arise, and were I to be brought back to my Lord, surely there will be for me an excellent reward from Him. But ${ }^{11}$ We shall surely declare to those who disbelieve what they have worked, and make them taste a rough torment.
51. (and Him alone)
52. (so no prophet or angel can know the exact time of its coming). This is said in answer to the pagans who sneeringly interrogated the Prophet as to its date.
53. (in her womb).
54. i. c., the polytheists.
55. $i \quad c$., the associates you ascribed to Me.
gods.
56. Thus at the question-time the polytheists will totally forsake their false
57. (as a self-evident fact).
58. (in his insatiable greed).
59. (due to his want of faith).
60. i. e., due te me on account of my merits.
61. (contrary to their fancies and false assumptions).

62. (وانا . . And when We show favour to man, he turns aside and withdraws ${ }^{12}$ on his sides, and when evil touches him he is full of prolonged prayer ${ }^{13}$.
63. (زب) . . . Say thou: think ! if $\mathrm{it}^{14}$ is really from Allah and you reject it, who Is further astray than one who is in schism far-off ?
64. (سنر: ) Soon ${ }^{15}$ We shall show them ${ }^{16}$ Our signs ${ }^{17}$ in the universe ${ }^{18}$ and in their own selves ${ }^{19}$ until it becomes manifest to them ${ }^{20}$ that it is the truth. Does it not suffice in regard to thy Lord ${ }^{21}$, that He is Witness over everything?
65. (الا Lo L . . Lhey are in doubt conceining their meeting with their l.ord ${ }^{22}$. Lo! He is the Encompasser of everything.
66. (from Us, instead of returning thanks to Us).
67. (And even that prayer is not in the proper prayerful mood, but is an outcome of his intense greed and insatiable avarice).
68. i. e., the Holy Qurān.
69. $i . e .$, in the near future.
70. i.e., the Arabs pagans, the first rejectors of the Qurān.
71. i. e., evidence of Our might and majesty.
72. (of the earth) i. e., in places further from Makka by the surrender of distant and powerful nations to Islam.
73. (by the wholesale defeat of the Makkans at Badr). The words are also of general application. If we only care to reflect on the marvellous structure of the atom and on the still more marvellous nature of the human mind, we are inevitably, inescapably led to the truth of an All-Designing, Omnipotent, Omniscient Being.
74. (whether they will it or not).
75. (for thee, O Prophet!).
76. (and this want of faith in Resurrection is at the root of their entire conduct).


## Sūrat-ush-Shūra

## The Counsel XLII

(Makkan, 5 Sections and 53 Verses)
In the nama of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $\quad$ ) Hab. Mim.
2. ( ) 'Ain. Sīn. Qăf. ${ }^{23}$
3. (الـكم) . . . Thus ${ }^{24}$ reveals to thee ${ }^{25}$ and to those before thee ${ }^{26}$ Allah, the Mighty, the Wise.
4. (الطّم) . . ل ل His is whatever is in the heavens and whatever is in the earth, and He is the Exalted, the Grand.
5. ( -1. them ${ }^{27}$. And the angels hallow the praise of their Lord and ask His forgiveness for those on the earth. Lo! verily Allah; He is the Forgiver, the Merciful.
6. (by His knowledge, and so, He is sure to requite them for their deeds).
7. ie., as He has revealed this chapter.
8. (other chapters, O Prophet !).
9. (other Books).
10. (by the awfulness of His glory and majesty).

11. (.) . . . And those who take patrons besides Him——Allah is Warden over them ${ }^{28}$, and thou art not guardian over them ${ }^{29}$.
12. (وكذالك . فیى الـهبر) And thus We have revealed to thee a Qurän in Arabic, that thou mayest warn thereby the mother-to $\mathrm{wn}^{30}$ and those around $\mathrm{it}^{31}$, and that thou mayest warn them cf a Day of Assembling whereof there is no doubt. And of mankind a party will be in the Garden, and a party in the Blaze.
13. (ر. . . . g) And had Allah willed, He would have made them ${ }^{32}$ all a single community ${ }^{33}$. But ${ }^{34} \mathrm{He}$ causes whom He will to enter into His mercy ${ }^{35}$. And the ungodly! for them there shall be no patron or helper.
14. ( ${ }^{\text {® }}$. . . ${ }^{1}$ ) Have they ${ }^{36}$ taken patrons besides Him? But Allah! He is the Patron. He quickens the dead, and He is Potent over everything.

## SECTION 2

10. (ان.. . . L.g) And whatsoever it be in which you differ ${ }^{33}$, the decision thereof is with Allah; such is Allah, my ${ }^{38}$ Lord. In Him I put my trust, and to Him I turn in penitence ${ }^{39}$.
11. Sufficient to requite them for their deeds.
12. (so do not be grieved over their fate, O Prophet !).
13. (primarily, and in the first instance). The 'mother of towns' is the city of Makka. so called because it is the greatest of towns in dignity, whither all the believing peoples on the earth repair, and also because it was held by ancient geographers to be in the middle of earth. The inter-continental location of Arabia, and its central position in the midst of the three continents of the Old World are facts of very great significance. 'The wide diffusion of Islam is an instance in point. This religion has been singularly fortunate in the land of its birth...... The central position of its birth-place has been a powerful geographical factor in its wide dissemination to the remotest corners of the world. the importance of which factor has rarely been recognized. much less emphasized, by investigators.' (Inayatullah, op. cit. p. 37). Sce also P. VII. n. 598.

14. (فاطر) . . الم.ر (He Originator of the heavens and the earth. He has made for you mates of yourselves ${ }^{40}$, and for the cattle also mates, whereby He diffuses you. Not like $\mathrm{Him}^{41}$ is aught ${ }^{42}$, and He is the Hearer, the Beholder.
15. (e. . . J) His are the keys of the heavens and the earth, He expands the provision for whomsoever He will and also straitens ${ }^{43}$. He is the Knower of everything.
16. (شُ . . . . $\underset{\rightarrow}{4}$ ) He has ordained for you ${ }^{44}$ in the faith what He had enjoined upon Nūh ${ }^{45}$ and what We have revealed to thee ${ }^{46}$, and what We had enjoined upon Ibrāhīm and Mūsä and īsä, saying: establish the faith, and be not divided in $i^{17}$. Grievous unto the polytheists is that ${ }^{48}$ to which thou callest them ${ }^{49}$. Allah choses for Himself whom He will ${ }^{50}$, and Allah guides to Himself him who turns in penitence.
17. i. e., of your own kind, O mankind!
18. ——far from having any affinity with Him——. The God of Islam, though intimately concerned in all things that are, is Himself absolutely distinct from them as their Creator.
19. (in person, nature or attributes) i.e.. He is the Unique. the Absolute, the Incomparable. This strikes at the root of anthropomorphism and all forms of polytheism, overt or covert. It accounts of deep admiration and wonder. Gibbon speaks of the Islamic conception of Godhead:-'A creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? (GRE. V. p. 339)
20. (it for whomsoever He will).
21. (O Muslims !).
22. i.e., the one true religion revealed from the beginning to all true prophets, - the religion of monotheism. the oldest religion known to humanity.
'Ethnological investigation into cultural history shows that the first religion of mankind was monotheistic, and that the ethical and moral level of the oldest jungle-tribe-civilizations (though very poor materially) has been an extremely high one.' (Ehrenfels in the Islamic Culture, Oct. 1940, p. 446). See also P. II nn. 384, 385 ; IX. n. 280.
23. (O Prophet !).
24. There is nothing to dispute about in the fundamentals of religion.
25. i. e., the doctrine of the unity of God.
26. (O Prophet !) i. e., the doctrine of the unity of God.
27. So that in the language of a modern psychologist, 'there are forces seemingly outside of the conscious individual that bring redemption to his life.' (James, Varieties of Religious Experience, p. 211).

28. ( . . . lo,) And ${ }^{51}$ they divided not till knowledge ${ }^{52}$ had come to them, through spite among themselves ${ }^{53}$. And had not a word gone forth from thy Lord ${ }^{51}$ for an appointed term ${ }^{55}$, the affair would surely have been judged between them ${ }^{56}$. And verily those who have been made the heirs of rhe Book ${ }^{57}$ ifter them ${ }^{58}$ are in doubt thereof dubitating.
29. (iالذالثالك) . . Sum on thou ${ }^{59}$ therefore ${ }^{60}$ to that ${ }^{611}$, and be steadfast ${ }^{62}$ as thou hast been commanded, and follow not their desires ${ }^{63}$. And say thou: I believe in whatsoever Allah has sent down of the Book ${ }^{64}$, and I am commanded that I should do justice between you; Allah is our Lord and your Lord. Unto us our works and unto you your works ; let there be no contention batwasn'us and you ${ }^{65}$. Allah will assemble us all, and to Him is the return ${ }^{66}$.
30. (وبر) And those who contend ${ }^{67}$ in respect of the religion of Allah after it ${ }^{68}$ have been acknowledged ${ }^{63}$; their contention is void in the sight of their Lord, and upon them shall befall His wrath and theirs shall be a severe chastisement.
31. (انه ) . . Allah it is Who has sent down the Book with the truth and the balance ${ }^{70}$. And what shall make thee know ? ${ }^{71}$ Haply the Hour may be nigh.
32. (contrary to what they had been commanded).
33. (of Divine unity and truc faith).
34. (and not owing to any subtlety of the true doctrines).
35. (for thee to bear with them, O Prophet !).
36. i. e., deferring their decision till the Day of Judgment.
37. (and they would have met their immediate destruction).
38. (through the holy Prophet) i. e., the present-day infidels.
39. i. e. after the past generations of infidels.
40. (O Prophet).
41. (disregarding their indifferences).
42. i.e., to that pure, true religion.
43. (in thy preaching, as thou hast hitherto been).
44. (by slackening in thy preaching).
45. (in the past and present).
46. (for the present).
47. (of us all).
48. (with the Muslims).
49. i.e., the religion of Islam.
50. (by a large number of persons)
51. by which we can weigh all moral issues, all questions of right and wrong in conduct.' (AYA) The balance here may refer, according to the best commentators, either to sense of justice innate in human nature, by which we can weigh all moral issues, or to the 'Law of Islam' (Shari'at) as a whole which is the ultimate criterion in our hand of all questions of right and wrong.

 hasten $\mathrm{it}^{72}$, and those who believe therein are fearful thereof, and know that it is the truth. Lo I verily those who debate concerning the Hour are in error far-off.
52. (الز ال . . . Allah is Gentle ${ }^{73}$ to His bondmen ${ }^{74}$. He provides for whomsoever He will, and He is the Strong, the Mighty.

## SECTION 3

20. (كن) Whosoever seeks the tillage of the Hereafter ${ }^{25}$, to him We shall give increase in his tillage ; and whosoever seeks the tillage of this world ${ }^{\text {i }}$, We shall give him somewhat thereof. and in the Hereafter his shall be no portion ${ }^{77}$.
21. (ال . . . Have they associate-gods who have instituted for them a religion which Allah has not approved? And had there not been a decisive word ${ }^{78}$, the affair would have been judged between them ${ }^{79}$. And verily the ungodly! theirs shall be afflictive torment.
22. (1) . . $4 j^{j}$ ) Thou shalt see ${ }^{80}$ the ungodly fearful on account of what they have earned, and $\mathrm{it}^{{ }^{81}}$ is sure to befall them. And those who believe and work righteous deeds will be in meadows of the Gardens. Theirs will be whatsoever they desire with their Lord. That ! that is the supreme grace.
23. (O Prophet!) The reference is to the constant questionings of the pagans regarding the exact time and date of Resurrection.
24. (by way of mockery and ridicule).
25. (in this world).
26. (whether they are obedient or otherwise).
27. (by labouring here to obtain a reward in the hereafter).

28. (ذالك . That ${ }^{82}$ is the glad tidings Allah gives to His bondmen who believe and work righteous deeds $^{83}$. Say thou $:^{8!} I$ ask of you no wage for that ${ }^{85}$ save affection in respect of kinship ${ }^{86}$. And whosoever does a good deed We shall increase to him good in respect thereof ${ }^{87}$; verily Allah is Forgiving ${ }^{88}$, Appreciative ${ }^{89}$.
29. (الصدر) . . . ${ }^{1}$ ) So they say $^{90}:$ he $^{91}$ has fabricated a lie concerning Allah? Now if Allah willed He could seal thy heart ${ }^{92}$; and Allah ${ }^{93}$ abolishes falsehood ${ }^{94}$ and establishes truth ${ }^{95}$ by His words ${ }^{96}$. Verily He is the Knower of what is in the breasts.
30. (رهر) And He it is Who accepts repentence from His bondmen ${ }^{97}$, and pardons evil deeds and knows what you do.
31. (وبــيب) . . شديد) He answers those who believe and work righteous deeds and increases to them of His grace. And the infidels! theirs shall be a severe torment.
32. i. e., the above-mentioned great felicity.
33. Note once again that it is the delights of the Hereafter that are the real reward to the faithful.
34. (to the Arab pagans, O Prophet!).
35. i.e., for my preaching.
36. (so universally displayed, and on that account give me at least a patient and tolerant hearing). Remember that the holy Prophet is here appealing to those who, though alienated from him in religion and theology, were united to him with the closest ties of blood relationship. That this was the strongest appeal that could possibly be made to the Arabs is a fact well-known to the Arab history.
37. i.e., We shall add there to the merit of other good actions.
38. i.e., One who overlooks and forgives the signs and short-comings of the faithful.
39. i.e., One who gracefully accepts and appreciates even small services of the faithful. See P. XXII. n. 384.
40. i. e., the Arab pagans.
41. Pointing to the Prophet.
42. (like a false man's heart, O Prophet ! and would strike all the reveiztions out of thy heart). But it is clear that He did nothing of the kind ; so it is also clear that the holy Prophet never merited any such penalty.
43. (in accordance with His immutable law).
44. i. e., false claims of Messengership.
45. i. e., the claims of a true Messenger of God.
46. i. e., by arguments as well as miracles.
47. See P. XXIV. nn. 62, 123.

48. (دلو) And had Allah expanded the provision for His bondmen ${ }^{98}$ they surely would have rebelled in the earth, but He sends down ${ }^{99}$ by measure as He wills ${ }^{100}$. Verily He is in respect of His bondmen, the Aware ${ }^{201}$, the Beholder: ${ }^{02}$.
49. (وهو) And He it is ${ }^{103}$ Who sends down the rain after men have despaired, and spreads abroad His mercy ${ }^{104}$ and He is the Patron, the Praiseworthy.
50. (و•ن . . . تكـر) And of His signs ${ }^{105}$ is the creation of the heavens and the earth and of the moving creatures which He has dispersed in both ${ }^{108}$. And He is Potent over their assembling whenever He will.

## SECTION 4

30. ( . . . ك.g) And whatever of affliction befalls you is owing to what your hands have earned ; and He pardons ${ }^{107}$ much ${ }^{108}$.
31. (وما) . . And you can not frustrate Him in the earth ${ }^{109}$; and you have, besides Allah, neither a protector nor a helper.
32. (y) And of His signs are ships in the sea like high mountains ${ }^{110}$.
33. (1) If He wills He causes the wind to cease, so that they stand still on the back thereof ${ }^{111}$; verily therein are signs for every one patient and grateful.
34. (ار . . . Or He may destroy them ${ }^{112}$ for what the people have earned; and He pardons many of them ${ }^{113}$.
35. (more than their deserts and much more than at present).
36. (to every one).
37. (in accordance with His infinite wisdom).
38. i. e., well-acquainted with the needs and requirements of His creatures.
39. i. e., watchful of their actions.
40. Not any separate rain-god.
41. i.e., in the form of vegetation and plant life. See also P. VIII. n. 502.
42. i. e., the signs of His might and majesty.
43. Not necessarily in each of the two but possibly in them collectively. For the literal meaning of $i 1$, see P. XII. n. 1. The word may also include angels. Nor is there anything to preclude the possibility of animal life in the heavens.
44. (and allows to go unpunished).
45. i. e., many of the sins.
46. (by fleeing to some place or other).
47. (in the desert). Or, 'high mountains.'
48. i. e., on the back of water.
49. (by shipwreck).
50. (by not drowning them).

51. (و بیلم . . And those who dispute in respect of Our revelations may know ${ }^{114}$ that there is for them no place of shelter.
52. (بتوكون) . . . . ${ }^{3}$ ) So whatsoever things are vouchsafed to you ${ }^{115}$ are but a passing enjoyment for the life of this world; and what is with Allah, better ${ }^{116}$ and more lasting ${ }^{117}$ is for those who believe and put their trust in Allah;
53. (والأن . . . ينغرون) ( and forgive when they are wrathful ${ }^{119}$;
54. (والذن . . . . . . establish prayer and whose affairs being matter of counsel among themselves and who spend of that wherewith We have provided them ;
55. (والذين . . بتصرون) and those who vindicate themselves when they are oppressed ${ }^{120}$.
56. (وجزاو . . الظالمين) The meed of an ill-deed is an ill like thereunto, but whosoever pardons and is reconciled ${ }^{121}$, his wage is on Allah: verily He does not approve the wrong-doers.
57. ( done to him ; these! against them there is no way of blame.
58. (الما . . . . الم ( 1 ) The way of blame is only against those who wrong mankind, and rebel on the earth without justification; these for them is an afflictive torment.
59. (at the time of shipwreck).
60. (in this world).
61. i. e., much preferable as regards quality.
62. i. e., much preferable as regards duration.
63. (in particular).
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64. Inculcation of virtues like those of kindliness and forgiveness meant
ever so much to a nation given to haughtiness and revenge.
65. Valour and courage being not inconsistent with clemency, they make
use of the means which God has put into their hands for their own defence.
66. i. e., is reconciled to his enemy.
67. (without infringing the proper limits). This negatives self-sufficiency of
the doctrine of non-violence. Non-resistance may not necessarily prove a protection
and melt the heart of the aggressor. Consider the classical example of the attempted,
and almost accomplished, crucification of Jesus Christ--perfect non-violence on
one side and wanton aggressiveness on the other.

68. () . . . الابور) And whosoeverforgives ${ }^{123}$ and forbears ${ }^{124}$ ——that $t^{125}$ verily is of the firmness of affairs ${ }^{126}$.

## SECTION 5

44. (د) And whomsoever Allah sends astray ${ }^{127}$ for him there will no protecting friend to take His place. And thou will see ${ }^{128}$ the ungodly when they will face the torment ${ }^{123}$, saying: is there any way to return?
45. (تزام . . And thou wilt see them set up before $\mathrm{it}^{1299}$-A downcast with ignominy, looking with stealthy glance $\epsilon^{130}$. And those who believe will say ${ }^{131}$ : surely the losers are those who have lost themselves ${ }^{132}$ and their housefolk ${ }^{13 z^{\prime}} \delta \mathrm{n}$ the Day of Resurrection. Lo! the ungodly will be in a lasting torment.
 besides Allah. Whosoever Allah sends astray, there will be for him no way.
46. (ا-سجبيوا . . . اككير) Answer the call of your Lord ${ }^{134}$ before there comes to you a Day on which there is no averting from Allah. You will have no place of refuge on that Day, nor will be there for you any denying of your guilt.
47. (the wrong done to him).
48. (the wrong-doer).
49. i.e., that voluntary forbearance and forgiveness.
50. In this physical world where resistance and non-resistance both are needful. Islam gives preference to the saint's type of character rather than to the strong-man's.
51. (as a sequel to his own deliberate choice of the worng path).
52. (O Prophet !).
53. (in the hereafter).

129-A. (i. e., the torment).
130. (as one in abject fear).
131. By way of self-satisfaction and by way of reproaching the infidels.
132. (by their own errors).
133. (by their causing them to err).
134. (O mankind !).

48. (ظان . . . If they turn away ${ }^{135}$, then We have not sent thee ${ }^{186}$ as a warden over them ${ }^{137}$; on thee is naught but preaching. And verily We ! when We cause man to taste of mercy from Us, he exults at it ; and if an ill befalls them ${ }^{137}$-A for what their hands have sent on, then man becomes ingrate.
49. (الذكر) . . . 4) Allah's is the dominion of the heavens and the earth. He creates whatsoever He will. He bestows females on whomsoever He will ${ }^{139}$, and bestows males on whomsoever $\cdot$ He will ${ }^{39}$.
50. (ال .زوجهم . . تدري) Or, He conjoins them males and females ${ }^{160}$; and He makes barren whomsoever He will ${ }^{414}$. Verily He is the Knower ${ }^{142}$, the Potent ${ }^{143}$.
51. ( . . . ن ك ( ) And it is not possible for any human being ${ }^{144}$ that Allah should speak to him otherwise than by revelation ${ }^{245}$ or from behind a veil ${ }^{146}$, or that He sends a messenger ${ }^{147}$. so that the messenger ${ }^{148}$ may reveal, by His command whatsoever He will. Verily He is Exalted ${ }^{149}$, Wise ${ }^{150}$.
52. (وكذالك . . . مـتْتم) In this manner ${ }^{151}$ We have revealed unto thee ${ }^{152}$ a spirit of Our command; thou knowest not ${ }^{153}$ what the Book was, nor what the faith ${ }^{154}$. Yet We have made it ${ }^{155}$ a light ${ }^{156}$ wherewith We guide whomsoever We will of Our bondmen. And verily thou guidest to a straight path--
53. (صراط انس . . الانور) the path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth. Lo! to Allah tend all affairs ${ }^{157}$.
135. (instead of hearkening to thy Massege).
136. (O Prophet !).
137. i. e., thou art in no way responsible for their deeds.

137-A. Intercharge of singular and plural number of pronoun is quite frequent in Arabic.

138, (without any restriction on His will).
$145$


## Sūrat-uz-Zukhruf

## Gold Adornments. XLIII

(Makkan, 7 Sections and 89 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. $(p)$ Hā. Mîm.
2. ( والكخاب المين) ) By this luminous Book.
3. (نقالون . . . \り) Verily Wel We have made it an Arabic Qurăn that haply you may reflect ${ }^{158}$.
4. (رانه) And verily $\mathrm{it}^{159}$ is in the Original Book ${ }^{160}$ before Us, indeed exalted ${ }^{161}$, full of wisdom ${ }^{162}$.
5. (انتفرب ... . مـرنين) Shall We take away from you the Admonition ${ }^{163}$. because you are a people extravagant ${ }^{184}$ ?
6. (ر) And how many a prophet We have sent among the ancients ${ }^{165}$.
7. (دوم) And not a prophet came to them but him they used to mock.
8. (ظالملكا . . . الاولين) Therefore We destroyed peoples mightier than these ${ }^{166}$ in prowess; and there has gone forth the example of the ancients ${ }^{167}$.
9. () . . . . . . الابر) And if thou questions them ${ }^{163}$ : who has created the heavens and the earth? they will surely say: created them the Mighty, the Knower.
10. (on it the more easily, O Makkans !)
11. i. e., the Holy Qurān.
12. i. e., the Preserved Tablet, the eternal fountain-head of all Divine decrees and revelations.
13. i. e., full of dignity.
14. i. e., full of wisdom.
15. (depriving you of its benefits altogether). The phrase 'is taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing.' (LL).
16. (and you refuse to give your ear to it).
17. (although they refused to believe in them ; so that rejection by their people did not cause us to cease sending messengers to those ancient peoples).
18. i. e., the present-day infidels; the Arab pagans.
19. (who perished as a consequence to their attitude of disobedience and rebellion).
20. i. e., the Arab pagans.

21. (الذی) Who has made the earth a bed for you ${ }^{169}$ and has made therein paths for you that haply you may be directed ? ${ }^{170}$
22. (والدى) And who sends down water from the heaven in measure ${ }^{171}$ ? Then We quicken a dead land therewith and even so you will be brought forth ${ }^{172}$.
23. (والذى) And Who has created the pairs, all of them ${ }^{173}$, and appointed for you from ships and cattle on which you ride,
 may remember the favour of your Lord when you mount thereon, and may say: hallowed be He Who has subjected this to us, and we ${ }^{174}$ could have it not.
24. (ر) . . . . And verily to Our Lord we are to return.
25. (رجیل, ) . . And they ${ }^{175}$ assign out of His bondmen co-patners ${ }^{176}$. Verily man is a manifest ingrate.

## SECTION 2

16. (البنّن . . . . ${ }^{1}$ ) Has He taken, from His creatures, daughters for Himself, and has honoured you with sons ${ }^{177}$ ?
17. (واذا) And when there is announced to any of them the birth of what he likens to the Compassionate ${ }^{178}$, his countenance remains darkened the whole day, and he is indignant inwardly ${ }^{179}$.
18. (to lie upon).
19. (in your travels).
20. i. e., according to needs and requirements.
21. (from your graves).
22. See P. XXIII. n. 64.


الْحِلْهَهِ وَهُوَ



现
18. ارمن . . . Has He taken to Himself what is reared in ornaments ${ }^{180}$, and is not clear in contention ${ }^{181}$ ?
19. (رج . . . . بــالرن) And they make the angels who are the bondmen of the Compassionate females ${ }^{182}$. Have they witnessed their creation? Their testimony will be written down and they will be questioned ${ }^{183}$.
20. (رتاور ) . . . And they ${ }^{184}$ say $^{185}$ : had the Compassionate willed we should not have worshipped them ${ }^{186}$. No knowledge they have of $\mathrm{it}^{187}$, they are only guessing ${ }^{188}$.
21. ( . . . . . Have We vouchsafed them any Book before this, so that they are clinging to $\mathrm{it}^{180}$ ?
22. (!̣) Nay! they say ${ }^{190}$ : we have found our fathers on a certain way ${ }^{101}$, and by their footsteps we are guided ${ }^{192}$.
23. (وكالل . . .e-inون) And in this wise We sent not a warner before thee ${ }^{193}$ in any city but the affluent thereof said: verily we found our fathers on a certain way and verily their footsteps we are following.
24. ( كاز) The warner therefore said: what ! even if I bring you a better guidance than what you found your fathers upon ${ }^{194}$. They said: we deny that wherewith you are sent ${ }^{195}$.
180. This refers to the almost universal customs of the 'softer sex' being brought up among jewellery and ornaments and to her innate love of display. 'A woman's skeleton dating from the 4th cent. B. C., unearthed in Persia, had heaped upon the breast, necklace of pearls, lapis lazulis, turquoise, emerald and jasper.' (CE. IV. p. 1150)
181. Compare the findings of a modern psychologist :-'Woman is admittedly weaker in logic than the male, and, because her "opinion" is partly instinctive feeling and partly immediate reaction to the momentary situation, she cannot equal man in enumerating arguments and proofs in support of her views. Her way of thinking is what we describe as intuitive.'
182. See P. XV. n. 108 ; P. V. n. 513.
183. (ragarding the sexual character they have attributed to the angels).
184. i. e., the pagans.
185. (in justification of their blasphemy)
186. i.e., He would have rendered it physically impossible for us to worship these false deities.
187. i. e., they are totally ignorant of the laws of Divine government. See P. VIII. n. 197.
188. (completely divorced by reason).
189. They have neither rational nor scriptural ground to support them.
190. i. $e .$, this is their sole argument.
191. (of life) i. e., we have found our ancestors following a particular set of beliefs and practices. is is primarily 'A way, course, mode, or manner, of acting, or conduct, or the like ; a way, course, or rule, of life or conduct.' (LL) The use of the word isl here instead of $j, ~$ is very significant. The pagan Arabs had, strictly speaking, no creed at all. They simply and blindly followed certain ancestral customs and ceremonial usages.
192. In the pre-Islamic society of Arabia, as in most primitive societies, ' a man did not choose his religion or frame it for himself; it came to him as part of the general scheme of social obligations and ordinances laid upon him, as a matter of course, by his position in the family and in the nation... Religion did not exist for the saving of souls but for the preservation and welfare of society and all that was necessary to this end every man had to take his part, or break with the domestic and political community to which he belonged.... Thus a man was born with a fixed relation to certain gods as surely as he was born into relation to his fellow-men; and his religion, that is, the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society.' (Robertson Smith, Religion of the Semites, pp. 28-30)
193. (O Prophet!)
194. i.e., are you still going to follow blindly and slavishly your ancestral customs, when I have brought to you a teaching far better and in every way superior?
195. (to us as you profess) i.e., we deny your mission altogether and reject the very basis of your claims.

25. (انانتقنا . . المكبـين) Therefore We took revenge on them ${ }^{196}$. Behold then how has been the end of the beliers !

## SECTION 3

26. (واذ ال . . تعبدون) And re-call when Ibrähīm said to his father and his people; verily I am quit of what you worship:
27. (الا . . . . . الهـدن ) save Him, who has created me and then He would guide $m e^{197}$.
28. (رج . . . . And Ibrähīm made it ${ }^{193}$ a word lasting among his posterity ${ }^{199}$ that haply they should return ${ }^{200}$.
29. (ب) Aye! I let these and their fathers ${ }^{201}$ enjoy life, until ${ }^{202}$ there came unto them the truth ${ }^{303}$, and a plain messenger ${ }^{204}$.
30. (و) And when the truth came to them, they say ${ }^{205}$ this is magic ${ }^{206}$, and verily we are therein disbelievers.
31. (وقالوا . . . And they ${ }^{207}$ say $^{208}$. why has not this Qurăn ${ }^{209}$ been revealed to a man of moment ${ }^{210}$ in the two cities ${ }^{211}$ ?
32. () Shall they ${ }^{212}$ apportion ${ }^{213}$ their Lord's mercy ${ }^{214}$ ? It is We Who have apportioned among them their livelihood in the life of the world ${ }^{215}$, and have raised some of them ${ }^{216}$ over others in degrees ${ }^{217}$, so that one of them may take another as a serf, and the mercy of thy Lord ${ }^{218}$ is better ${ }^{219}$ than what they amass ${ }^{220}$.
33. (in this very world).
34. (in both the worlds) i. e., He is the sole Creator, the sole Guide.
35. i. e. the doctrine of Unity.
36. (by enjoining them to follow his faith).
37. (from idolatry to monotheism).
38. All of them, the progeny of Abraham, the upright.
39. (as a great warner and reminder).


40. (ولالا. . . . . And were it not that the mankind would have become one community ${ }^{221}$; We should make for those who disbelieve in the Compassionate ${ }^{222}$ roofs of silver for their houses and silver stairways whereby they ascend,
41. (وليونم . . بـككون) ) and silver doors for their houses and silver couches whereon they recline ${ }^{223}$,
42. (وزخرنا . . .للتصتين) and ornaments of gold ${ }^{224}$. And yet all that ${ }^{225}$ would have been but a provision ${ }^{226}$ of the life of this world ; ${ }^{227}$ and the Hereafter ${ }^{228}$ with thy Lord is for the God-fearing ${ }^{229}$.

## SECTION 4

36. (وn) And whosoever blinds himselff to the admonition of the Compassionate ${ }^{230}$, We assign to $\operatorname{him}^{231}$ a devil, and he becomes his companion ${ }^{232}$.
37. (9) And verily they ${ }^{238}$ hinder them from the way ${ }^{234}$, while they imagine that they are rightly guided.
38. (تاتى ( . . . . would that there had been ${ }^{238}$ between me and thee the distance of the two orients ${ }^{239}$ ——an evil companion!
39. (ولن ) . . . And ${ }^{240}$ because ${ }^{241}$ you have done wrong, To-day it will profit you not, that you are sharers in the torment ${ }^{242}$.
40. (الفانت) . . . So canst thou make the deaf hear or canst thou guide the blind or him who is ${ }^{243}$ in manifest error ?
41. (فنتَّ . . . . انا ) And even though ${ }^{244}$ We take thee away ${ }^{245}$, We shall surely take vengeance on them ${ }^{246}$.
42. (of infidels).
43. (and are therefore the most hated ones in the sight of God).
223.. But God in His grace and mercy did not allow so strong a temptation
to be placed in the path of man.
44. So utterly insignificant and contemptible are worldly riches in the sight of God! ; رخرف literally, gold, is 'applied to any ornament, decoration or embellishment ; $\ldots$ and particularly applied to the decorations, and pictured works in gold.' (LL)
45. (vast amouut of riches)

226 i.e., a passing enjoyment ; a trifling substance.
227. Which is essentially ephemeral and unsubstantial.
228. Which is the only real objective worth striving after.
229. (and not for the seekers of gold).
230. i. e., the Holy Qurān.
231. (as a natural sequel to his deliberate choice of the evil way).
232. i. e., an inseparable and intimate consort.
233. i. e., the evil companions; the devils.
234. (of God).
235. i. e., such a one.
236. (at the Judgment, and the error of his ways becomes manifest to him).
237. (in extreme anguish to his evil companion).
238. (in the world).
239. Literally 'the two orients.' 'A good equivalent idiom in English would be "poles apart," for they could never meet.' (AYA)
240. This will be said to them.
241. The particle $\vdots 1$ is here denotative of cause. (LL)
242. i. e., this will bring no comfort to you at all; and the conciousness that others too are partaking of the same punishment, will not diminish your own torment in the least.
243. (of his own choice, O Prophet !).
244. or, even if.
245. (from their midst by death, O Prophet !).
246. The final requital is so certain and beyond the possibility of doubt.

42. (او . . . متّدرون) Or if We show thee ${ }^{247}$ that with which We threaten them ${ }^{248}$; verily We are going to prevail over them.
43. (ناستسـك . . مستیم) Hold thou fast ${ }^{249}$ to what We have revealed to thee $;^{250}$ verily thou art on the straight path ${ }^{251}$.
44. (تـطلرن . . . il ) And verily $\mathrm{it}^{252}$ is an admonition to thee and thy people, and presently you will be questioned ${ }^{253}$.
45. (و ) And ask thou Our messengers ${ }^{254}$ whom We sent before thee: did We appoint gods, besides the Compassionate to be worshipped ${ }^{255}$ ?

## SECTION 5

46. (و (ولد. . . And assuredly We sent Mūsā with Our signs ${ }^{256}$ to Fir'awn and his chiefs, and he said: verily I am a messenger of the Lord of the worlds.
47. (ie ) Then when he came to them with Our signs, lo ! they were laughing at those signs.
48. (. . . . . . ) And not a sign We showed them but it was greater than its like ${ }^{257}$, and We seized them with chastisement ${ }^{258}$ that haply they might turn ${ }^{259}$.
49. (و قالو1 . . لـهتدون ) And they said ${ }^{260}$ : magician ${ }^{261}$ ! supplicate thy Lord for us for what He has covenanted with thee, verily we shall let ourselves be directed ${ }^{262}$.
50. (فلم) Then ${ }^{263}$ when We had removed from them the chastisement, lo! they were breaking their promise ${ }^{264}$.
51. (in thy life-time as an accomplished fact).
52. (then that also is easy for Us).
53. (confidently and unwaveringly).
54. (O Prophet !).
55. 'Mohammad thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion's mouth ; yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved ; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the Prophet of Israel when he complained to his Master, "I, even I only, am left." Nay, the, spectacle, is in one point of view even more amazing... It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Mohammad on his course.' (Muir, op. cit., p. 126).
56. i. e., the Holy Qurān.
57. (regarding your duties and obligations, O mankind !).
58. (through their Books and Scriptures and the learned among their true followers, O Prophet !).
59. Monotheism, pure, absolute and unalloyed has ever been the theme of all the prophets and apostles.
60. i. e., evidences and arguments.
61. i.e., each sign was great in its own way. Cf. the OT :-'And the Lord said unto Moses... Multiply my signs and my wonders in the land of Egypt.' (Ex. $7: 1-3$ ). And Josephus :-'When the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians ... No such plagues did ever happen to any other nation as the Egyptians now felt.' ("Ant." II. $14: 1$ ) الختا literally is 'its sister.'
62. i. e., successive plagues previous to their final destruction.
63. (to Us).
64. (to Moses).
65. 'But when the king derided Moses, he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him, and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks and wonders and magical arts to astonish him.' ("Ant." II. 13 : 3)
66. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto Lord.' (Ex. 8:8) 'And Pharaoch said . . . . entreat for me.' (Ex. 8:28) 'And Pharaoch sent, and called for Moses and Aaron, and said unto them . . . . Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail.' (Ex. 9:27-28)
67. (each time)
68. 'But when Pharaoh saw that there was respite, he hardened his heart, and he hearkened not unto them.' (Ex. 8:15) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.' (Ex. $9: 34$ )

69. (نادن ( . . . تصرون) And Fir'awn proclaimed among his people saying: my people ! is not mine the kingdom of Miss ${ }^{265}$ and yonder rivers flowing underneath me ? ${ }^{266}$ Do you not see?
70. ( بيّ . . . . Aye! I am better than this one who is contemptible ${ }^{267}$, and unable even to make his speech plain ${ }^{268}$.
71. (فر, aV . . . Why, then ${ }^{269}$, have the bracelets of gold not been $\operatorname{set}^{270}$ upon him ${ }^{271}$, and why have the angels not come with him accompanying ${ }^{272}$ ?
 him : they were ever a transgressing people.
72. (i- . . . . (6. So when they angered Us ${ }^{274}$, We took vengeance on them ${ }^{275}$, and We drowned them all ${ }^{276}$.
 example to those after.

## SECTION 6

57. ( . . . . . 1 g) And when the son of Maryam is held up ${ }^{278}$ as an example, lo! thy people ${ }^{279}$ cry out ${ }^{280}$ at that ${ }^{281}$.
58. (وتالو) And they say ${ }^{282}$ : are not our gods better, or is he ${ }^{233}$ ? They mention him not to thee save for disputation ${ }^{284}$. Aye! they are a people contentious ${ }^{285}$.*
59. (ان ) He is naught but a bondman ${ }^{286}$; him We favoured ${ }^{287}$, and him We made an example to the Children of $\mid s r a ̈ \overline{a r}^{288}$.
60. (ولو ( . . And had We willed ${ }^{289}$ We would have appointed angels among you in the earth to succeed each other ${ }^{290}$.
61. i. e., am I not the rightful sovereign of this country? For Mise see P. XI. n. 368.
62. i. e.. the Nile and its branches. 'The Nile flows in manifold curves and with numerous tributaries through the wrinkled valley.' (HHW. I, p. 82) Or the reference may be to the elaborate system of irrigation canals, as the word
signifies both a river and a canal. The waters of the Nile . . . were conveyed to a distance by a network of larger and smaller canals.' (DB II. p. 482) 'This desertvalley, which was formerly reached only very irregularly by the Nile, he (Rameses II) rendered fruitful by a canal, colonised it, and built several cities in it.' (EBi. c. 1241)
63. (and belongs to the subject race of the Israelites).
64. i. e., has also this personal defect. See P. XVI. nn. 275, 276.
65. i. e., if he is, as he pretends to be, a prophet of God.
66. (as is the wont of the Egyptian kings when raising a person to the dignity of a prince). See an account of Joseph's elevation to viceroyalty in the OT. -And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand. and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck' (Ge. 41:41,42) 'The golden collar put round Joseph's neck was a peculiarly Egyptian form of decoration; it was called "receiving gold"; Ahnas, the captaingeneral of the marines, who freed Egypt from the Hyksos. "received gold", on seven different occasions, for various acts of valour.' (DB. II. p. 773).
67. i.e., Moses. Judging the prophethood of Moses by his own low and materialistic standard, Pharaoh asks in effect : where is his insignia of royalty if he is really, as he affects to be, a favourite of God ?
68. (to show that he is the chosen and favoured of God).
69. (by such sophistries).
70. (by their persistent acts of aggression and rebellion).
71. Western writers in their dread of anthropomorphism have often gone to the other extreme of conceiving Almighty God as a Buddha on a grand scale--a Being of purely passionless repose, able to punish none, to forgive none and to reward none, unmoved at the sight of unspeakable enormities. The God of Islam is Just, Powerful and Holy-—Able to execute His laws to vindicate His majesty and to punish the culprit.
72. See P. I. n. 213.
73. Serving as an instructive warning of a particular type.
74. (in the Holy Qurān).
75. (O Prophet!) i. e., the Makkan pagans
76. (in joy, as if they had scored a very strong point against Islam).
77. i. c., at the mention of his name.
78. (in mockery and ridicule).
79. 'In addressing the idolaters of Mecca, Mohammmed appealed to the ministry and preaching of Jesus and His rejection by His people, as he was wont to appeal to the history of other prophets, in support of his mission. His adversaries retorted that, if Jesus, who appeared in human form, was worshipped by his followers, there could be nothing absurd in their praying through images, the

$$
\begin{aligned}
& 160 \\
& \text { representatives of heavenly powers to God.' (Muir, op. cit. p. 147) The pre-Islamic } \\
& \text { Arabic Christianity itself was a fusion of Christianity and paganism. A modern } \\
& \text { scholar, F.V. Winnett, of the University College, Toronto, after examining a number } \\
& \text { of old inscriptions has come to the following conclusion in regard to the ancient } \\
& \text { Arabic Christianity :-'Jesus has not displaced the old gods. He has simply been } \\
& \text { added to the pantheon. In Syria he seems to have occupied a more unique } \\
& \text { position...In the South, he has sunk even lower...Attention has been drawn above, } \\
& \text { too, to the indications that animal sacrifices were offered to Jesus. The petitions } \\
& \text { addressed to him are the same as those addressed to all the other gods.' (The Moslem } \\
& \text { World, New York, Oct. 1941, p. 353). } \\
& \text { 284. (confounding the Muslim doctrine with the Christian) } \\
& \text { 285. i.e., given to disputation for its own sake. } \\
& \text { 286. (of Ours, not at all responsible for the vagaries of the so-called followers, } \\
& \text { and the paganistic articles of the Trinitarian Church). } \\
& \text { 287. (with the gift of prophecy) 'This was in fact the only position which } \\
& \text { Mohammed could consistently fall back upon. Some terms of veneration, in use } \\
& \text { among Christians, are indeed applied to Jesus; ;... but the divine Sonship is stead- } \\
& \text { fastly denied.' (Muir, op. cit. p. 147) 'To the Trinitarian doctrine, which the Church } \\
& \text { seems to have introduced in the second century, the Koran opposes the fundamental } \\
& \text { doctrines of the faith promulgated by Muhomed.' (De Bunsen, Islam or True } \\
& \text { Christianity, p. 147). } \\
& \text { 288. See P. III. nn. 433, 434. } \\
& \text { 289. (in Our wisdom } \\
& \text { 290. A thing even more wonderful than the miraculous birth of Jesus. }
\end{aligned}
$$


61. (9) And verily he is a $\operatorname{sign}^{291}$ of the Hour ${ }^{292}$, so do not dubitate concerning ir ${ }^{293}$ and follow Me ; this ${ }^{294}$ is the straight path.
62. (9) . . . AV بین) And let not Satan hinder you ${ }^{295}$; verily he is to you a manifest enemy.
63. (اططبرن . . . . W ) And when 'I sa came with evidences ${ }^{296}$, he said: surely I have come to you with wisdom ${ }^{297}$, to expound to you some of that wherein you differ ${ }^{298}$, so fear Allah and obey me.
 so worship Him ; this is the straight path ${ }^{300}$.
65. (البم) Then the sects differed among themselves ${ }^{301}$, Woe to those who do wrong ${ }^{303}$, because of the torment of the afflictive Day.
66. ( . . . . . . They ${ }^{3+3}$ ( ${ }^{3}$ await but the Hour: that it should come upon them of a sudden, while they perceive not.
67. (الانيلا. .. الاالمتّني) The intimate friends will be on that Day ${ }^{304}$ hostile one to another save the God-fearing.

## SECTION 7

68. (يمباد) . . My bondmen ${ }^{305}$ there shall be no fear upon you To-day, nor shall you grieve--
69. (الذن . . . مـلدن) you who believed in Our revelations and were Muslims.
70. (ادخاوا . . . بیخرون) Enter the Garden, you and your spouses, Joyfully ${ }^{306}$.
71. (of the approach). Or, 'condition precedent'. Another reading is

with or or symbol.
72. It shall be known by his descending. The reference is to 'the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy
the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qurān.' (AYA).

293, i. e., concerning Resurrection.
294. (which I command you to follow).
295. (from the religion of God).
296. i. e., arguments and miracles.
297. i.e. with wise teachings, specially the doctrine of the unity and indivisibility of the Divine Personality.
298. (O Children of Israel !) The reference is to the perverted doctrines and corrupt practices of the Jews at the time of Jesus.
299. This emphatically repudiates the teaching of the Gospels :-‘I and my Father are one.' ( $\mathrm{Jn} .10 ; 30$ ), and the teaching of the Christian Church :-'The Son is as Divine as the Father and therefore can be worshipped without idolatry and bestow Divine life, because it is His to bestow.' (EBr. II. p. 599)
300. See P. III. nn. 453, 454.
301. (and the pure religion of Jesus degenerated into gross idolatry) -During the fifth century the practice of introducing images into churches increased and in the sixth it had become prevalent. The common people, who had never been able to comprehend doctrinal mysteries, found their religious wants satisfied in turning to these effigies. With singular cbtuseness, they believed that the saint is present in his image, though hundreds of the same kind were in existence, each having an equal and exclusive right to the spiritual presence. The doctrine of invocatian of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared.' (Draper, Intellectual Development of Europe, I. p. 413).
302. (to themselves in respect of humanity of Jesus). 'When, therefore, in the midst of the wrangling of sects, in the incomprehensible jargon of Arians. Nestorians, Eutychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council but the dreaded battle-cry. "There is but one God''... is it surprising that the hubbub was hushed? Is it surprising that all Asia and Africa fell away ?' (Draper, op. cit. I. p. 333). 'From its most glorious seats Christianity was for ever expelled, from Palestine, the scene of its most sacred recollections ; from Asia Minor, that of its first churches ; from Egypt. whence issued the great doctrine of Trinitarian orthodoxy ; from Carthage, who imposed her belief on Europe.' (Draper, op. cit.. I, p. 332)
303. i. $e$., the infidels who remain deaf to the clear call of Islam.
304. (when falsehood will become apparent to every one).
305. Thus a Voice will address the believers on the Day of Judgment.
306. i. e. with marks of gladness apparent on their faces.

71. بطاف . . . Passed around among them ${ }^{307}$ will be dishes of gold and goblets. and therein will be whatsoever souls desire and eves delight $\mathrm{in}^{308}$; and you will be therein ${ }^{309}$ abiders.
72. (و) This is the Garden which you ${ }^{310}$ have been made to inherit for ${ }^{311}$ what you have been working.
73. (لكك. . . Fاكمرن) For you there will be fruits in plenty which you will eat.
74. (ان ) Verily the culprits will be abiders in Hell's torment.
75. . لا لا لمَ . . It shall not be abated from off them, and therein they will become despondent.
76. (وم) And We wronged them not, but they ${ }^{312}$ have been the wrong-doers themselves.
77. (ونادرا . . . مكثون) And they will cry ${ }^{313}$ : O keeper ${ }^{344}$ ! let thy Lord make an end of $\mathrm{us}^{315}$. He will say: verily you shall abide for ever ${ }^{318}$.
78. (لدّ ) Assuredly We brought the truth to you ${ }^{317}$, but most of you are averse to the truth.
79. مبرمون) . . . ال Have they ${ }^{319}$ determined an affair ${ }^{319}$ ? Then We also are determining ${ }^{320}$.
80. ( ككتبون) . . . ا' Do they think that We hear not their secrets and their whispers ${ }^{322}$ ? Yea! We do, and Our envoys ${ }^{322}$ present with them write down.
81. (زل ) Say thou ${ }^{323}$ : had the Compassionate a $\operatorname{son}^{324}$, I shall be the first of his worshippers. ${ }^{325}$.
307. (in the Paradise).
308. Thus giving perfect satisfaction to our souls in every possible way
309. The delight of soul and body in Paradise shall be not only full and complete but also eternal and unending.
310. (O dwellers of Paradise).
311. i. e., as a reward for.
312. The pronoun here is appended to give the subject emphasis and to contrast it with another subject, and is to be known as ضبر التا كِد (WGAL. II. p. 265).
313. (in extreme anguish and despair).
314. (of the Hell). ك.
315. (by total extinction, and thus relieve us of this unbearable agony, on thy prayer and intercession).
316. (here for ever).
317. (through Our prophets and apostles).
318. i. e., the infidels.
319. (to injure the holy Prophet).
320. And it is plain that God's plan shall work, not theirs.
321. Which is the belief of several pagan peoples.
322. i. e. recording angels.
324. (O Prophet!).
325. For a Son of God must be himself a God in the full sense of the word.

82. Hallowed be the Lord of the heavens and the earth, the Lord of the Throne from what they ascribe ${ }^{326}$.
83. (فذرهم . . بوعدون) So let them thou ${ }^{327}$ alone wading ${ }^{338}$ and sporting till they meet the Day which they are promised.
84. ( ) And He it is Who is God in the sky and God in the earth ${ }^{329}$, and He is the Wise, the Knower.
 heavens and the earth and what is in-between, and with Him is the knowledge of the Hour and to Him you will be made to return ${ }^{330}$.
86. (رلا . . . And whom they ${ }^{331}$ call upon besides Him, they do not own the power of intercession--save those who bear witness ${ }^{332}$ to the truth and who $\mathrm{know}^{333}$.
87. (ولت . . . . بزٔنكرن) And wert thou to ask them who created them, they will surely say: Allah ${ }^{334}$. Then witherward are they deviating ?
88. (وتله . . . . . And We hear his ${ }^{335}$ saying: Lord! verily they are a people who do not believe ${ }^{336}$.
89. (ناصنح ( . . يلرن) So turn thou aside from them ${ }^{337}$, and say: peace. Presently ${ }^{388}$ they shall come ro know.
326. (to Him so blasphemously)
327. (O Prophet!)
328. (in their vanities and puerilities). See P. VII n. 503.
329. This repudiates the religion of many a polythcistic people who believe the heaven and the earth to be ruled over by separate deities. In the religion of Babylonia Anur rules in heaven, Enlil in earth and air, and $E a$ in the waters. The Vedic gods are divided into there classes also-_gods of the sky, gods of the air, and gods of earth.' (ERE. X. p. 114) 'The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold divisions

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| suggested by the Rigveda itself.' (ERE. XII. p. 603). |  |
| 330. (O mankind !). |  |
| 331. | i.e., the infidels. |
| 332. (with their word of mouth). |  |
| 333. (in their hearts). Such persons alone may have, with God's leave. the |  |
| privilege of interceding for other believers. |  |
| 334. See P. XX. n. 15. |  |
| 335. | i.e. the Prophet's. |
| 336. (in their obduracy, in spite of all my preaching). |  |
| 337. (leaving them to their inevitble fate). |  |
| 338. | i. e., at their death. |



## Sürat-ud-Dukhān

The Smoke. XLIV
(Makkan, 3 Sections and 59 Verees)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $\quad \sim$ ) Hả. Mīm.
2. (والكتبالمين) By the luminous Book.
3. ( . . . . اil) We have sent it ${ }^{339}$ down $^{340}$ on a blessed night ${ }^{341}$; verily We were to become warners ${ }^{342}$.
4. ( $\mathrm{c}^{5}$. . . $\mathrm{S}^{5}$ ) Therein ${ }^{343}$ is decreed ${ }^{344}$ every affairs of wisdom ${ }^{345}$ -
5. (ار ا . . . . . . become senders ${ }^{346}$ -
6. (العالمر . . . irر) a mercy from the Lord. Verily He! He is the Hearer, the Knower.
7. (رب) Lord of the heavens and the earth and whatsoever is in-between, if only you would be convinced ${ }^{347}$.
8. للا لال . . الاولين) There is no god but He. He quickens and causes to die: your Lord and Lord of your forefathers.
9. (بل ) Aye! they ${ }^{348}$ are in doubt ${ }^{349}$ sporting ${ }^{350}$
10. i. e., the Holy Qurān; the luminous Book.
11. (from the Preserved Tablet to the nethermost heaven).
12. Which is one of the odd nights in the last ten day of the month of Ramadān.
13. (in Our extreme loving-kindness to Our creatures).
14. i. e., during that night.
15. i. e., Or 'separated out.'
16. A nnually on this night all the events of the ensuing year with respect to life and death and other affairs of this world are determined.
17. (of thee as an apostle).
18. $i$. $e$., if you have only a will to believe, all these facts and phenomena of nature can serve you as the edvidences of His unity.
19. i. e., the obstinate infidels.
20. (and with no serious and earnest yearning for truth).
21. (with this world).

22. (فارتب ( . . . مين) So wait thou ${ }^{351}$ for a day when the sky will bring forth a manifest smoke ${ }^{352}$.
23. (ينشى . . . . ${ }_{\text {( }}^{\text {( }}$ ) covering the people ${ }^{353}$, this shall be a dreadful scourge.
 we shall become believers.
24. (انى . . . How can there be an admonition unto them ${ }^{355}$, when there came to them a clear messenger ${ }^{356}$,
25. ( . . . غ ) yet they turned away from him and said ${ }^{357}$ : one tutored ${ }^{358}$, one distracted ${ }^{359}$ !
26. (انا ) . . Verily We shall remove the chastisement ${ }^{360}$ for a while ; but verily you shall revert ${ }^{361}$.
27. (. . . . . On the Day when We assault them with the greatest assault, verily We shall take vengeance ${ }^{362}$.
28. (و) And assuredly before them We tried Fir'awn's people. and there came to them an honoured messenger, saying:
29. (ان . . . . ان ) restore to me the bondmen of Allah ${ }^{363}$, I am unto you a trusted messenger ${ }^{364}$,
30. ( . . . . H ) and saying : exalt not yourselves against Allah, verily I have come to you with a manifest authority ${ }^{365}$,
 your Lord lest you stone me ${ }^{366}$.
31. (د ان . . . ناءزلون) and if you will not believe in me, then let me alone ${ }^{367}$.
32. (O Prophet!)
33. 'Or Dearth, or drought.' 'It is said that the hungry once saw smoke between him and the sky: or hunger is thus called because of the dryness of ( د )
the earth in drought, and the rising of the dust, which is likened to $ن$ iks properly so termed.' (LL).
34. (Of Makka). A famine of very great severity visited the pagans of Makka after the Prophet's emigration from that city. The whole population was surrounded by dust at the time of the drought. The 'smoke' here predicts the haze of this dust. Abu Sufyan, on behalf of the Makkans, approached the holy Prophet to pray for the removal of the famine.
35. --thus they will cry-
36. i. e., how can this penalty serve as an admonition to them.
37. i.e., an apostle with evident signs and credentials. The 'sm cke' referred to in verse 10 may well hint at the torment of modern warfare the chief ingredients of which are the gas, the gunpowder and the dynamite (all of them smoke-like substances) to be let loose in the 20th century of the Christian era on nations by those priding themselves on their learning. civilisation and culture. and accusing the true apostle of God of being a 'tutored one', a distracted one'.
38. (of him).
39. i. e., a man taught by others, Christians or Jews. See P. XIV. n. 341.
40. See P. IX. n. 328.
41. (taking you at your words, and on the intercession of the Prophet at the imploring of the Makkans and their promise of believing in him)
42. (to your old ways, O Makkans!).
43. i. e., exact full retribution.
44. i. e., let the Israelites go with me to worship their true God.
45. Moses was to address his mission both to the Egyptians and the Israelites.
46. i. e., aided with evident signs.
47. Or 'slay me' $C f$. the OT :-'And Moses said:... lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?' (Ex. $8: 26$ )
48. (on equal terms) i.e., at any rate, do not add to your record of sinfulness by opposing me.

49. (ندط) Then ${ }^{368}$ he called upon his Lord: these are a guilty people.
50. (نَّبرن) . . . Allah said: So depart thou with My bondmen by night ${ }^{339}$; surely you will be pursued ${ }^{370}$.
51. (واز ( ) . . . . . And leave thou the sea parted ${ }^{371}$; verily they are a host to be drowned.
52. ( springs,
53. (ر) (ر) and cornfields and goodly positions,
54. (ونیi) and the delights which they had been enjoying!
55. (كالع ) Even so $^{373}$. And We caused another people to inherit them ${ }^{374}$.
 for them ${ }^{375}$, nor were they reprieved.

## SECTION 2

30. (, ) Assuredly We saved the Children of Isrāil from a degrading scourage ${ }^{376}$,
31. (من . . . المسرفين) from Fir'awn; verily he was haughty and of the extravagant ${ }^{377}$.
32. (و ) And assuredly We chose them ${ }^{378}$ with knowledge ${ }^{379}$ advisedly above the worlds ${ }^{380}$.
 a manifest favour ${ }^{381}$ from Us.
33. زان ( ) . . . . Verily these ${ }^{382}$ ! they say ${ }^{353}$ :
34. . . . . . . ) Naught is there but our first death ${ }^{384}$, and we shall not be raised again;
35. (on his finding them aggressive).
36. Thus came the reply.
37. (by the Egyptians).
38. i. e., motionless, parted asunder.

371-A. i. e., the drowned Egyptians.
372. i. e., had to leave behind by constraint and of necessity.
373. i. e., in this way We dispossessed them of their wealth and conveniences.
374. i. e., the Children of Israel. See P. XIX. n. 226.
375. i. e., none pitied their destruction.
376. See P. I. nn. 206, 207.
377. 'Inordinately vain ... he loved ease and pleasure and gave himself up without restraint to voluptuous enjoyments.' (Breasted, History of Egypt, p. 461) See P. XI. nn. 363, 364 ; P. XVI. n. 271.
378. (as race to proclaim the doctrine of monotheism). See P. I. nn. 198, 199.
379. (in Our omniscience).
380. i. e., above other races and nations.
381. $\gg$ is also 'a probationary benefit, favour, or blessing, or a probationary gift.' And $\dot{l} \boldsymbol{l}$ in the context means 'A great benefit, or favour, or blessing, of God ; or a good gift of God.' (LL)
382. i. e., the Makkan pagans who denied the doctrine of resurrection.
383. (to the believers).
384. i. e., our final end is no other than our first natural death.


37. ( ) . . . Are these ${ }^{386}$ better ${ }^{387}$ or the people of Tubby $\mathrm{a}^{3 \times 8}$ and those before them ${ }^{389}$ ? We destroyed them ${ }^{390}$, they were culprits.
38. (ea . . . W,) And We did not create the heavens and the earth and what is in-between in sport ${ }^{391}$.
39. ( بیل, . . . . We did not create them save with a purpose ${ }^{392}$, yet most of them ${ }^{393}$ know not.
40. (انجu) . . . Verily the Day of Distinction ${ }^{394}$ is the term appointed for all of them-
41. (يوم) . . . نصرون) a Day whereon a friend shall not avail a friend at all, nor shall they be succoured,
42. (الر . . . . الا Verily He ! He is the Mighty ${ }^{395}$, the Merciful ${ }^{396}$.

## SECTION 3


44. (ط) food of the sinners,
 bellies ${ }^{398}$.

47. (خذره ( . . . Flaming Fire.
48. ( ) then pour upon his head the torment of boiling water.
385. (back to life).
386. i. e., the Makkan pagans.
387. (in respect of might and splendour).
388. 'An appellation of each of the kings of El-Yemen who possessed Himyar and Hadramaut, and, as some add, Saba.' (LL). 'The first Tubba, by
$\frac{174}{\text { which name the Himyarite Kings are known to Muhammadan writers, was Harith, }}$

49. ( الكر . . . . Taste thou ! thou art indeed mighty, honoured!
50. (ان ) . . . Verily this is what ${ }^{100}$ you were used to doubt ${ }^{401}$.
51. (ان . . . . ان ان ) Verily the God-fearing will be in a station secure ${ }^{402}$,
52. (i, . . . . . 0 ) amidst gardens and springs,
53. (يلبـ, . . . s-تقابلين) attired in fine silk and brocade ${ }^{403}$, facing each other.
54. (re . . . 5 ) Even so ${ }^{404}$. And We shall mate them with fair damse/s large-eyed.
55. (بدع, ن . . . They will call therein for every manner of fruit in security.
56. (الهج ( . . . ل) They will not taste of death therein, except the first death ${ }^{405}$, and He will guard them against the chastisement of Flaming Fire--
 achievement.
58. (5ذَكون . . . . haply they ${ }^{408}$, might be admonished.
59. (ظارتقب . . . م رتبون) Wait thou then ${ }^{109}$, they are also waiting.
400. i. e., the promised judgment.
401. All this will be said by the angels to the damned to add to their mental anguish.
402. (from the accidents, or casualties, of fortune).
403. See Sūrat-ul-Kahf, V. 31. (P. XV).
404. i.e., thus it shall be.
405. (already experienced which removed them from the world and brought
them to the Garden of Delight).
406. i. e., the Holy Qurãn.
407. (for thee and thy nation, O Prophet !).
408. i. e., thy immediate audience.
409. (and do not be gricved).


## Sürat-ul-Jāthia

## The Kneeling XLV

(Makkan, 3 Sections and 37 Verses.)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $\mathrm{r}^{\sim}$ ) Hā. Mīm.
 Mighty, the Wise.
2. (ان ) . . Verily in the heavens and the earth are signs ${ }^{110}$ for the faithful.
3. ( that He has scattered over the earth are signs ${ }^{411}$ for a people who are convinced.
 Allah sends down of provision ${ }^{112}$ from the heaven and thereby quickens the earth after its death and in the turning about of the winds, are signs ${ }^{13}$ for a people who reflect.
4. (of His might and power and of His unity).
5. (of His unique authority and wisdom).
6. (i.e.. the means of sustenance; the rain).
7. (of His unique authority and wisdom).

8. (تلاك . . . These are the revelations of Allah which We rehearse to thee ${ }^{44}$ with truth ${ }^{415}$. In what discourse, then, after Allah and His revelations, will they believe ?
9. (ربل) Woe unto every liar ${ }^{116}$, sinner ${ }^{4127}$ !
10. (بـ) . . . Who hears the revelations of Allah rehearsed to him, and yet persisted ${ }^{418}$ with stiff-neckedness as though he heard them not. Announce thou to him, then, an afflictive torment ${ }^{119}$.
11. (و) And when he comes to know aught of Our revelations, he takes it scoffingly. These ! theirs shall be an ignominous torment ${ }^{420}$.
12. (م) Before them is Hell. Naught will avail them of what they have earned nor those whom they took for patrons besides Allah Theirs shall be a mighty torment.
13. ( هذا . . This Book is a guidance; and those who disbelieve in the revelations of their Lord, theirs shall be a torment of afflictive calamity.

## SECTION 2

12. (اله ) Allah it is Who has subjected the sea ${ }^{221}$ to you that ships may run on it by His command, and that you may seek of His grace ${ }^{422}$. and that haply you may return thanks.
13. (O Prophet !).
14. i. e., exactly, and with no possibility of error.
15. (in regard to his beliefs).
16. (in regard to his deeds).
17. (in his infidelity).
18. (in consonance with his stiff-neckedness and arrogance, O Prophet !).
19. (in consonance with his ridiculing the Truth)
20. (to His laws).
21. i. e., may profit by maritime commerce.

22. (وسخ, . . . يتغكرون) And He has subjected ${ }^{423}$ to you whatsoever is in the heavens and whatsoever is on the earth, the whole from Himself ${ }^{124}$. Verily herein are signs ${ }^{255}$ for a people who ponder.
23. (تل) . . . Say thou ${ }^{428}$ to the faithful, let them forgive ${ }^{427}$ those who hope not for the days of Allah ${ }^{428}$, that He may recompense ${ }^{429}$ a community for what they have been working.
24. (من ) Whosoever works righteously, works for himself ${ }^{\text {f33 }}$; and whosoever does evil, does agairst himself; then to your Lord you will be made to return ${ }^{43 \mathrm{x}}$.
25. (والتد (.) And assuredly We vouchsafed to the Children of Isrāil the Book and the wisdom and the prophethood ${ }^{432}$, and We provided them with good things ${ }^{133}$, and preferred them above the worlds ${ }^{434}$.
26. (g) And We vouched to them the evidences ${ }^{435}$ of the affairs ${ }^{436}$. And they differed not except through spite among themselves ${ }^{437}$ after the knowledge had come to them ${ }^{438}$. Verily the Lord will decide between them on the Day of Judgement concerning what they have been differing in.
27. (to His laws).
28. There being no associate-god or sub-Deity whatsoever.
29. (of His unique authority).
30. (O Prophet!).
31. (and bear patiently with).
32. i.e., who have no faith in His law of requital and in His victories. Says Sale :-'Some are of opinion that this verse is abrogated by that of War.' But the two verses are not at all in conflict, and hence there arises no question of abrogation. What the Muslims are asked to refrain from is the infliction of punishment as a measure of personal vengeance or retaliation: whereas Jihād or holy war is prescribed to exalt and glorify God's religion, irrespective of personal like or dislike. (Th.)

Cf. the OT :-'To me belongeth vengeance, and recompense ; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste.' (Dt. 32:35)
429. (justly and equitably).
430. i. e., for his own benefit.
431. (O mankind !).
432. (by raising many prophets among that nation),
433. (of the world).
434. See P. I. nn. 198, 199.
435. i. e., evidences and arguments.
436. i.e., of the true religion.
437. (and not through any ambiguity or obscurity in the Divine messages).
438. (by Revelation).

18. (un . . . f.) And thereafter ${ }^{439}$ We have placed thee ${ }^{440}$ upon the law of the religion ${ }^{41}$; so follow it thou ${ }^{442}$, and follow not the vain desires of those who do not know ${ }^{413}$.
19. (ا) . . . المتi) Verily they cannot avail thee ${ }^{444}$ at all against Allah. And the wicked ! friends are they one to another ${ }^{455}$, and Allah is the friend of the God-fearing.
20. (مذا . . . This Book is an enlightenment and a guidance to mankind, and a mercy to people who are convinced.
21. (ال . . . Do those who commit ill-deeds ${ }^{446}$ imagine that We shall place them ${ }^{447}$ as those who believed and worked righteous works ${ }^{48}$ ? Equal is their life and death ${ }^{449}$ ! How ill they judge !

## SECTION 3

22. (ون大ق) Allah has created the heavens and the earth with purpose ${ }^{450}$, and that every soul may be recompensed for what it has earned ${ }^{451}$. And they will not be wronged.
23. i. e., after Israel have fallen from grace.
24. ——an Ismailite——
25. شربت is not only 'a law or ordinance' but also a religion, or way of belief and practice in respect of religion.' (LL.)
26. (both in regard to practice and preaching).
27. i. e., the ungodly pagans who urged on the Prophet a return to the religion of his forefathers.
28. (or anybody else).
29. Witness, for intance, to-day the Christian's enthusiasm for Jewish

## Zionism.

446. i. $e .$, their acts of infidelity and impiety.
447. (ia the Hereafter).
448. Who, though in suffering here, are sure to receive their full reward.
449. Denial of Resurrection amounts to this belief.
450. (and this implies meeting out to every one his due).
451. (and a fulfilment of these ends of justice necessitates general Resurrection).

452. الز. Hast thou seen him who takes for his god ${ }^{152}$ his own vain desire, and Allah has sent him astary despite his knowledge ${ }^{453}$, and has sealed up his hearing and his heart ${ }^{154}$ and has set up a covering on his sight ? Who will guide him after Allah ${ }^{455}$ ? Will you not then be admonished ?
453. (رتالو ا . . يظأرن) And they ${ }^{456}$ say: naught is there but the life of this world ${ }^{457}$, we die and we live ${ }^{458}$; and none kills us save Time ${ }^{159}$. And they have no true knowledge of $\mathrm{it}^{460}$, they only conjecture.
454. (وداذا . . . 1 ) And when Our manifest revelations ${ }^{461}$ are rehearsed to them, their argument is no other than that they say ${ }^{102}$ : bring back our fathers ${ }^{463}$ if you say sooth ${ }^{161}$.
455. (i) Say thou ${ }^{465}$ : Allah keeps vou alive ${ }^{466}$, . . then He will cause you to die ${ }^{167}$; then He will assemble you on the Day of Resurrection, of which there is no doubt ; but most of mankind do not know.

## SECTION 4

27. (ن, $ن$, h.ll ... w. . Allah's is the dominion of the heavens and the earth; and on the Day when the Hour arrives, the followers of falsehood shall lose.
28. i. e., who follows the dictates of his own lust and lower self.
29. (so that he has knowingly and deliberately chosen the path of error).
30. (in consequence of his own contumacy). See P. I. n. 47 ff.
31. i. e., after God has withdrawn His grace and left him to wander perplexedly.
32. i. c.. the deniers of Resurrection, disbelievers in Final Judgment and consequently in man's accountability to the Almighty for his deeds and misdeeds.
33. i. e., no other life. 'The South Arabians believed as little in a life after death as in spiritual blessings.' (Hell, The Arab civilization, p. 7).
34. (of ourselves; with no reference to a Creator). The Arab pagan,
carefree materialistic and indifferent to spiritual impulses, had little if any religion at all. To him, it was the immediate present which was full of meaning and of real consequence. He cared little for the past and showed even less interest in the future. Undisturbed by any serious thought or care for the morrow, his life was one emotional orgy, like most of the modern Europeans. 'The hedonistic Arabian character was too much absorbed in the immediate issues of life to devote much thought to the hereafter. In the words of an old bard;

We spin about and whirl our way through life.
Then, rich and poor alike. at last scek rest
Below the ground in hollow pits slate-covered;
And there we do abide.' (Hitti, op. cit., p. 102)
459. Or 'Fortune.' $\boldsymbol{\text { s is }}$ is, literally, 'Time from the beginning of the world to its end... Hence because, in one sense, time brings to pass events, good and evil, $\boldsymbol{A}$ was applied by the Arabs to Fortune, or fate; and they used to blame or revile it.' (LL) 'Time' as an abstract deity was personified by the Arabs, and formed perhaps a regular part of their pantheon. 'Time in the abstract was popularly imagined to be the cause of all earthly happiness and especially of all earthly misery . . The poets are continually alluding to the action of Time (dahr, Zaman), for which they often substitute 'the days,' or the nights.' Time is represented as bringing misfortune, causing perpctual change, as biting, wearing down, shooting arrows that never miss the mark, hurling stones, and so forth. In such cases we are often obliged to render 'time' by 'fate' which is not quite correct, since time is here conceived as the determining factor, not as being itself determined by some other power, least of all by a conscious agent.' (ERE. I. pp. 661, 662). 'The people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague deism or belief in Fate.' (EI. I. p. 999).
460. i. e., no real true, knowledge; no proof, either in reason or of fact. to support them ; their denial of Resurrection and Final Judgment is based on sheer ignorance and superstition, and not on any canons of reason, logic or knowledge. The idea of responsibility to his Creator is perhaps, next to Monotheism, the greatest gift that Islam has bestowed on a negligent and forgetful humanity. Its importance in the history of human beliefs and morals cannot be overrated.
461. (affirming, inter alia, Resurrection).
462. (to the believers).
463. (back to life).
464. As if any Muslim had ever asserted that he could raise the dead when and where he pleased!
465. (O Prophet !).
466. (so long as He will).
467. (when He will).

 kneeling ${ }^{169}$; every community shall be summoned to its Book ${ }^{470}$. This Day ${ }^{478}$ you shall be recompensed for what you had been working.
29. (هذا . . . تصلمرن) This Book of Ours speaks against you with truth ${ }^{472}$; verily We have been setting down ${ }^{473}$ whatsoever you had been working.
30. (المبن) . . . Wen, as for those who believed and worked righteous deeds, their Lord will cause them to enter into His mercy; that is a manifest achievement.
31. (والم . . And as for those who disbelieved ${ }^{174}$ : were not My revelations rehearsed to you? but you were stiff-necked and you were a people guilty.
32. (راذا . . . . And when it was said ${ }^{175}$ : verily Allah's promise ${ }^{476}$ is true, and no doubt is there about the Hour, you said ${ }^{177}$ : we do not know what the Hour is ; we do not imagine it but as a conjecture ${ }^{478}$, and we have no faith therein ${ }^{479}$.
468. (on that Day, O Prophet !).
469. (with fear).
470. (of record, for the purpose of reckoning).
471. This shall be said.
472. i. e., is an exact record of your doings.
473. (through Our angels recording in this Book of records).
474. To them it shall be said.
475. (to you by men of God in the world).
476. (of requital and final judgment).
477. (in scornful rejection of the doctrine).
478. i. e., only a matter of hearsay.
479. (of its coming at all).

 become apparent to them, and there will surround them that at which they had been mocking.
34. (رگّ) . . And it will be said: This Day We shall ignore you ${ }^{481}$ as you ignored the meeting of this Day; your abode will be the Fire, and none you will have as helpers.
35. (13 ) . . . . . in mockery, and there deluded you the life of this world. To-day therefore they will not be taken forth therefrom, and nor will they be allowed to please Allah ${ }^{482}$.
36. ( ) الdion All praise, then, to Allah, the Lord of the heavens ${ }^{483}$, and the Lord of the earth ${ }^{484}$, the Lord of the worlds.
37. () And His alone is the Majesty in the heavers and the earth, and He is the Mighty, the Wise ${ }^{185}$.
480. (on that Day in their stark nakedness).
481. i.e., ignore you deliberately and deprive you of Our mercy.
482. See P. XIV. n. 291.
483. i. e., their Creator and Preserver.
484. i.e., its Creator and Preserver. Even so simple a fruth as that the earth is a created being stood in need of special emphasis in view of the widely-spread worship of the 'Mother-World.' The significant fact, says a distinguished archaeologist. about the ancient Indus civilization is that 'it was based on a religion precisely characteristic of present-day Hinduism. Numerous effigies of the great Mothergoddess trave been found...That same devotion which Indians are now showing to Mother India they have for at least 5000 years shown to the Mother-World--the Mother Universe--which has brought both Mother India and themselves into existence and sustained and inspired them through life. This Mother-World they
personified in the time of the ancient Indus civilization as the Mother-Goddess, and in more recent times as Kali.'
485. This unqualified and unreserved assertion of God's sole sovereignty in Islam has been noted and admiringly commented upon by many a non-Muslim observer. Contrast with God's absolute sovereignty and majesty the helplessness of man. From the very beginning the slave of nature and fighting for his own preservation, he finds himself still, after his creation of 'culture', 'nations', 'states' and 'sciences', enslaved by his own creations.


## PART XXVI

## Surat-ul-Ahqāf

The Sandhils XLVI
(Makkan, 4 Sections and 35 Verses)
In the name of Allah, the Compassionate, the Merciful
SECTION 1

1. ( $\sim$ ) Hah. Mīm.
2. (تنزيل ) . . The revelation of the Book is from Allah, the Mighty, the Wise ${ }^{1}$.
3. (. . . . ) We created not the heavens and the earth and what is in-between save with a purpose ${ }^{2}$ and for a term determined ${ }^{3}$. And those who disbelieve backslide from what they are warned of.
4. (زل Say thou ${ }^{4}$ : think ! whatsoever you call upon besides Allah ${ }^{5}$--show me whatsoever they have created of the earth? Or, have they any share in the creation of the heavens ${ }^{6}$ ? Bring me a Book before this ${ }^{7}$ or some trace of knowledge ${ }^{8}$, if you say sooth.
5. (and therefore its contents are worthy of being carefully pondered over).
6. i.e., with serious purpose and just end.
7. i. e., designed to last for a certain period of time, and not for ever.
8. (to the infidels, O Prpohet !).
9. (and thus assume that those objects are co-partners with God).
10. i. e., in their creation.
11. i. e., have you any Scriptural authority, howsoever ancient, for the doctrine of polytheism?
12. i. e., if no written Revelation is preserved, then produce any oral traditons transmitted from any prophet or man of God to countenance your idolatry.

13. (ومن) And who is more misguided than he who calls besides Allah such as will not answer him till the Day of Resurrection ${ }^{9}$, and who are even unaware of their call ${ }^{10}$ ?
14. (, واذ ) . . And when mankind are gathered they ${ }^{11}$ will become enemies unto them ${ }^{12}$, and will become deniers of their worship.
15. () And when Our manifest revelations are rehearsed to them, those who disbelieve say of the truth when it is come to them: this is magic manifest ${ }^{13}$.
16. ( ال, ... $\boldsymbol{c}^{1}$ ) Do they say ${ }^{14}$ : he has fabricated $\mathrm{it}^{15}$ ? Say thou: if I have fabricated it, you cannot avail me against Allah in aught ${ }^{16}$. He is the Knower of what you utter ${ }^{17}$ respecting $\mathrm{it}^{18}$. He suffices as witness ${ }^{19}$ between me and you and He is Forgiving, Merciful ${ }^{20}$.
17. (زّ . . . . Say thou ${ }^{21}$ : I am not an innovator among the messengers ${ }^{22}$ nor I know what would be done with me or with you ${ }^{23}$; I only follow ${ }^{24}$ what is revealed to me, and I am but a manifest warner.
18. (and on that Day they will disown their worshippers).
19. (even now).
20. $i . e$., the so-called gods.
21. i. e., unto their worshippers.
22. See P. VII. n. 164
23. (of the Prophet).
24. Is it that the pagans atiribute something worse than sorcery--forge:y ——to the Prophet?
25. (while His wrath is sure to overtake me for this piece of abominable forgery).
26. (so glibly).
27. i. e., respecting the Qurān.
28. (here and now).
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29. (i) Say thou: think ${ }^{25}$ ! if it is from Allah ${ }^{26}$ while you disbelieve in it, and ${ }^{27}$ a witness ${ }^{28}$ from the Children of Isrāil ${ }^{29}$ bears witness to the like thereof ${ }^{30}$ and believes ${ }^{31}$, while you ${ }^{32}$ are still stiff-necked ${ }^{33}$, then who is further astray than you? Verily Allah does not guide a wicked people ${ }^{34}$.

SECTION 2
11. (رنال . . . . فـدم) And they who disbelieve ${ }^{35}$ say of those who believe ${ }^{36}$ : had $\mathrm{it}^{37}$ been good ${ }^{38}$ they ${ }^{38}{ }^{38}$ would not have preceded us thereto. And when they have not let themselves guided ${ }^{39}$ by it, they say ${ }^{40}$ : this is an ancient falsehood.
12. (و ) And prior to it there has been the Book of Mūsā--a guidance ${ }^{i 1}$ and a mercy. And this is a Book confirming it in Arabic speech, that it may warn those who have done wrong and as glad tidings to the well-doers.
13. (ان الذن . . . عززون) Verily those who say ${ }^{12}$ : our Lord is Allah, and then stand fast to it, no fear shall come upon them, nor shall they grieve ${ }^{13}$.
14. الرثّك . . . يعلون) Those are the inmates of the Garden, abiders therein ${ }^{14}$ : a recompense for what they have been working.
25. (O Makkans!)
26. (as is evident to every impartial, unbiassed truth-seeker).
27. (furthermore).
28. (learned and reliable).
29. So well-known for their learning and knowledge of the Scriptures.
30. i.e., to the Book of Moses.
31. (in the Divinity of that Book).
32. (who are steeped in paganism and ignorance).
33. (and in your arrogance refuse to believe in the Book that is before you).
34. (in consequence of their contumacy).
35. (from among the arrogant and conceited pagans of Makka).
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36. (and whom the arrogant Quraish held in contempt). The first converts

15. (ر ومبنا . . المـلمبن) And We have enjoined upon man kindress to the parents ${ }^{45}$, with hardship bears him his mother ${ }^{46}$, and with hardship she brings him forth ${ }^{47}$, and the bearing of him ${ }^{48}$ and the weaning ${ }^{49}$ of him is thirty months ${ }^{50}$, until, when he attains his full strength and attains the age of forty years ${ }^{51}$, he says : Lord ! grant me that I may give thanks for the favour which Thou hast done me and my parents and that I may work righteously such as Thou mayest approve. And be Thou good in my progeny, verily I have turned to Thee penitent ; verily I am of those who submit.
16. (ارثلك . . يوع.عدن) Those are they from whom We shall accept the best of what they have worked, and their misdeeds We shall pass by. They will $b e$ among the inmates of the Garden ${ }^{52}$-a true promise this, what they have been promised.
17. (رالنى. . . الاولبن) And he who ${ }^{53}$ says to his parents: fie upon you both! do you threaten me that I shall be taken forth ${ }^{54}$, whereas generations have passed away before $\mathrm{me}^{55}$. And the twain implore Allah's assistance ${ }^{56}$; woe to thee ! come to believe, verily the promise of Allah ${ }^{57}$ is true, Yet he says: this is naught but the fables of the ancients ${ }^{58}$.
45. See P. XV. nn. 65 ff.
46. 'Nature establishes in her body a pitiless dictatorship of the ripening foetus, concentrates all her forces for the protection of this tiny lump of new living matter, and mercilessly demands for the latter the most complete self-abnegation on the part of all the organs and tissues of the mother. Everything for the foetus, all for the "genius of the race", and for the mother nothing but nausea, toothache, and physiological discomforts of every kind.' (Nemilov. op. cit., p. 72) 'In case of the fertilization of her gamete by the male sex cell, woman is robbed of entire periods of her own individual life in which the biological processes are absorbed by the "physiological altruism,"' (p. 86). 'Even during an "easy" pregnancy the woman never feels entirely well. At best an observing woman will discover many unexpected
ailings and symptoms of that complicated physiological process which is going on in her body tissues......All energy of maternal organism is directed to the creation of a favourable environment for the growing embryo......Even more than during menstruation, the organism of a pregnant woman is constantly on the borderline between the normal and the pathological. Here we find such functional irregularities which, if they occurred apart from pregnancy or in a man, would be considered absolutely pathological.' (pp. 154-156) 'Though a physiological state, pregnancy imposes a strain on the efficient working of every system of the body......Apart from those who have some organic weakness and may break down as under the strain, there are disorders of function that may develop in those previously of sound physique.' (EBr. XVI. p. 677) See also p. XXI n. 270 ff.
47. 'In no other living creature is the birth of a new individual accompanied by so much suffering as in the human race.' (Nemilov, op. cit., p. 164) 'Birth-giving pains are the most unbearable and owing to the construction of woman's body, are absolutely unavoidable. Every woman who has permitted conception to take place has doomed herself to suffer after nine months an overwhelming physical disturbance from which there is no way of escape. This is the inexorable biological decree. Every child-birth also carries with it a certain amount of hazard. Aside from the possibility of fatal hemorrhage which at times can neither be foreseen nor checked, the birth wounds, like any other wound, are liable to become infected and lead to fatal poisoning.' (p. 169)
48. (in the womb).
49. i. e., the utmost period of weaning.
50. (at the least). The minimum period of human gestation in six months, and the maximum period of sucking is 24 months. See also P. XXI. n. 272.
51. i. e., the normal age of the maturity of intellectual faculties.
52. (they shall be).
53. (in his extreme ungodliness).
54. (from my grave after I am dead).
55. (and no such thing has ever happened).
56. (and say to their son rebuking him).
57. (regarding the Resurrection).
58. See P. VII. n. 321.

18. (ارلك . . خـر ين) Those are they upon whom has been justified the saying ${ }^{59}$ about the communities of Jinn and mankind who have passed away before them; verily they are ever the losers.
19. (ن) . . . J Sly) And for all are ranks ${ }^{60}$ according to what they have worked ${ }^{61}$, that He may repay them in full ${ }^{62}$ for their work, and they shall not be wronged.
20. ( ) بوم . . . . . And on the Day when those who disbelieve shall be placed before the Fire: you ${ }^{63}$ made away with your good things in your life of the world, and you enjoyed yourselves therewith ${ }^{64}$, so To-day you shall be requited with torment of ignominy because you have been growing stiff-necked on the earth ${ }^{65}$ without justification, and because you have been transgressing.

## SECTION 3

21. (وان5) And remember thou ${ }^{66}$ the brother of the " $\bar{A} d^{67}$ when We warned his people in the sandhills ${ }^{69}$--and surely there have passed away warners before him and after him ${ }^{69}$--saying: worship none save Allah, verily I fear for you the chastisement of an awful Day.
22. i. e., the sentence of destruction.
23. (arranged with perfect precision).
24. (of good or ill).
25. (i.e., proportionate to the magnitude of their righteousness and ungodliness).
26. Thus they will be addressed.
27. (paying no heed to Our commands). See for an apposite parable in the NT. Lk. 16: 19-25.
28. (though being a mere earthly creature). covered at intervals with long and winding sand-belts.' (Inayatullah, op. cit., p. 16).
69 . Hüd was not the only warner preaching this doctrine of Unity.

29. (تالو ( . . الهد فین) They said: art thou come to us that thou mayest turn us aside from our gods? Then bring thou upon us that with which thou threatenest us, if thou art truthful.
30. ( ${ }^{\text {( }) ~ . ~ . ~ . ~ H e ~ s a i d: ~ t h e ~ k n o w l e d g e ~}{ }^{70}$ is only with Allah, and I preach to you that wherewith I am $s \in n t^{71}$, but I see you are a people given to ignorance.
31. ( $\mathrm{f}^{\prime \prime} \ldots \mathrm{V}^{\prime}$ ) And when they saw $\mathrm{it}^{72}$ as an overpeering cloud tending towards their valleys they said: that is an overpeering cloud bringing us rain. $\mathrm{Nay}^{73}$ ! it is what you sought to be hastened: a wind wherein is an afflictive torment,
32. (تدم . . الدجرمين) it shall annihilate everything by the command of its Lord. Therefore ${ }^{74}$ they became such that nothing could be seen ${ }^{75}$ of them save their dwellings ${ }^{76}$. We thus requite a nation of the guilty.
33. (, . . . . يتهزون) And them We had assuredly established in that flourishing condition wherein We have not established you ${ }^{77}$ and We had assigned for them hearing and sight and hearts ${ }^{78}$; yet their hearing and sight and hearts availed them not at all. They used to geinsay the revelations of Allah, and then encompassed them what they had been mocking at.
34. (of when it will come).
35. i. e.. only this much I know that punishment is sure to visit you, but I cannot tell at what particular time it would come.
36. i. e. the punishment.
37. Thus spoke their prophet Hüd.
38. (after the violent wind had done its fatal work).
39. (of men and their possessions).
40. (desolate and in ruin).
41. (O Makkans!).
42. i. e., We had endowed them with full and well-develop senses and reasoning faculties.


## SECTION 4

27. (ولتد . . . رجبعون) And assuredly We have destroyed the cities round about you ${ }^{79}$, and We have variously propounded Our signs ${ }^{80}$ that haply they might return ${ }^{81}$.
28. (نفرلا . . . ينترون) Then why succoured them not those whom they had taken for gods beside Allah, as means of approach ${ }^{82}$ ? Aye! they failed them. And that ${ }^{88}$ was their lie which they had been fabricating.
29. (واذ . . . And recall when We sent towards thee ${ }^{84}$ a company of the Jinn ${ }^{85}$ listening to the Qurän ${ }^{88}$. So when they came in the presence thereof ${ }^{87}$ they said ${ }^{88}$ : give ears ${ }^{89}$. Then when it was ended, they returned back to their people as warners ${ }^{99}$.
30. They said: O our people; verily we have hearkened to a Book sent down after Mūsă, confirming what was before it, guiding to the truth and a straight path.
31. (الِّرمنا) O our people! answer Allah's summoner ${ }^{91}$, and believe in him; He shall forgive you your sins ${ }^{92}$ and shall shield you from an afflictive chastisement.
32. (such as the settlements of the Thamüdites, Midianites, and the cities of Sodom and Gomorrah, O Makkans !).
33. (unto them).
34. (to Us).
35. (and on whose help and support they had presumed).
36. i. e., their doctrine of graded Godhead ; their brief in a hierarchy of major and minor gods.
37. (O Prophet !).
38. It was at Nakhla on the Prophet's return journey from Tāif to Makka in the early days of his ministry that he was visited, while reciting the Qurān in his night prayer, by several genii. For see P. VII. n. 644.
39. (when thou wast reciting in the night prayer).
40. i. e., when they approached the place where thou wast reciting the Qurān.
41. (to one another).
42. (and listen in silence).
43. (and missionaries of Islam).
44. i. e., His prophet.
45. نم in in redundant.

46. (ومن) And whoso does not answer Allah's summoner, he cannot frustrate His vengeance on the earth, and there will be no patrons for him ${ }^{93}$, beside Him. Those are in manifest error.
47. (اورا ) . . Bethink they ${ }^{\text {pi }}$ not that Allah Who created the heavens and the earth and was not fatigued with the creation thereof ${ }^{95}$, is able to quicken the dead? Aye! verily He is Potent over everything.
48. (ووم) . . And on the Day when those who disbelieve will be placed before the Fire : is ${ }^{96}$ this not real ${ }^{97}$ ? They will say: Yes! by our Lord ${ }^{98}$ ! He will say: taste therefore the torment for you have been disbelieving.
49. (زاصبر . . الi الinون) Bear thou then with patience ${ }^{99}$, as the messengers ${ }^{100}$, endued with resolution bear with patience ${ }^{101}$ and seek not to hasten on ${ }^{102}$ for them. On the Day when they will behold that with which they are threatened, it will seem to them ${ }^{103}$ as though they had tarried ${ }^{104}$ but for an hour of a day. A proclamation this; so ${ }^{105}$ none will be destroyed but the nation of transgressors.
50. (in the Hereafter to protect him).
51. i. e., the Makkan pagans who rejected the doctrine of Resurrection.
52. This is to emphatically deny the idea of fatigue and weariness to God implied in the Bible. $C f$. the OT :-'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it : because that in it he had rested from all his work which God created and made. (Ge. 2:2,3) 'For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.' (Ex. $31: 17$ ) 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' (Ex. 20:11) And the NT :'And God did rest the seventh day from all his works.' (He. 4:4) The idea of God needing rest at the end of His ereative activity, as if the Creator was also worn out with worrying toils and struggled under burdens too heavy for Him, is preposterous to the Muslim mind, but the fact is there that the Bible clearly inculcates so curious a doctrine.
53. (Thus they will be asked).
54. (of which reality you persistently denied while you were in the world).
55. (it is terribly real).
56. (the persecution and the insults of the believers at the hands of the pagans, O Prophet!).
57. (of old).
58. (the injuries of their peoples).
59. (Divine vengeance).
60. (in extreme constraint and bewilderment).
61. (in the world).
62. (after this plain warning from God).


## Sürah Muhammad

## Muhammad. XLVII

(Madinian, 4 Sections and 38 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (الذن . . . اعه (اعه) Those who disbelieve and hinder others from the path of Allah--their works He shall send astray ${ }^{166}$.
 and believe in what has been revealed to Muhamme $\mathrm{a}^{110}$ - -and it is the truth from their Lord--their misdeeds ${ }^{108} \mathrm{He}$ shall expiate from them and shall make good their state ${ }^{109}$.
2. (. . . Cly ) That is because those who disbelieve follow falsehood ${ }^{110}$ and those who believe follow the truth from their Lord ${ }^{111}$. And thus does Allah propound to the mankind their similitudes ${ }^{112}$.
3. i.e., deeds which seemed highly righteous in their own eyes will be found void of all merit in the Hereafter.
4. 'That most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed). 'The only man mentioned by history, who was at once legislator and poet, the founder of a religion and of an empire.' (Gilman, The Saracens, p. 207) See also P. IV. n. 212, and n. 333 below.
5. (and shall forgive them).
6. (both in this world and the Next).
7. (which inevitably leads to perdition).
8. (which inevitably leads to peace and prosperity),
9. i. e., their states and conditions by similitudes.

10. (ناذا) Now when you meet ${ }^{113}$ those who disbelieve, smite their necks until when you have slain them greatly ${ }^{114}$, then make fast the bonds ${ }^{115}$, then ${ }^{126}$ thereafter ${ }^{117}$ let them off freely or by ransom ${ }^{128}$, until ${ }^{119}$ the war lays off its burden ${ }^{120}$. That you shall $d o^{121}$. And had Allah ${ }^{122}$ willed, He would have vindicated Himself against them ${ }^{123}$; but He ordained fighting in order that He may test you one by the other ${ }^{124}$. And those who are slain in the cause of Allah, He shall not let their works go astray ${ }^{125}$.
11. (سه4 (بیم . . بالهم) Soon He will guide them ${ }^{126}$ and make good their state ${ }^{127}$.
 make it known to them ${ }^{128}$.
12. (. با با الذن . . . . اقدامكم) O you who believe! if you succour Allah ${ }^{\mathbf{1 2 9}}$, He will succour you ${ }^{130}$ and make your feet firm ${ }^{131}$.
13. (والدy) And those who disbelieve ${ }^{132}$, theirs shall be the downfall ${ }^{133}$, and their work He will send astray ${ }^{134}$.
14. (ذلك) That is because they detest what Allah has sent down, and so He will make their works of non-effect.
15. (انلم . . Have they not journeyed on the earth so that they might see ${ }^{135}$ how has been the end of those before them? Allah annihilated them; and for the infidels ${ }^{186}$, theirs shall be the like fate therefor.
 believe, and the infidels I no patron is theirs I
16. (in fight, O Muslims !).
17. (so that they are entirely subdued and thoroughly crushed, and their power for mischief completely curbed).
18. (on them) i.e., make them prisoners of war.
19. (according to the discretion of your leader and exigencies of the situation).
20. (after you have taken them prisoner).
21. i. e., liberate them out of kindness or in return for ransom. $i$

22. i. e., this injunction holds good until-
23. (and terminates).
24. انفلرا نالك is here synonymous with
25. (in consonance with His universal Scheme).
26. (without your participation in the struggle at all).
27. i. e., in order that He may test the believers by the amount of their willing sacrifices and the infidels by the lengths to which they would go in rebellion.
28. (and shall not let their service and sacrifices go in vain).
29. (to the goal of Eternal happiness and bliss).
30. (at the hour of their death, in Burzakhish life and on the Day of judgement).
31. (so that they will know the places assigned to them beforehand). This knowledge will come either intuitively or through the attending angels.
32. (by fighting for His religion).
33. (against your enemy).
34. As was demonstrated at the battle of Badr and later on many other occasions. The army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, op. cit., pp. 225-26). 'The first companions of Mahomet advanced to battle with a fearless confidence ; there is no danger where there is no chance ; they were ordained to perish in their beds; or they were safe and invulnerable amidst the darts of the enemy.' (GRE. V. p. 361) 'A new spirit was now infused into the Arabian armies; and the implicit obedience which the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior.' (Finlay, Greece under the Romans (p. 450).
35. (and array themselves against the ordinances of God).
36. (in this world also).
37. (in the Hereafter) i. e., render them void of merit.
38. (by observing the ruins of powerful ancient infidels).
39. (of the present-day).


SECTION 2
12. انان (ill . . . . Verily Allah will cause those who believe and work righteous deeds to enter the Garden whereunder rivers flow. And those who disbelieve enjoy themselves ${ }^{137}$ and eat even as the cattle eat ${ }^{138}$, and the Fire shall be the abode for them.
13. ( $10 \mathrm{c}^{\prime}$. . . And many a city, mightier in strength than the city which drove thee forth ${ }^{139}$ ! - We destroyed, and there was no helper of theirs ${ }^{140}$.
14. (انس ) Is he then who stands on an evidence from his Lord like him whose evil of work is bedecked to him ${ }^{141}$, and those who follow their lusts ${ }^{1+2}$ ?
15. (م) A . . . . . . A likeness of the Garden which has been promised to the God-fearing is this, therein are rivers of water incorruptible, rivers of milk of unchangeable flavour ${ }^{133}$, rivers of wine, a joy to the drinkers ${ }^{144}$; and rivers of honey clarified ${ }^{145}$; therein theirs shall be every manner of fruit, and forgiveness from their Lord. Shall persons enjoying such bliss be like those who are abiders in the Fire, and are given to drink boiling water so that it mangles their entrails ${ }^{146}$ ?
137. (in this world exclusively).
138. (heedless of the future).
139. (O Prophet !) i. e., the city-state of Makka.
140. This conveyed to the idolatrous Makkans clear prediction of their utter rout and annihilation.
141. (by the devil).
142. i. e., is the final end of the godly ones to be ever similar to that of the ungodly ones?
143. Quite unlike the earthly milk.
144. (and free of all intoxicating and injurious proportions).
145. i. e., free of all foreign substances.
146. Which punishment is suggestive of the unspeakable agony of the damned ones.

 they go forth from before thee, they say ${ }^{199}$ to those who are vouchsafed knowledge ${ }^{15 n}$ : what is that he said just now? Those are they whose hearts Allah has sealed up, and they follow their lusts.
17. (, ) . . . . 1 ) And those ${ }^{151}$ who are guided, He adds their guidance ${ }^{152}$, and gives them protection against evil/ ${ }^{153}$.
18. ( . . . ل ti ) Do they only await ${ }^{154}$ the Hour, that it should come upon them of a sudden ${ }^{155}$ ? Portents thereof ${ }^{156}$ are already come, so how will it be with them when there comes to them their admonition ?
 and ask forgiveness for thy fault ${ }^{158}$ and for faithful men and women. And Allah knows well your moving about and your place of rest ${ }^{159}$.
147. 'Them' refers to the hypocrites.
148. (to all appearance, but really pay no heed to them, O Prophet!).
149. (out of mischief).
150. i. e., to the learned companions of the Prophet.
151. (of their own race and people) i. e., the true believers.
152. (by each fresh Revelation).
153. i. e., helps them to practise piety or giveth them its recompense.
154. i. e., the hypocrites.
155. (when repentance will be futile).
156. Such as the very advent of the Final Prophet).
157. (and remain perfectly sure of it).
158. (and thus setting an example to thy followers). See P. XXIV. n. 223.
159. (O mankind!). So that nothing is ever hidden from Him.


## SECTION 3

20. (. . . . . لو.) And those who believe say ${ }^{180}$ : why has a Surah not been revealed? Then when there is revealed a Surah firmly-constructed ${ }^{261}$ and fighting is prescribed therein, thou seest those in whose heart is a disease ${ }^{168}$ looking at thee with a look of one who is fainting unto death ${ }^{103}$ : so alas for them ${ }^{164}$ I
21. (b) The hypocrites' obedience and speech are known ${ }^{165}$. Then when the affair is resolved ${ }^{106}$, if even then they gave credence to Allah ${ }^{167}$, it would have been better for them.
22. (ا . . . ل لز (ن) Then if you turn away ${ }^{188}$, you are likely to cause corruption on the earth and to sever your kinship ${ }^{169}$.
23. (أرلثك . . ابصارمم) Those are they whom Allah has cursed ${ }^{170}$ and then has deafened them and blinded their sights.
24. (انلا) Do they not ponder the Qurān ${ }^{171}$, or are there locks upon their hearts ${ }^{172}$ ?
25. (ان الذين . . . لمب) Verily those who have apostated on their backs after the guidance had become manifest to them, Satan has embellished this apostasy to them, and has given them false hopes.
26. (ذ'لك . . اسرارم) That is because ${ }^{173}$ they ${ }^{174}$ said ${ }^{175}$ to those who abhor ${ }^{178}$ what Allah has revealed ${ }^{177}$; we shall obey you in part of the affair ${ }^{178}$; and Allah knows their talking in secret ${ }^{179}$.
27. (نكف . . . ادبارم) How then shall it be, when the angels shall take them away at death, smiting their faces and their backs !
28. (in their eagerness to receive fresh Revelations).
29. See P. III. n. 231.
30. (of hypocrisy).
31. (owing to their extreme fright at the prospect of the hollowness of their pretensions being exposed).
32. Pitiable will be their plight.
33. God and His messenger will know the magnitude of the hypocrites' pretensions.
34. i. e., when after the ordinance of the holy war, preparations for actual fighting have already started.
35. i.e., if they gave proof of their loyalty to God and His messenger.
36. (from observing such a salutary ordinance as Jihad, O coward and timorous people!).
37. The meaning is : if the evil is not stifled, it is sure to spread all over the world and prevalence of violence is sure to respect no ties of blood.
38. (by depriving them of His special mercy).
39. (whose teachings are so clear).
40. (so that they have become impervious to every argument and evidence).
41. i. e., this catastrophe of apostacy has befallen them because-
42. i. e., the hypocrites.
43. (in confidence).
44. (out of envy).
45. The reference is to the leaders of Israel in Hejāz--the arch-enemies of Islam.
46. i. e., We shall follow you in part of what you desire of us, by staying at home and by not joining the believers in their wars, and by secretly combining against them.
47. (so their plots shall not succeed).

48. (ذالك (ذ) . . That is ${ }^{180}$ because they followed what incensed Allah and abhored His good-will ${ }^{181}$. So He made their works of non-effect.

## SECTION 4

 Allah ${ }^{183}$ will never bring to light their rancour ?
30. (ولو نشا . . اعهالكم) And if We willed, We would surely show them to thee ${ }^{184}$, so that thou shouldst know them by their marks. And thou shalt surely know them ${ }^{185}$ by the mode af their speech ${ }^{186}$. And Allah knows your works ${ }^{187}$.
31. (ولنارنكم . . اخباركم) And of a surety We shall put you to the proof till We know the valiant among you and the steadfast ${ }^{188}$, and We shall know your different states ${ }^{189}$.
32. (ان الذن . . (اع المر) Verily those who have disbelieved and have hindered others from the path of Allah and have opposed the messengers after the guidance has become manifest to them ${ }^{190}$ shall not hurt Allah at all, and soon He shall make their works fruitless.
33. (بإها الدن . . اعطالـكم) O you who believe! obey Allah and obey the messenger, and do not render your works vain ${ }^{191}$.
180. i. $e$., they shall suffer this because--
181. i. e., acts leading to His pleasure.
182. (of hyprocrisy).
183. (the Omniscient).
184. (O Prophet!).
185. (even now when We have not disclosed to thee their identity).
186. $\perp$ is 'The meaning of speech; its intended sense or import; its intent; and indication thereof whereby the person addressed is made to understand one's
XLVII. Sūrah Muhammad
; . . an oblique, or ambiguous, mode of speech; an inclining of speech to
187. (O believers and hypocrites !).
188. (in the fighting).
189. (other than those of Jihād).
190. (through arguments and evidences).
191. (by infringing the ordinances of either).

34. (ان الذـن . . . لـ لم) Verily those who disbelieve and hinder others from the path of Allah and die as infidels; Allah shall by no means forgive them.
35. (نلا (ن) So do not faint ${ }^{192}$, nor cry out for peace; and you shall be triumphant. And Allah is with you, and He will not defraud you of your works.
36. (انما . . . امبوا لـكم) The life of this world ${ }^{193}$ is but a sport and a pastime. And if you believe and shun evils ${ }^{194}$, He will give you your wage ${ }^{195}$ and will not require of you your substance ${ }^{296}$.
37. (ان ) If He required it of you ${ }^{197}$ and importuned you ${ }^{198}$, you ${ }^{199}$ would be niggardly, and He will bring to light your secret malevolence.
38. (ما تم . . امثالكم) Look here ! you are those who are called to expend ${ }^{200}$ in the cause of Allah ${ }^{201}$; then of you there are some who are niggardly. And whosoever is niggardly ${ }^{202}$ is only niggardly to his soul ${ }^{203}$. Allah is Self-sufficient ${ }^{204}$, and you are the needy ${ }^{205}$. And if you turn away ${ }^{206}$, He will substitute for you another people ${ }^{207}$, and then they will not be your likes ${ }^{208}$.
192. ( $\bigcirc$ Muslims !).
193. Which is the sole end sought after by the infidels.
194. (O mankind!).
195. (from His own presence).
196. (for His benefit).
197. (for your own benefit).
198. (for the whole of it).
199. i. e., most of the mankind.
200. (a part of your substance).
201. (for your own benefit).
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## Sürat-ul-Fath

The Victory. XLVIII
(Madinian, 4 Sections and 29 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (مبـا . . . (') Verily We! a victory ${ }^{209}$ We have given thee ${ }^{210}$, a manifest victory ${ }^{211}$,
 future ${ }^{213}$, and may accomplish the more His favour ${ }^{214}$ on thee ${ }^{215}$, and may keep thee guided on the straight path ${ }^{216}$;
 succour ${ }^{217}$.
2. (ه, النیى . . . He it is Who has sent down tranquillity ${ }^{218}$ into the hearts of the believers ${ }^{219}$ that they might increase belie to their belief ${ }^{220}$. And Allah's are the hosts of the heavens and the earth ${ }^{221}$, and Allah is ever Knowing, Wise ${ }^{222}$.
3. (moral as well as political)
4. (O Prophet!)
5. The reference is to the truce of Hudaibiya, 'which. though at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islam. In the sixth year of the Hijra, the Prophet set-out with some 1400 Muslims from AlMadinah and the country round, in the garb of piligrims, not for war but to visit the Ka'bah. When they drew near to Mecca, they were warned that Qureysh had gathered their allies against them, and that their cavalry under Khalid ibn Al-Walid was on the road before them. Making a detour through gullies of the hills, they
escaped the cavalry and coming into the valley of Mecca, encamped at Al-Hudeybiyeh below the city. The Prophet resolutely refused to give battle and persisted in attempts to parley with Qureysh who had sworn not to let him reach the Ka'bah...Qureysh at length agreed to a truce of which the terms were favourable to them. The Prophet and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the piligrimage the following year when the idolaters undertook to evacuate Mecca for three days to allow them to do so. Fugitives from Qureysh to the Muslims were to be returned, but not fugitives from the Muslims to Qureysh; and there was not to be hostility between the parties for ten years' (Pickthal). The people, led by vision to anticipate an unopposed visit to the Ka•ba, were crestfallen at the abortive result of their long journey. But, in truth, a great step had been gained by Mohammad. His political status, as an equal and independent Power, was acknowledged by the treaty: the ten year's truce would afford opportunity and time for the new religion to expand, and to force its claims upon the conviction of Koreish ; while conquest, material as well spiritual, might be pursued on every other side...Above all, it was a great and manifest success that free permission was conceded to visit Mecca in the following year, and for three days to occupy the city undisturbed.' (Muir' op. cit., p. 360). This was for the first time that the Muslims were treated on equal terms by the Makkans, and the treaty practically ended the Makkan wars.
6. For $i \dot{\text { j }}$ faults as distinct from $\sin$, see P. XXIV. n. 223.
7. See P. XXIV. n. 223. The privilege of unconditional pardon for his sins refers to mistakes which he might have committed or would commit in future, and not to intentional omission of duties imposed on all the Faithful...Erring is human, and none is above error except God. But the mistakes of the Prophet were always, and immediately, corrected by Divine Revelation : and this is the difference between the Prophets and other mortals.' (ASB. I. p. 47)
8. (which is already great).
9. (by affording thee still great opportunities of serving the religion of God).
10. (untrammelled by the wiles of infidels).
11. (by making thee powerful and thy cause triumphant).
12. i. e., Divine calm overshadowing the heart.’
13. (when it was natural for them to be discontented and agitated at the apparent inequality of the peace terms).
14. (by seeing their faith justified and fulfiled).
15. (so why be afraid of the pagan hosts?).
16. (so He prescribes war only when it becomes beneficial).

17. (لد خل . . He has prescribed war in order that He may admit the believing men $^{223}$ and women into Gardens, whereunder rivers flow as abiders therein, and that He may expiate from them their misdeeds ${ }^{244}$. And thai ${ }^{235}$ is with Allah ever a mighty achievement.
18. (و... . . . مصبرا) and that ${ }^{228} \mathrm{He}$ may chastise the hypocritical men and women and the polythiest men and women, and the thinkers of evil thought concerning Allah. To them shall befall the evil turn of fortune ${ }^{227}$, and Allah shall be indignant with them ${ }^{228}$, and shall curse them ${ }^{299}$, and He has prepared for them Hell, an ill-destination !
19. (yن ) And Allah's are the legions of the heavens and the earth. And Allah is ever Mighty ${ }^{230}$, Wise ${ }^{231}$.
 bearer of glad tidings ${ }^{33}$ and a warner ${ }^{234}$,
20. (لرمنوا . . أمبلا) that you people ${ }^{235}$ may believe in Allah and His messenger, and may assist Him ${ }^{236}$ and honour Him, and may hallow Him morning and evening.
21. (by their observing the ordinances of war).
22. (by the preponderance of good over evil).
23. i.e., the expiation of sins).
24. (He has deprived the infidels of the tranquillity of mind in order--).
25. (in this world).
26. (in the Hereafter).
27. i. e., shall deprive of His grace and mercy.

[^23]
 fealty to Allah ${ }^{238}$; the hand of Allah is over their hands ${ }^{239}$. So whosoever breaks his oath breaks it only to his scul's hurt ; and whosoever fulfils his covenant with Allah ${ }^{210}$, him He shall soon give a great wage.

## SECTION 2

11. (سبترل . . شخبرا) Those of the desert Arabs ${ }^{211}$ who lagged behind ${ }^{242}$ will presently say ${ }^{243}$ to thee ${ }^{244}$ : our properties and our families ${ }^{245}$ kept us occupied ${ }^{246}$, so ask thou forgiveness for $\mathrm{us}^{245}$. They say with their tongues what is not in their hearts: ${ }^{18}$. Say thou: who can avail you in aught against Allah, if He intended you hurt or intended you benefit ${ }^{240}$ ? Yea! Allah is ever Aware of what you $\mathrm{do}^{250}$.
12. (ب, . . . . Yea! you imagined ${ }^{251}$ that the messenger and the believers would never return to their families ${ }^{252}$, and that ${ }^{253}$ became bedecked in your hearts ${ }^{255}$, and you bethought an evil thought ${ }^{255}$, and you became a people doomed ${ }^{256}$.
13. (وnن . . . . And whosoever does not believe in Allah and His messenger--then verily We have prepared a Blaze for the infidels.
14. (that they would hold together and fight to death).
15. i. e., it was the hand of God Himself, not the hand of His apostle merely, which then was struck. He beheld them from above, and was witness to the solemnity of their giving their faith to His apostle. The holy Prophet was the vicegerent of God, par excellence. 'Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Mohammad; for he had all the power without its instruments and without its supports.' (Bosworth Smith, op. cit., p. 341).
16. The believers, according to the Arab custom, placed hand on hand when solemnly affirming fidelity.
17. (by giving his word to His prophet).
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18. (because of their want of firmness in the faith).
19. (during this holy journey which turned out to be Hudaibiya expedition).
20. --now that thou hast triumphantly returned to Madina--.
21. (O Prophet !).
22. (and not any deliberate revolt on our part).
23. (so that we could not accompany thee).
24. (for this apparent dereliction of duty).
25. i.e., they are affecting regret and remorse, with only lukewarm belief in
the Prophet's mission.
26. (in your possessions and families) $i . e$, He is the absolute Author of your
fates, so why be remiss in your duty towards Him, putting as an excuse the fear of
loss to life and property ? (TH).
27. (and He has apprised His prophet of your real and secret motives).
28. (prompted as you were by your wavering faith).
29. (and would be overpowered and annihilated by the Makkan pagans).
30. $i . e .$, the thought of the Muslims being wiped out.
31. i.e., the thought corresponded with your desire.
32. See n. 251 above.
33. (to perdition on account of your malice towards the Prophet and Islam).

34. (وy) And Allah's is the dominion of the heavens and the earth. He forgives whomsoever He will ${ }^{257}$, and chastise whomsoever He will ${ }^{263}$; and Allah is ever Forgiving, Merciful ${ }^{259}$.
35. ( forth to take the spoils ${ }^{262}$ presently say ${ }^{263}$ : leave us, we shall follow you. They were to change the word of Allah ${ }^{264}$. Say thou: you shall by no means follow $\mathrm{us}^{265}$; thus has Allah said ${ }^{266}$ before. Then they will say ${ }^{267}$ : Aye ! you envy us ${ }^{268}$. Aye! little it is you are wont to understand ${ }^{169}$.
36. (b) . . . Say thou to those of the desert Arabs who lagged behind: surely you shall be summoned ${ }^{270}$ to fight against a people endued with exceeding violence ${ }^{271}$, then you will fight them or they will surrender ${ }^{272}$. Then if you obey ${ }^{273}$, Allah will give you a goodly wage ${ }^{274}$; but if you turn away, as you turned away before ${ }^{275}$, He will chastise you with an afflictive chastisement.
37. (and He has willed forgiveness for the believers).
38. (and He has willed torment for the infidels).
39. So He shall forgive also the infidels provided they turn back and repent.
40. i. e., in a few weeks' time.
41. (O Muslims!).
42. (in the expedition of Khaiber). The Prophet soon after his return from Hudaibiya was to proceed against the Jews of Khaiber, and he was to take with him only those who had accompanied him to Hudaibiya.
43. (out of their fondness for booty).
44. i. e. the Divine decree to the effect that none should accompany the Prophet except those who had been with him in the expedition to Hudaibiya.
45. (in the Khaiber expedition). As the penalty for malingering, the Bedouins were forbidden to join, or partake in the booty of any excursion for some time--a penalty so hateful to them.
46. (and ordained on us). 'Many of the citizens and the Bedouin who had neglected the former summons, would gladly now have joined the tempting expedition; but, according to the divine injunction, they were not permitted, and their mortification was great at being left behind.' (Muir. op. cit., p. 374).
47. (to the believers).
48. (share of booty).
49. 'The desert Arabs loved fighting and plunder, and uuderstood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives of jealousy if they were kept out of the vulgar circle of fighting from plunder.' (AYA).
50. (to fight, after some little time when you will have learnt the lessons of discipline and self-sacrifice, and when your brave words will be tested).
51. The reference is to formidable and will-equipped Persian and Byzantine armies.
52. (to Islam in the meantime).
53. (at that time, and respond to the call to arms).
54. (in the Hereafter).
55. i.e., as at the time of the Hudaibiya expedition.

56. (لـس ( . . No blame there is upon the blind and no blame upon the lame and no blame upon the sick ${ }^{276}$. And whosoever obeys Allah and his messenger he will admit him into Garden whereunder rivers flow ; and whosoever turns away, him He shall torment with an afflictive torment.

## SECTION 3

18. (لدّ ) . . Assuredly well-pleased was Allah with the faithful ${ }^{277}$ when they sworn fealty to thee ${ }^{278}$ under the tree ${ }^{279}$, and He knew what was in their hearts ${ }^{280}$; so He sent down on them tranquillity ${ }^{281}$, and rewarded them with a victory near at hand ${ }^{282}$.
19. ( ) . . . pile , ) and abundant spoils that they are taking ${ }^{2 s 3}$. And Allah is ever Mighty ${ }^{284}$, Wise ${ }^{285}$.
 shall take ${ }^{287}$, and these ${ }^{288} \mathrm{He}$ has hastened to you ${ }^{299}$ and has restrained the hands of the people from you ${ }^{290}$, that it may be a sign to the believers ${ }^{291}$, and that He may guide you to ${ }^{292}$ a straight path.
 yet you have no power; Allah has surely encompassed it ${ }^{294}$, and Allah is ever Potent over everything.
20. (ر) . . . . نصبرا And ${ }^{295}$ had those who disbelieve ${ }^{996}$ fought against you ${ }^{297}$, surely they would have turned their backs and then they would have found no patron nor helper ${ }^{298}$.
21. (if such persons do not go forth to the war).
22. (who had accompanied the Prophet to Hudaibiya).
23. The Prophet had despatched 'Uthmân as an envoy to the Quraish. -Some considerable delay having occurred, a report gained currency that he had been murdered at Mecca. Anxiety and alarm overspread the camp. Mohammed himself began to suspect teachery ! taking his stand under the thick shade of an acacia tree,
and surrounded by the whole body of the piligrims, he required a pledge from them of faithful service, and that they would stand by 'Othmān to the death...Their fears were suddenly relieved by the reappearance of 'Othmān. But the Pledge of the Tree is a scene to which the Prophet ever after loved to revert; for here the strong feelings of devotion and sympathy between him and his followers had found fitting and ardent expression. Their martial spirit and religious fervour had been excited to the highest pitch; and they were prepared at once to rush upon the enemy with resistless onset.' (Muir, op. cit., p. 358)
24. (under which the holy Prophet set when he took an oath from them to be faithful to him unto death). 'According to Sprenger, the tree having been mentioned in the Korān, Omar had it cut down, lest it should become an object of worship.' (Muir, op; cit., p. 361).
25. (of devotion and sincerity).
26. Which made them firm and resolute.
27. (at Khaiber). 'The victory was decisive, for the Jews lost 93 men; while of the Muslims, only 19 were killed throughout the whole campaign.' (Muir, op. cit., p. 376)
28. 'The plunder of Khaiber was rich beyond experience. Besides vast stores of dates, oil, honey and barley, flocks of sheep and herds of camels, the spoil in treasure and jewels was very large.' (Muir, op. cit., p. 380) 'A large and permanent reward was thus secured for all who had given proof of their faith and loyalty by accompanying Mohammed to Al-Hudaibiya, and the promise made on that expedition thus amply redeemed.' (ib) The loss of so enormous a booty must have particularly aggravated the chagrin of the Bedouin.
29. i. e., Able to reward anyone and everyone.
30. i.e., Rewarding only in accordance with His infinite Wisdom.
31. (elsewhere, O Muslims!)
32. (in the course of time).
33. i. e., the spoils of Khaibar.
34. (by way of earnest).
35. The Jews could offer but feeble resistance. 'The rapidity of the approach cut off all hope of timely aid from the Bani-Ghatafān. The rich vale of Khaiber was studded with villages and fortresses rudely built... One by one, before any opposition could be organised, these forts were attacked and carried...From the villages first attacked, which were gained with little loss, Mohammed proceeded to the strong fortress of Al-Kamus... The citadel of Al-Kamus surrendered. on condition that the inhabitants were free to leave the country, but that they should give up all their property to the conqueror...After the victory of Al-Kamus the only remaining strongholds, Al-Watib and Sulalim, were invested, and seeing no prospect of relief, capitulated... Fedak, a Jewish town, not far from Khaibar, profited by the example, and, having

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| tendered a timely submission, was admitted on the same terms.' (Muir, op. cit., |
| p. 374-376, 380). |
| 291. (comfirming their faith still more in the promises of God). |
| 292. 一-with such happenings serving as signposts- |
| 293, (of yet greater significance). The reference is to the conquest of |
| Makka. "Two years later, towards the end of January 630 (A.H. 8), the conquest of |
| Makka was complete. Entering its great sanctuary, Mohammad smashed the many |
| idols, said to h.ive numbered three hundred and sixty, e.claiming: "Truth hath |
| come, and falsehood hath vanished !" The people themselves, however, were treated |
| with special magnanimity. Hardly a triumphal entry in ancient annals is comparable |
| to this.' (Hitti. op. cit., p. 118) |
| 294. (in His power ; letting it to you at its proper time). |
| 295. - to revert to the Hudaibiya episode-- |
| 296. i. e., the Makkan pagans. |
| 297. i.e., offered you a battle instead of making truce with you. |
| 298. i.e., the infidels were sure to have met with a crushing and ignominious |
| defeat |


 those who passed away before; and thou shalt not find any change ${ }^{300}$ in the dispensation of Allah ${ }^{301}$.
 and restrained your hands from them ${ }^{302}$, in the vale of Makka ${ }^{303}$ after He had made you victorious over them, and Allah is ever a Beholder of what you do.
25. (مر الذند . . . اليم) They were those who disbelieved and debarred you from the Sacred Mosque ${ }^{304}$, and prevented the detained offering ${ }^{305}$, that it should arrive at its goal ${ }^{306}$. And had it not been for the believing men and women you know not ${ }^{307}$ and that you might have trampled on them and thus might have been guilty on their account unwittingly ${ }^{308}$. This He did ${ }^{309}$ that He might abide with His mercy whomsoever He will ${ }^{310}$. Had they ${ }^{311}$ been distinguished one from another ${ }^{312}$, surely We had chastised those who disbelieved among them with a painful chastisement ${ }^{313}$.
299. i. e., the vanquishing of the opponents of the prophets at the hands of the believers.
300. (O reader!).
301. (that His will and decree could be successfully opposed by any of His creatures).
302. (during the course of events at Hudaibiya, so that both sides refrained from bloodshed).
303. i.e., at Hudaibiya; a place so close to Makka. 'The name Makka, the Macoraba of Ptolemy, comes from Sabaean Makuraba, meaning sanctuary, which indicates that it owes its foundation to some religious association long before Muhammed was born.' (Hitti. op. cit., p. 103). See also P. IV. n. 19.
304. The intent of the holy Prophet in his projected visit to Makka was entirely peaceful--to circumambulate the Ka•ba and to offer a sacrifice in Mina.
305. i. e. the animals for sacrifice that the Muslims, in accord with their wellestablished practice, had brought with them from Madina.
306. i. e., at Mina.
307. i. e., the believers, unknown to you, were intermingled with the pagan population in Makka at the time.
308. i. e., the Madina Muslims would thus have been unconsciously guilty of sheddding Muslim blood.
309. It Nas with a view to prevent the Madina Muslims from shedding Muslim blood, unconsciuosly though, that God held back the Prophet from attacking Makka at the time.
310. So that He preserved the lives of the Makkan Muslims and the virtue of the Madina Muslims.
311. i. e., the population of Makka.
312. i. e., the believers from the infidels.
313. i. e., in that case We would have caused the destruction of the pagans by the Muslim hands.

¿6. (اذ (اذ ) When ${ }^{314}$ those who disbelieve ${ }^{215}$ had put in their hearts a zeal, the goal of paganism ${ }^{326}$ then Allah sent down a tranquillity upon His messenger and the faithful ${ }^{17}$ and kept them fixed on the way of piety ${ }^{318}$, and they ${ }^{339}$ were worthy of $\mathrm{it}^{320}$ and meet for $\mathrm{i}^{\text {is31 }}$; and Allah is ever the Knower of everything.

SECTION 4
27. (لتّ ( ${ }^{(1)}$ ) Assuredly did Allah show a true vision io His messenger ${ }^{322}$ in very truth ${ }^{323}$; Allah willing, you shall surely enter the Sacred Mosque ${ }^{32 \ell}$, secure, with your head shaven and your hair cropped ${ }^{325}$, and you shall have no fear. He ${ }^{328}$ knows what you do not know ${ }^{327}$. So He has assigned, besides that, a victory nigh ${ }^{328}$.
28. (ه, الدنى . . . and true fa:th that He may make it prevail ${ }^{239}$ over all faiths ${ }^{331}$, and Allah suffices as Witness ${ }^{332}$.
314. (at the time of drafting the treaty at Hudaibiya)
315. i. e., the representatives of the Quraish.
316. (by their objecting to the words 'The Compassionate'. and 'the apostle of God', and over which it was quite natural for the Muslims to be excited and infuriated). 'Korcish deputed Suheil and other representatives, with power to conclude a treaty of peace...At last the terms were settled... Mohammed summoned Ali to write from his dictation. And thus he began, "In the name of God, most Gracious and Merciful." "Stop", said Suheil. "As for God, we know Him; but this new name, we know it not. Say as we have always said, In Thy name. O God!" Mohammed yielded. "Write" he said, "In Thy name. O God! These are the conditions of peace between Mohammed the Prophet of God and--." Stop again!" interposed Suheil, "If thou wert what thou sayest, I had not taken up arms against thee. Write, as the custom is, thine own name, and thy father's name." "Write, Then," continued Mohammed calmly, "between Mohammed son of Abdullah. and

refers to 'the tribal pride and the endless tribal feuds, the cult of revenge, the implacability and all the other pagan characterstics which Islam was destined to overcome.' (Goldziher's Muhtummadanische Studien I, p. 225). For البالئلئل

31\%. i. e.. God specially appeased and calmed the believers when they were on the point of breaking off the negotiations and falling on the pagans.
318. Which consisted, on this occasion. in implicit obedience to the Prophet's dictation, howevet great the provocation might be.
319. i. e., the true believer's.
320. (in the world) i.e., they deserved to stick to the dictates of piety.
321. (in the Hereafter i.e., they shall surely get its recompense in the Hereafter).
322. Whercin he dreamt that he and his companions entered Makka peacefully for $\mathrm{H}_{\mathrm{aj}}$. Followed by his people, he dreamed that he entered Mecca in security, and having made the circuit of the Karba, and slain the victims, completed thus the ceremonics of the pilgrimage.' (Muir, op. cit., p. 354) The believers were, naturally, led by this viston to anticipate an irrmediate unopposed visit to the Ka'ba.
323. The passage confirms the vision positively, consoles the believers and asks them not to be perturbed at all if the dream is not fulfilled immediately.
324. (the next year, O Muslims)!
325. Both of which rites are symbolic of Haj and 'Umta (Greater and Lesser Pilgrimage).
326. (the Omniscient).
327. (so in accordance with His perfect Wisdom He delayed the fulfilment of the vision by one year').
328. i. e., the taking of Khaibar.
329. (unto the trankind).
330. (by powerful arguments and evidetices). The obvious allusion is to the teligion 'which still claims the adhefence of no less than four hundred and thirty millions of people, representing neatly all the races and many different climes, Every eighth person in our world today is a follower of Muhammad, and the Moslem call to prayer rings out thfough most of the twenty-four hours of the day, encircling the large portion of the globe in its warm belt.' (Hitti, op cit., p. 3). (The Muslims now number one thousand million).
331. (and make it the univetsal teligion for all mankind)
332. (thereof'). So be not dejected and downhearted at the rejection of thy fission by the pagans which is due to theit malice perversity, or 'Zeal of Paganism.'

 And those who are with him ${ }^{335}$ are stern ${ }^{336}$ against the infidels and mercifula ${ }^{337}$ among themselves ${ }^{333}$. Thou seest them ${ }^{339}$ bowing down and falling prostrate, and seeking grace from Allah and His gocdwill ${ }^{340}$. This mark is on their faces, a trace of prostration ${ }^{341}$, such is their description in the Taurăt ${ }^{322}$. And their description in the Injili ${ }^{363}$ : like a seed that puts forth its shoot and strengthens it, and grows and rises straight upon its stalk delighting the sowers ${ }^{344}$. Such are the early Muslims described that He may enrage the infidels with them. To those among them who believe and work righteous deeds, Allah has promised forgiveness and a splendid wage.
333. Subject for many centuries to vilification, vituperation and ridicule by so-called 'scholars' of the West, it is only now that light has begun slowly and gradually to dawn upon Europe and America. 'Shall we speak of this man with disrespect? His precepts are, at this day, the religious guide of one-third of the human race.' (Draper, Conffict between Religion and Science, p. 84). 'It ts only in recent years that we have come to think differently of Muhammed and his religion of Islam. It is acknowledged now that he was an inspired man, and that his religion rescued many millions of men from a shameful idolatry, and gave them a noble idea of One God.' (Bk. IV. p. 2282) sec also P. IV. n. 212 ; n. 107 above, P. XXX. nn. 425, 429, 580.
334. (and the Book of God shall ever testify to this truth; so why worry over the trifling fact that the pagans at Hudaibiya objected to append the words 'apostle of God' to his name). Surely no other prophet's personal habits...have been so faithfully recorded and followed by his followers or his decrees invested with such divine authority.' (Bhattacharya, Foumdations of Living Faith, p. 45). 'The profession of faith shahadah, the first pillar, is summed up in the Kuranic double formula la iläh illa-l-lâh: Mulammadun rasulul-lăh (no god whatever but Allah: Muhammad is the messenger of Allah). These are the first words to strike the ear of the new-born Moslem babe : they are the last to be uttered at the grave. Between these two episodes no other words are more often repeated.' (Hitti, op.cit.. p. 130).
335. i.e., his companions in general, and those who accompanied him in the Hudaibiya expedition in particular.
336. i. e., unyielding ; unbending ; firm of heart.
$33 \%$ i. e., kind, mild and considerate.
338. i. e., towards each other ; to their brethren in faith. Formidable to the enemies of God they were meekness itself to His friends.
339. (O readers) !
340. These men were the true moral heirs of the Prophet, the fature apostles of Islam, the faithful trustees of all that Muhammad revealed unto the men of God...They had really changed for the better from every point of view, and later on as statesmen and generals, in the most difficult moments of the war of conquest they gave magnificent and undeniable proof that the ideas and the doctrines of Muhammad had been seed cast on fruitful soil, and had produced a body of men of the very highest worth. They were the depositories of the sacred test of the Qurān, which they alone knew by heart ; they were the jealous guardians of the memory of every word and bidding of the Prophet, the trustecs of the moral heritage of Muhammad.' (Cactani, quoted in Arnold's Preaching of Islam, pp. 41-42)

341, (and frequency of worship. The purport is; the saintliness of these devotees of God is evident from their faces).
342. Even in the modern corrupt vetsion of the Book of Moses one of finds something tallying with this description. 'He came with ten thousands of saints.' (Dt. 33: 2). The apostle of God did in fact enter Makka with ten thousand men. 'Muhammad now found himself at the head of between eight and ten thousand men' (Muir, op. cit., p. 403). [From his right hand went a fiery law for them.' (Dt. $33: 2$ ), 'Stern against the infidels' (The Holy Qurān). 'Yea: he loved the people'. (Dt. 33:2). 'Merciful among themselves.' (The Holy Qurān). 'All his saints are in thy hand : and they sat down at thy feet; every one shall receive of thy words" (Dt. 33:3). 'Mark of' them is on their faces from the effect of prostration.' (The Holy Qurān)].
343. The kingdoth of heaven is like to a grain of mustard sced, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree. so that the birds of the air come and lodge in the branches thereof., (Mt. 13:31.32) 'Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? it is like a grain of mustard seed, which, when it is sown in the earth is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.' (Mk. 4:31, 32) Cf. also Lk. 13: 18, 19.
344. The seed in the parable is, of course, the religion of Islam. the growth of which, both in strength and numbers, simply amazed the onlookers; and by 'sowers' are meant the holy Prophet and his companions.


## Sūral-ul-Hujurāt

## The Apartments. XLIX

(Madinian, 2 Sections and 18 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 presence of Allah and His messenger, and fear Allah ${ }^{347}$. Verily Allah is Hearing ${ }^{348}$, Knowing ${ }^{344}$.
2. (七! إبالذن . . ثشعرون) O you who believe ${ }^{350}$ ! do not raise your voice above the voice of the prophet ${ }^{351}$, nor shout loud to him in discourse ${ }^{352}$, as you do to one ancther, lest your works may be rendered fruitless ${ }^{358}$, while you perceive not ${ }^{364}$.
 of the messenger of Allah ${ }^{355}$ !--those are they whose hearts Allah has disposed towards piety; theirs will be forgiveness and spiendid wage.
345. (who love to be mannerly and decorous in the presence of the holy Prophet).
346. (in word or deed) i. e., do not presume to give your advice in any matter before the Prophet asks you to do so.
347. (in every matter, great or small; in the whole conduct of your life).
348. (in reference to your words).
349. (in reference to your deeds).
350. (who love to shed off every trace of bad manners).
351. (while addressing one another in his presence).
352. (while addressing him direct).
353. (by your offending the Prophet of God).
354. (that you are doing anything wrong).
355. Which is mark of sound breeding and good manners.

4. (ان الدن . . . يعلإن) Verily these who call aloud to thee ${ }^{356}$ from without the inner apartments ${ }^{357}$, most of them are foolish ${ }^{358}$.
5. (ولو . . . . دحيم) And had they waited till thou comest out unto them, it had surely been better for them ${ }^{352}$; and Allah is Forgiving, Merciful ${ }^{366}$.
6. (بإ الذن . . . ندمين) O you who believe! if a mischief-maker came to you with a report ${ }^{361}$, then ${ }^{362}$ make a strict inquiry ${ }^{363}$, lest you may hurt a people unwittingly and thereafter repent of what you have done.
7. (واعلوا . . . الراثدون) And know that verily among you ${ }^{361}$ there is the messenger of Allah ${ }^{365}$. If he were to obey you ${ }^{366}$, you would surely be in trouble ${ }^{367}$, but Allah has endeared faith to you and has bedecked it in your hearts and has made infidelity and wickedness and disobedience ${ }^{368}$ abhorrent to you. These ! they are the men of rectitude,
8. ( . . . . Knowing ${ }^{369}$, Wise ${ }^{370}$.
356. (O Prophet !).
357. (in disregard of the respect due to thee).
358. (that they are by their unseemly behaviour showing positive disrespect to the holy Prophet).
359. Certain ill-mannered persons had at noon-time the rudeness to knock at the door of the Prophet's private apartments and to shout out: 'Muhammad, come forth to us.'
360. (to the repentant). So they can easily make amends.
361. i. e., evil report about someone, a tale damaging somebody's reputation.
362. (instead of giving immediate credence to it).
363. (unto the truth thereof). تبين is 'He sought, or sought leisurely
XLIX. Sūrat-ul-Hujurât 231
repeatedly, to obtain knowledge of the thing, until he knew it, he examined, scrutinized,
or investigated. (LL)
364. (O Muslims of the Prophet's time !)
365. i. e., you are fortunate indeed in having the living Prophet of God in 366. (instead of your obeying him).
367. i.e., if the Prophet followed you in your wishes, instead of your
following his advice implicitly, the result would be simply disastrous.
368. (so that by the grace of God you yourselves love to follow the Prophet's
precepts implicity instead of thrusting your counsel upon him).
369. i. e., Aware of your needs and requirements.
370.
i. e., Enacter of wise ordinances.

9. (ر) And if two parties of the faithful fall to mutual fighting ${ }^{371}$, then affect reconciliation between them ${ }^{372}$. But if one of them rebels against the other ${ }^{373}$, then fight the party which rebels till it reverts to the commandment of Allah ${ }^{374}$. Then if it reverts ${ }^{375}$, affect reconciliation between them justly ${ }^{376}$ and be equitable, ${ }^{377}$, Allah loves the equitable.
10. (انما) The faithful ${ }^{378}$ are but brethren ${ }^{379}$; so affect reconciliation between your brethren ${ }^{380}$ and fear Allah ${ }^{381}$ that haply mercy may be shown to $y_{o u^{382}}$.

## SECTION 2

11. (طإطابالذن . . . الطلمرن) O you who believe! let not one group scoff at another group; perchance they ${ }^{383}$ may be better ${ }^{384}$ than they are, nor let some women scoff at other women, perchance the latter may be better than they are. And do not traduce one another, nor revile one another by odious appellations ${ }^{335}$; ill is the name of $\sin$ after belief ${ }^{386}$. And whosoever will not repent ${ }^{337}$, then those are the wicked.
12. Which, in ordinary circumstances, is itself a heinous crime. Observe a saying of the holy Prophet : 'If two Muslims meet with their swords, then the slayer and the slayed (both of them) will go into the Fire.' (Bu. 2:22).
13. The address is to the collective community of the Muslims.
14. (and your efforts at composing their differences have failed).
15. (and desists from fighting).
16. (to cessation of fighting).
17. i. e., have their differences composed permanently and on the basis of Divine ordinances.
18. i. e., do not allow your self-interest to come in.
19. i. e., all those who have the faith of Islam in common.
20. (however different they may be from one another in other respects). This is neither nationalization nor Arabicization but humanization in the true sense
of the word. It means that community of faith as a bond of union is superior to. and more fundamental than, any other bond at all, merging all colours, ranks and races in consciousness of a common brotherhood. 'This was the first attempt in the history of Arabia at a social organisation with religion, rather than blood, as its basis... Thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith; a sort of Pan-Islamica was instituted for Arabia.' (Hitti, op. cit., p. p. 120-121). 'It must be admitted that Mohammedans have, from whatever causes, acted up to their creed in this respect more fully than have Christians" (Bosworth Smith, op. cit., p. 246). "A Musalman is first and a Turk, an Afghan, or an Arab afterwards", is no mere formula or figure of speech with that vast assemblage of peoples and of tongues to whom the Prophet of Arabia, by teaching them to worship the one true God, has given a bond of union stronger than any tie of blood or nation.' (P. 306) 'A religious theory that is very strikingly realised in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals.' (Arnold, Preaching of Islam, p. 416)
21. The Prophet has said : 'None of you hath faith until he desireth for his brother what he desireth for himself (Bu, 2:6). 'To abuse a Muslim is an evil deed, and to fight him, an act of unbelief.' (2:36)
22. i. e., be observant of the Divine injunctions in effecting this reconciliation.
23. 'The equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinctions between Arab and non-Arab. between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and in the strength of the same carried on the endless blood-feuds in which his soul delighted.' (Arnold. Preaching of Is'am. pp. 42-43) 'In India . . . . Mohammedans make converts by hundreds from among the Hindus, while Christians with difficulty make ten, and this partly at least because they receive their converts on terms of entire social equality, while Europeans. in spite of all the efforts of missionaries to the contrary, seem either unwilling or unable to treat their converts as other than inferiors' (Bosworth Smith, op. cit.. p. 247). In the words of Rev. Canon Issac Taylor uttered at a meeting of the Church congress (England), 'Islam preaches a practical brotherhood--the social equality of all Muslims.... The convert is admitted at once to an exclusive social caste : he becomes a member of a vast confraternity of $105,000,000$. A Christian convert is not regarded as a social equal, but the Muslims brotherhood is a reality.
24. i. e., the latter.
25. (in the sight of God).
26. (all these acts are as many deviations from the Muslim's prescribed life-chart, and are therefore to be counted as sins).
27. i. e., it ill becomes a Muslim even to be associated with such sins.
28. (and desist from these sins).

29. (يّ) 0 you who believe! avoid much suspicion; indeed some suspicion ${ }^{358}$ is a sin. And spy not ${ }^{359}$, nor backbite one another ${ }^{350}$. Would any of you relish to eat the flesh of his dead brother ${ }^{391}$ ? You detest that ${ }^{302}$. And fear Allah ${ }^{393}$; verily Allah is Relenting, Merciful ${ }^{394}$.
 male ${ }^{397}$ and a female ${ }^{398}$, and We have made you nations and tribes ${ }^{299}$ that you might know ${ }^{400}$ one another ${ }^{101}$. Verily the noblest of you with Allah ${ }^{402}$ is the mos pious of you ${ }^{403}$. Verily Allah is Knowing, Wise ${ }^{404}$.
30. ( ) . . . The desert Arabs ${ }^{\text {(05 }}$ say: we have believed ${ }^{496}$. Say thou ${ }^{407}$ : you have not believed ${ }^{408}$, rather say: we have submitted to $/$ s/am ${ }^{409}$; while faithh as not yet entered into your hearts ${ }^{410}$. And if you obey Allah and His messenger ${ }^{411}$, He shall not diminish aught ${ }^{412}$ of your works; verily Allah is Forgiving, Metciful.
31. (involving as it does cruel injustice to innocent men and women).
32. (into other man's failings or their private circumstances to find fault with).
33. (even if the imputations made be true). The essence of is to speak of a person what would grieve him. When it is false, it is termed $\dot{u}$. It is this great social vice, the habit of slandering an absent person that has caused untold misery in the world and has poisoned the atmosphere of almost every household.
34. Backbiting is here compared to feasting upon the corpse of a dead brothes
35. Likewise is backbiting loathsome,
36. (and desist from all these sins).
37. (to the repentant)
38. (consisting of various races and nations and peoples of different cultures).
39. i. e., all of you; entire mankind. Which means, in plain speech, that all races of men, Europeans, Asiatics and Africans, white, brown and black are equally His creations. He has made them to vary in colour, language and mode of life, and has placed them in different lands, but he takes thought for all alike.
40. (and not begotten by different ancestors). Thus the Holy Book of Islam directly preaches specific unity of mankind, and favours what in the language of Anthropology is called 'monogenism' - -man being one genus with one species —— as opposed to the rival theory of 'polygenism' which aflirms different groups as originating independently in different geographical areas as separate units. 'Although the existing races of man differ in many respects. . . . . yet if their whole structure be taken into consideration they are found to resemble each other closely in a multitude of points... Now when naturalists observe a close agreement in numerous small details of habits, tastes, and dispositions between two or more domestic races or between nearly-allied natural forms, they use this fact as an argument that they are descended from a common progenitor who has thus endowed ; and consequently that all should be classed under the same species. The same argument may be applied with much force to the races of man.' (Darwin. Descent of Man, pp. 276-278)
41. Referring to the Christian habit of attributing the inferior status of woman to the religion of Islam or to the holy Prophet says a modern Christian writer:-'Mohammed is supposed to have inspired her docile acquiescence to faith, to have denied her self expression in competition with men. and to have closed to her all doors which made spiritual and mental development possible. But this idea is conttrary to fact . . . On the advent of Mohammad the position of woman was not enviable. He found her to be little more than a chattel--a condition which was due in large part to the teaching of the Hebrew rabbis. The Hebrew religion, which was practised throughout the area into which Mohammed carried his teaching, had placed a decided stamp of inferiority upon her. She was inherited like any picce of furniture, and the heir could do with her as he pleased. She had no protection, no recourse to law, no right of inheritance. That to the Prophet was a state of affairs no longer to be tolerated. He believed woman to be the "equal sister of man" and determined to strengthen the Moslem State by forcing a recognition of her equality... He limited polygamy and abolished infanticide. He instituted the marriage contract, inheritance right, and the privilege of divorce for woman, while he discouraged divorce at the behest of one or the other where differences could reasonably be dissolved. He established the principle of dowry and provided for the inviolable maintenance of part of it for the woman's protection. He safeguarded her further by decreeing religious favour to those who would assist in the support of widows and orphans. He recognized woman's earlier as well as contemporary contribution to civilization, and urged her highest development spiritually and morally as an asset to the State. This was indeed a single advance in the thinking of that period,
and a transformation in social custom which would be remarkable in any age.' (Miss Flory in the Moslem World, New York, January 1940, pp. 16-17).
42. This strikes at the root of the caste system which maintains that mankind are not born equal, but in different stages of spiritual development. 'The orthodox Hindu holds that his gods have ordained a social state at whose top everlasting sits the Brahmin, endowed with all privilege; below the Brahmin descend by steps some three to four thousand inferior castes and sub-castes, each inescapably fettered as to every concern in life, within its own compartment; whilst beneath them all wallow helpless and hopeless millions of outcasts-—humanly born so low that they possess no rights of any sort and their very shadow defiles whatever it falls upon.' In the words of a modern non-Muslim philosopher, 'the colour of the skin is of no consequence ; the quality of the heart is of every consequence. The racial or national label matters nothing ; the character matters everything.' See P. IV. n. 477 ; IX. n. 346.

The verse equally well demolishes the myth of a Master Race, and completely supports the scientific finding that racial discrimination has no foundation in biological fact.
400. (and not despise or dominate).
401. So the doctrine of a biologically chosen people, as a race apart, designed by Nature to rule the world is not only positively mischievous but also mythical. Ard this puts an end to the vast pseudo-science of "racial biology" seeking to justify political ambitions, economic ends and class prejudices.
402. i. e., the most honourable among you in the sight of God.
403. (in the conduct of his daily affair, and not the high-born of you). Here indeed is a re-classification of humanity--promulgation of a new order of nobility the division of mankind not between the princes and the peasants, nor between the touchables and the untouchables, but between the more moral and the less moral. 'It is this absence of class prejudices which constitutes the real strength of Islam in India and enables it to win so many converts from Hinduism.' (Arnold, Preaching of Islam, p. 291). 'The equality of all men before God was a principle which Mohammad everywhere mainta ined, and which, taking, as it did, all caste feeling from slavery, took away also its chief sting.' (Bosworth Smith, op. cit., p. 246). 'No considerations of birth. or race, or colour, or money, have prevented a man rising to the post for which it had been recognised that he was best fitted. Zaid, the Prophet's freedman led his armies in war . . . A dynasty of Circassian slaves ruled Egypt for a century before its conquest by the Othoman Turks, and it is said that Christians from the Caucasus were glad to be carried off as slaves to Egypt because each one felt that he might rise to be sultan.' (p. 250).
404. i.e.. well acquainted with the degree of piety everyone possesses.
405. The reference is to certain Arabs of the tribe of Asad, who in a year of scarcity c.me to Madina to obtain a part of the alms, and witı out being sincere
beliefs. surrendered themselves to the Islamic State.
406. (and like other Muslims are entitled to get relief).
407. (O Prophet!).
408. Belief or faith is not synonymous with lip-profession. It is something deep, inward, a living assurance of the heart.
409. (to the outward dominance of Islam).
410. Mere conformity with, and obediance to, certain formal rules is not faith, or imãn, It is only when sincerity ( $\operatorname{tasdiq)\text {isjoinedto}\mathrm {it}\text {,thatamanbecomesa}}$ true believer.
411. (sincerely and with all your heart).
412. (of the reward).

15. (العال| . . . The faithful are those only who have faith in Allah and His messenger, and have not doubted thereafter, and have striven hard with their riches and their lives in the cause of Allah. Those: they are the truthful ${ }^{11^{3}}$.
16. (ele . . . لز) Say thou ${ }^{414}$ : what! will you instruct Allah about your religion ${ }^{115}$ ? Wnereas Allah knows whatsoever is in the heavens and whatsoever is in the earth, and Allah is Aware of everything ${ }^{416}$.
17. (.... . . . They ${ }^{117}$, regard it as a favour to thee that they have embraced Islam ${ }^{18}$. Say thou: deom not your surrender ${ }^{118}-\mathrm{A}$ a favour to me; nay! Allah has conferred a favour upon you as He has guided you to the faith ${ }^{419}$, if you are sincere ${ }^{420}$.
18. (انازان . . Allah knows the Hidden in the heavens and the earth, and Allah is the Beholder of what you do ${ }^{421}$.
413. $i, e$. the sincere believers.
414. (to these wandering Arabs of lukewarm faith, O Prophet!).
415. (as if He depended for His knowledge on your verbal assertions).
416. (including the secrets of your heart and your innermost motives).
417. (in their ignorance)
418. (without offering opposition, O Prophet !). Sce n. 405 above.

418-A. 'Islam' here is not in its technical sense, meaning the faith of Islam, but only in a literal sense, signifying surrender or submission.
419. (and has made you the possessors of so proud a privilege).
420. (in your profession of faith). The purport is: if you are real converts to Islam, as you imply, then remember that it is Allah who has conferred this great boon and benefit upon you.

42I. (and shall requite you accordingly).


## Sürah Qāf

The Qaf. L
(Makkan, 3 Sections and 45 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

7. ( . . . j) Qăf. By the glorious Qurān, We have sent thes as a warner.
8. (ب. Aye ! . . . they ${ }^{122}$ marvel that a warner has come to them from ameng themselves ${ }^{123}$, and so the infidels ${ }^{424}$ say: this ${ }^{426}$ is a thing wonderful4: ${ }^{4: 6}$;
9. (.u . . . |'ا.) shall we be brought back when we are dead and have become dust ? That is a return remote ${ }^{277}$ !
10. (i. ) Surely We know ${ }^{128}$ what the earth consumes of them ${ }^{429}$, and with $U s$ is ${ }^{430}$ a Book preserved ${ }^{431}$.
11. (七) . . . Aye! they denied the truth ${ }^{132}$ when it came to them; so they are confused in the matter ${ }^{333}$.
12. (انلم . . Have they not looked up to the sky above them; how We have constructed $\mathrm{it}^{434}$, and adorned $\mathrm{it}^{435}$ and that there is no rift therein ${ }^{436}$.
13. i. e., the Makkan pagans.
14. i. e., a mere man; a mortal like themselves.
15. Who denied Resurrection as well as Revelation.
16. (conception of Resurrection and Revelation).
17. i. e., unheard of and therefore unbelievable.
18. i. e., far removed from the range of possibility. The Resurrection of the body was derided by his fellow-citizens as an idle imagination. When Mohammed sought to illustrate the raising of the dead by the analogies of Nature, and the power of God in creation, he was scouted as a sorcerer or magician, who would pretend
that a living body could be reproduced from dust and dead men's bones.' (Muir, op. cit, p. 78).
19. (in Our all-pervading knowledge).
20. i. e., how much of the body moulders away in the grave.
21. (from all eternity).
22. (containing a full account of everything). The reference is to the Preserved Tablet.
23. (announcing the fact of Resurrection).
24. At times doubting and at times denying aitogether.
25. So lofty and so grand!
26. (with stars). So beautiful !
27. So strong !

28. (زوالارض) And the earth! We have spreaa it forth, and hiave cast upon it firm mountains, and have caused to grow in it every manner of beautiful plant- -
29. (نبرة) an insight and admonition ${ }^{437}$ for every penitent bondman.
30. ( ) . . . الحصيد ; ) And We have sent down water ${ }^{138}$ from the heaven and blessed with it We have caused the gardens to grow, and the grain reaped,
31. (رالخل . . نضيد) and tall date-palms laden with ranged clusters ${ }^{433}$,
32. (رزةا . . as a provision for Our bondmen; and with it We made the dead land alive. Such will be the coming forth ${ }^{110}$.
33. (كزبت ) Denied before them ${ }^{411}$ the people of $N u \overline{h^{44}}$ and the dwellers of Rass ${ }^{48}$ and the Thamüd,
34. (. . . . . رط ) and the 'Aād, and Fir'awn and the brethren of Lūt,
35. (g) and the dwellers of the wood ${ }^{434}$, and the pecple of Tubba ${ }^{445}$. Each one belied the messengers, and so My judgement was fulfilled.
36. (انسينا ) Are We then wearied with the first creation ${ }^{446}$ ? Aye! they are ${ }^{447}$ in doubt regarding a new creation ${ }^{448}$.

## SECTION 2

16. (دلثد . Assuredly we have created man, and We know ${ }^{449}$ what his soul whispers within him ${ }^{450}$, We are nearer to him than his jugular vein ${ }^{451}$.
17. i. e., serving as an argument and evidence of Our might and uniqueness.
18. i. e., rain charged with blessing, full of benefit. 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I., 44).
19. The date-tree produces three or four large clusters, which rise from the summit of the tree, and hang round. They are formed of small branches, long and flexible, from which hang the dates.' (Savary, quoted by Sale).
20. (of the dead from their graves).
21. i. e., before the present-day pagans.
22. (their prophets).
23. See P. XIX. n. 31.
24. See P. XIV. n. 91.
25. See P. XXV. n. 388.
26. (and unable now to bring about Resurrection).
27. (out of sheer perversity).
28. i. e., about raising of the dead.
29. (even better than man knows himself).
30. (of evil suggestions). He is by virtue of His creatorship aware of man's inherent weaknesses.
31. i. e., are even more minutely conscious of his innermost feelings than is his own self. That is the exact relationship, in Islam, between God and man. Of course there is no identity between the two; we remain ourselves, and He the great Other. Yet His communion with us is of even more intimate nature than is that of ourselves with us. The verse also does away entirely with the idea of God being remote and unapproachable, and stresses His all-pervading character and His intimacy with His creatures.

32. (اذ ) Behold! when the two receivers ${ }^{452}$ receive ${ }^{453}$ —— one on the right hand and the other on the left, a sitter.
33. ( . . . . . . ) Not a word he utters but there is a watcher ready ${ }^{154}$.
34. (رجاءت) And the stupor of death will come in truth ${ }^{455}$; this is what thou hast been avoiding ${ }^{156}$.
35. (ونتخ) And the Trumpet will be blown ${ }^{457}$; this is the Day ${ }^{458}$ of Threat.
36. (وبات ) . . And there shall come every soull ${ }^{1530}$, with whom will be a driver ${ }^{460}$ and a witness ${ }^{161}$.
37. (الد ) Assuredly thou hast been heedless thereof ${ }^{462}$; now We have lifted off from thee ${ }^{463}$ thy veil, so thy sight ${ }^{164}$ To-day is piercing ${ }^{465}$.
38. (وتال) . . . And his companion ${ }^{166}$ will say: this is what with $m e$ is ready ${ }^{167}$.
39. (القًا Cast you twain ${ }^{468}$ into Hell every person, rebellious, contumacious,
40. مـاع . . . . . hinderer of good, trespasser, doubter ;
41. (الذى . . . الثديد) who set up with Allah another god, so cast him you twain in the severe torment.
42. (6ال . . . His Companion ${ }^{469}$ will say ${ }^{4700}$ : "Lord! I did not cause him to transgress ${ }^{471}$, he was himself in error far-off ${ }^{177}$.
43. (بالوعد . . . Ji) Allah will say ${ }^{473}$ : do not wrangle in My presence ${ }^{474}$, and $I$ had already proferred you the warning ${ }^{175}$.
44. i.e., the two recording angels attending man every moment of his life.
45. i.e., take an account of man's behaviour.
46. (to note it). Every little word uttered by human mouth is noted by the recording angels. The angelic record must be full and complete.
47. Or "of necessity." $\mathfrak{j}$, in addition to its other meanings, also means.
"A necessary, or requisite, thing. A thing, or an event. that is decreed, or destined." (LL). The stupor of death referred to means the loss of cosciousness immediately before the onset of death. Consciousness, according to the latest biological opinion, is the first function which the dying man loses.
48. (with fear, O man!).
49. (on the Judgement Day).
50. (the fulfilment of).
51. (before the Divine tribunal).
52. i. e., an angel, prepared, acting as a sergeant, to bring every person before the tribunal.
53. i. e., an angel, prepared as a witness, to testify either for or against him.
54. (ignoring this Day; rejecting it, O infidel !).
55. (and thou art face to face with reality).
56. i. e., mental perception.
57. (and sharp, so that thou perceivest therewith what thou didst not know or what thou deemest improbable, in thy life on earth).
58. i. e., the recording angel.
59. (of thy full and complete record).
60. (O recording angels !).
61. i. e., the devil chained to an infidel in life.
62. (protesting his own innocence).
63. (by force) i.e., I did dot have power over him.
64. The devil possesses no power of compulsion at all. At most it suggests evil ways, but man adopts his suggestions owing to his own corrupt inclinations.
65. (to the sinners and the devil).
66. (as it is futile).
67. (that everybody who disobeys Me, whether of his own accord or as seduced by others shall meet with grievous punishment).

68. (لle . . . W) The word ${ }^{476}$ shall not be changed in My presence ${ }^{477}$, nor am I an oppressor at all to $M y$ bondmen ${ }^{478}$.

## SECTION 3

30. (يوم . . . مزيد) Mention thou the Day when We shall say to Hell: art thou filled ${ }^{179}$ ? and it will say : is there yet any addition ${ }^{480}$ ?
31. (وأزلنت . . ب ب ب ) And to the godly the Garden will be brought nigh, not far-off ${ }^{481}$ ?
32. (هـز) This is what you were promised ${ }^{482}$ : for every oftreturning heedful one,
33. (م) . . . H ) who fears the Compassionate, in the Unseen and comes to Him with a penitent heart ;

34. ( . . . . . $\mathrm{l}_{\text {( }}$ ) Theirs therein will be whatever they wish ${ }^{483}$ and with Us will be yet more ${ }^{184}$.
35. (... 5. (9) And how many a generation ${ }^{485}$ We destroyed before them ${ }^{488}$ who were mightier in power than they, and they traversed the cities ${ }^{487}$ ! And no place of refuge could they find.
36. (ان ) . . Verily herein $4^{488}$ is an admonition to him who has a heart ${ }^{489}$, or ${ }^{490}$ gives ear while he is heedful ${ }^{191}$.
37. (ولتّ . . . لنوب) And assuredly We created the heavens and the earth and what is in-between in six days ${ }^{492}$, and naught touched Us of weariness ${ }^{403}$.
38. (of sentence) i. e., My Judgement.
39. (when the time for repentance is past).
40. i. e., all My creatures. This punishment will be only an inevitable outcome of $\sin . \quad$ See also P. XXIV. n. 401.
41. i. e., sated to the full!
42. i. e., if there are yet any more condemned to this place ; I am capacious enough to receive them.
43. (from them).
44. (by Our messengers in the world).
45. (of pleasure and happiness).
46. (of Bliss and Beatitude). 'The joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetite ! and the Prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.' (GRE. V. p. 351)
47. (of rejecters).
48. i. e., before the present-day pagans.
49. (in quest of wealth). As commercial people they journeved through the land frequently.
50. i. e., in such historical precedents.
51. (to understand).
52. (at any rate).
53. i. e., hearkens with an attentive mind.
54. See P. VIII. n. 484.
55. As blasphemously believed by the Jews and Christians. See n .95 above.

56. (bامبر . . . الزر بر) So bear thou patiently with what they say ${ }^{484}$, and hallow the praise o thy Lord ${ }^{495}$ before the rising of the sun ${ }^{496}$ and before its setting ${ }^{187}$.
57. () And hallow Him in the night-time ${ }^{199}$, and a/so after the prescribed prostration ${ }^{499}$.
58. (9اتر: . . . And hearken thou ${ }^{500}$ : the Day when the caller ${ }^{501}$ will call ${ }^{502}$ from a place quite near ${ }^{503}$ -
 that is the Day of coming forth ${ }^{505}$.
59. (النا) Verily We! it is We Who give life and cause death ${ }^{506}$, and to $\mathrm{Us}^{507}$ is the journeying ${ }^{508}$.
60. (بوم) That shall be the Day when the earth shall be cleft from off them ${ }^{500}$, as they hasten forth ${ }^{510}$. That shall be a gathering unto Us easy.
61. ( . . . $\dot{4}$ ) We are the best Knower of what they ${ }^{811}$ say; and thou art not a tyrant over them ${ }^{s_{12}}$. So admonish thou by the Qurăn him who fears My warning ${ }^{513}$.
62. (in rejecting thee and the doctrine of Resurrection. O Prophet!). His message and his warnings received from them nothing but scoffing and contempt.... They adopted all possible means, threats and promises, insults and offers of worldy honour and aggrandisement, to induce Muhammad to abandon the post he had taken up.' (Arnold, Preaching of Islam, p. 13-14)
63. (at all times in general, and particularly-ー)
64. Which is the time of Fajr prayers.
65. Which time includes both Zullr and 'Asr prayers.
66. (also). This includes the Maghuib and 'Isha prayers.
67. The reference is to the supererogatory prayers after the prescribed ones, and to the exercise of contemplation and remembrance of God.
68. (O reader!)
69. i. e., the archangel Istrafil,
70. (men to judgement, by means of his trumpet).
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71. i. e., from a place whence every creature will equally hear the call.
72. (of the trumpet).
73. (from the grave).
74. i. e., We are the sole Creator and the sole Destroyer without any
partner whatsoever.
75. (alone). And not to any co-God, Son-God.
76. (of all creatures).
77. i. e., the dead bodies.
78. (to the judgement-seat).
79. i.e., the rejecters.
80. (forcing them to the faith, O Prophet !).
81. They alone receive admonition from the Qurān who have the will to
receive it.


## Sïratuz-Zäriàt

## The Dispersing Winds. LI

(Makkan, 3 Sections and 60 Verses)
in the name of Allah, the Compassionate, the Mercifui
SECTION 1
7. ( ) ( الذ.ربت ذروا ) By the dispersing wind's that disperse ${ }^{511 \text {, }}$
2. ( 1, ( 1
3. (6البربت . يسرا ()
4. ( ا 1 ( 1 ) and the envoy's who distribute the affair ${ }^{517}$,
5. (را) . . الما) what you ${ }^{818}$ are threatened $\mathrm{d}^{519}$ with is surely true.
6. (ران () ( ) And the Requital is sure to happen.
7. (ela . . . .ل.ل1t,) By the sky full of paths ${ }^{520}$,
8. (انكم ) . . . .
3. (يز) (il . . . Turned aside therefrom ${ }^{522}$, is he who is §ưnned ${ }^{523}$.
10. ( ) Perish the conjecturers ${ }^{525}$,

12. (يُـلأن . .
13. (ن. . . . It will be the Day whereon they will be burned in the Fire ${ }^{527}$.
14. (j) Taste your burning. This is what you ${ }^{\prime 28}$ sought to be hastened.
514. (to dust. etc.).
515. (of rain).
516. (in the sea).
517. (of God among His creature, By His command).
518. (O mankind !).
519. i. e., the Resurrection.
520. 'Paths' signifies either the tracks of angels. or the orbs of stars,
521. (concerning the doctrine of Resurrection).
522. i. e., from belief in Resurrection.
523. (from the truth and faith altogether).
524. i. e., those who, in denying the truth of religion. only conjecture, and do not exercise their reason and understanding in the proper way.
525. غ غ أر literally, "Water that rises above the stature of a man," signifies in the context 'overwhelming heedlessness.'
526. (in ridicule).
 signification that the verb is used.
528. (in the height of your mockery).

15. (ان. . Verily the God-fearing will be in the Gardens and water-springs,
16. ( . . . كــنـن (taking whatsoever their Lord will vouchsafe to them. Verily they have been well-doers before that ${ }^{529}$.
17. (كزوا Little of the night they were wont to slumber ${ }^{330}$.
 forgiveness ${ }^{531}$.
19. (9) And in their substance there was the right ${ }^{\text {³2 }}$ ) of the beggar and non-beggar.
20. (و نى الارض . . . بلرونين) And on the earth there are signs ${ }^{533}$ for those who would be convinced,
21. (رنى) . . . . تُمرون) and also in your own selves ${ }^{534}$. Behold you not ?
22. (دونى) And in the heaven ${ }^{535}$ is your provision and what you are promised ${ }^{536}$.
23. (نررب) By the Lord of the heaven and the earth $i i^{537}$ is certain, even as it is a fact that you are speaking ${ }^{538}$.

## SECTION 2

24. (山) Has there come to thee ${ }^{539}$ the story of Ibrähïm's honoured guests ${ }^{500}$ ?
25. (اذ اذلها . . . منكرون) when they went in to him and said: peace! He said : peace! they were a people unknown ${ }^{511}$.
26. (زراغ . . . سين) Then he turned away into his household and brought a calf fatted ${ }^{542}$.
27. (نر. ( . And he set it before them and said ${ }^{543}$ : why do you not eat ?
28. (b) Then he conceived a fear of them ${ }^{544}$. They said; have no fear. And they gave him the glad tidings of a knowing son ${ }^{545}$.
 her face, and said ${ }^{546}$, an old barren woman!
29. (6) They ${ }^{547}$ said; even so says thy Lord. ${ }^{588}$ Verily He! He is the Wise, the Knower!
30. i. e., in the life of the world).
31. Spending the greater part of night in prayer and religious meditation.
32. i. e., they began their morning with sincere devotions.
33. i. e., they gave away their wealth as a matter of duty--a matter of tight on the part of the needy.
34. i. e., evidences and tokens of Resurrection (Th) as also of Our omnipotence.
35. See P. XXV. n. 19.
36. i. e., on High, with God ; in Preserved Tablet ; not in this world.
37. (or the Hereafter).
38. i. e., the fact of Resurrection.
39. (to one another).
40. (O Prophet !).
41. See. P. XII. n. 205.
42. This he said within himself.
43. (and roasted). (Sce P. XII, n. 208).
44. (when he found that they touched it not).
45. Apprehending that they might have some ill design against tim. Ses P. XII. n. 210.
46. i. e., the prophet Issac.
47. i.e. exclaimed in wonder,
48. i.e., the angels.
49. i. e., the All-powerful God,


## PART XXVII

31. (ألم ${ }^{\text {b }}$ ) And he said: what is your errand², O envoys?
32. (6) They said: we are sent to a guilty pecple ${ }^{2}$,
33. (l) . . . ل لiri) that we may send down upon them stones of baked clay.
34. (م, هr ) marked from before thy Lord for the extravagant ${ }^{3}$.
35. (6اخر جا . . . الد, .
36. (lin) . . (i) But We found not there but one household of the Muslims ${ }^{5}$.
37. (د ) And ${ }^{6}$ We left therein a sign ${ }^{7}$ for those who fear an awful chastisement.
38. (وفى . . . . بrين) And in Müsā also was a lesson, when We sent him to Fir'awn with manifest authority ${ }^{8}$.
39. (نتور) He turned away ${ }^{3}$ with his court, and said : a megician or a madman ${ }^{10}$ !
 into the sea and he was reproachable ${ }^{11}$.
40. (د) And in "Āād also was a lesson when we let loose on them a blighting ${ }^{12}$ wind.
41. (0) It left naught it came upon but blew it into spreads.
42. i. e., on what special mission are you proceeding ?
43. i.e, the people of Lut. See P. XII. n. 241.
44. i. e., for their destruction.
45. (and delivered them).
46. i. e., the house of the Prophet Lūt. See P. XII. nn. 248. 249.
47. (after overthrowing and completely destroying the city).
48. (of Our judgement and requital) i. e., an abject lesson; a warning.
49. i. e., evident miracles.
50. (indignantly from the true faith).
51. See P. XIX. n. 180.
52. Only justice was meted out to Pharaoh after he had been given many chances to repent.
53. i. e., destructive.

54. (ونى . . . - - ) And in Thamud ${ }^{13}$ also was a lesson, when it was said to them ${ }^{14}$ enjoy yourselves for a while ${ }^{15}$.
55. (نیر ا . . جكالر ن) They ${ }^{16}$ disdained the command of their Lord; so the bolt laid hold of them while they looked on.
56. (فا) So they were neither able to stand ${ }^{17}$, nor could they help themselves ${ }^{18}$.
57. (ر) (, . . . . . . And the people of Nūh We destroyed before; verily they were a sinful people.

## SECTION 3

47. (9) And the heaven ${ }^{19}$ | We have built it with might, and verily We are Powerful ${ }^{20}$.
48. (رالارم . . الهدون) And the earth! We have stretched it forth ${ }^{21}$; an excellent Spreader are $\mathrm{We}^{22}$ !
49. (תمن) . And of everything We have created pairs ${ }^{23}$, that haply you might remember ${ }^{24}$.
50. ( . . . . بيّن) Then flee to Allah ${ }^{25}$; verily ${ }^{\mathbf{2 6}} 1$ am a manifest warner to you from Him.
51. (بين) . . . עs) And do not set up ${ }^{27}$ another god with Allah; verily I am a manifest warner to you from Him.
52. See P. VIII. nn. 542ff.
53. (by their prophet, after they had defied the laws and commandments of God).
54. (after which you are sure to perish if you do not desist from your infidelity).
55. (unheeding the warning).
56. (on their feet). See P. VIII. n. 555 ff .
57. (against the Divine decree of destruction).
58. Which is not a thing uncreated and self-existing.
59. i. e., it is We who created a thing so stupendous as the heaven, and
there is no such monstrosity as a 'heaven-God.' 'Through endless transformations
and disfigurements (mythological or functional) the sky-god is found to be at the base
of all the systems of the great civilized religions of the classical Mediterranean and
Oriental worlds. He occupies the same place in the great systems of Asia and semi-
civilized religions of pre-Columban America.' (ERE. XI. p. 591).
60. Sce P. I. n. 91 .
61. And there is no such monstrosity as an 'earth-God' or 'earth-Goddess.'
See ERE. V. p. 129 .
62. Such as light and darkness, subject and object, wet and dry, active
and passive, male and female, the living and the non-living. The verse may also
well hint at the universality of the law of sex. See also P. XXIII. n. 23 .
63. (Our might, majesty and unity).
64. (to the exclusion of all clse).
65.     - His prophet--
66. (O mankind!)

67. ( ) . . . كill Likewise ${ }^{28}$, there came not a messenger to those before them ${ }^{29}$ but they ${ }^{30}$ said $^{31}$ : a magician or a mad man!
68. (انوامرا . . Have they handed over this ${ }^{82}$ to one another? Nayl they ${ }^{33}$ are a people contumacious ${ }^{34}$.
69. (r. . . . J, H ) So turn away thou from them ${ }^{35}$; for thou ${ }^{36}$ are not blameworthy ${ }^{37}$.
70. ( ) And admonish thou, for admonition benefits the falthful ${ }^{38}$.
 that they should worship $\mathrm{Me}^{39}$,
71. ( . . . i.) I seek not any provision from them ${ }^{10}$, nor I desire that they should feed $\mathrm{Me}^{41}$.
72. الانازن . . . المتّن) Verily Allah! He is the Provider ${ }^{12}$, Owner of Power ${ }^{43}$, Firm ${ }^{44}$.
 portion of their fellows ${ }^{45}$; so let them not ask $M e$ to hasten on ${ }^{46}$.
73. (i, . . . . . Woe, then, to those who disbelieve when their Threatened Day arrives.
74. The reference is to the pagans' calling the holy Prophet a madman or a wizard.
75. $i, e$, the present-day pagans.
76. i. e., the ancient infidels.
77. i. e., (of their prophet).
78. i. e., this traditional obstinate opposition to God's messenger,
79. $i, e$., the infidels of different of ages.
80. $i, e$., the real reason for their common enmity to their prophets is their common contumacy.
81. (and be not disheartened, O Prophet !)
82. (in any way).
83. (for their behaviour).
84. (and serves as a warning to the unbelievers).
85. 'In these days of scientific enlight nment, very little is said of the reason why we do pray, which is simply that we cannot help praying. It seems probable that, in spite of all that "science" may do to the contrary, men will continue to pray to the end of the time...The impulse to pray is a necessary consequence of the fact that whilest the innermost of the empirical self of a man is a self of the social sort, it yet can find its only adequate socius in an ideal world.' (James. Principles of Psychology, I. p. 316). But the conception of worship in Islam is far more comprehensive. Here it is not restricted to the purely devotional practices but extends over the whole of man's practical life, individual and social. If the object of our life on the whole is the worship of God, then we necessarily must regard this life, in the totality of itg aspects, as one complex moral responsibility. Thus all our actions. even the scemingly trivial ones, must be performed as acts of worship, that is. performed consciously as constituting a part in God's universal plan.' (ASB. I. p. 39).
86. i. c.. My creatures. The allusion is to the food offerings presented by the polytheistic peoples to their various gods. The gods of the Vedas, for instance. are not enly anthroporiorphic in appearance but also tequire fooc. Their favourite: food consists of 'milk, butter, grain, and the flesh of sheep, goats and cattle. It is offered to them in the sacrifice ? this is either conveyed to them in heaven by the god or fire, or they come in their cars to partake of it on the litter of grass prepared for' their reception. Their favourite beverage is the exhilarating juice of the soma plant." (ERE. XII p. 603). 'The worshipper refreshes his gods with the food and drink of' which he himself partakes. in order thereby to make them strong and wiiling to carry out his ends.' (II. p. 41). 'In the grossest sense, sacrifice is a mere bargain, Man needs things which the god possesses such as rain, light, warmth, and health. while the god is hungry and seek offerings from men : there is giving and receiving on both sides'. (Barth. op. cit., pp.35-36). In the pre-Islamic Semitic sacrifices also 'the God and his worshippers partake of a common meal...The deity is periodically fed by the gifts of his children and thus is kept continually favourable towards them." (ERE. XI. p. 33). See also P. VII. ni. 277.
87. (being myself the supplier of the means of subsistence to all). In Egypt, as in many other polytheistic countries, 'the relation between Divinity and humanity was thought of...as reciprocally conditioned. Man dedicates to the Deity food, drink, clothing, a dwelling-place--the things which the Deity shares in all earthly qualities and needs, requires for comfort.' (DB. V. p. 177),
88. (of food to all creatures).
89. (and Independent of all needs).
90. (and requiring nothing for His support and subsistence).
91. (in the past).
92. (the judgement).


## Sūral ut-Tūr

The Mount. LII
(Makkan, 3 Sections and 49 Verses)
in the name of Allah, the Compassionate, the Mercifus.

## SECTION i

7. (, ) By the mount ${ }^{\text {T }}$ )
8. ( ) By the book ${ }^{18}$ inscribed,
9. ( . . . . ${ }^{\text {i }}$ ) in parchment unrollcd.
10. ( ) By the House Frequented ${ }^{18}$.

11. ( ) By the sea overflowing.
 overtake ${ }^{5 \mathrm{t}}$.
12. ( $\mathrm{c}^{i 1} \ldots \ldots$. . l ) Of it there is no averter,
13. ( shaking.
14. ( 1 movement.
15. (i) Woe, then, it will be on that Day to the beliers ${ }^{51}$,
16. (الذن . . . . بلمبرن) who sport themse!ves in wading ${ }^{55}$.
17. (ks . . . بy) On the Day when they wil! be pushed into He!l-Fire with a dreadful pushing.
18. (هده ( . . This is the fire you used to belie ${ }^{56}$.

19. (of Sinai).
Part XXVII
20. (of records) i.e., the register wherein every man's actions are recorded.
21. is the original model of Ka'ba, and over it or corresponding
to it, is heaven, which thousands of angels visit every day and around which they


22. (امطاهرا . . Roast therein. Endure it or endure it not, all is equal to you ${ }^{58}$. You are being requited for what you have been working.
23. (ان ) Verily the godly will be in the Gardens and Delight,
24. (ال . . . . $\mathrm{ys}^{8 / 3}$ ) rejoicing in what their Lord has vouchsafed to them ${ }^{59}$, and their Lord will shield them from the torment of the Flame.
25. (نصلون . . . ا, א, ) Eat and drink with relish ${ }^{60}$ for what you have been working.
26. (متكـنـن ( . . Reclining on couches ranged. And We shall couple s. them with damsels wide-eyed ${ }^{61}$.
27. (والذن . . رهين) And those who believe ${ }^{62}$ and whose progeny ${ }^{63}$ follow them in faith ${ }^{64}$ —We_shall cause their progeny to join them ${ }^{65}$, and We shall not ${ }^{88}$ diminish aught ${ }^{67}$ of their own work. Every man is a pledge ${ }^{68}$ for what he has worked ${ }^{69}$.
28. (رامدد زم . . بشتون) And We shall increasingly give them fruit and meat as they desire.
29. (يتنازعون) . . . Therein they will snatch a cup ${ }^{70}$ from one another ; therein there will be neither vain babble nor $\sin ^{71}$.
30. (و.و) And there will go round on them youths ${ }^{i 2}$ appointed to attend them as if they were ${ }^{73}$ pearls concealed ${ }^{74}$.
31. (, بـسالون . . . And they will advance to each other asking questions.
32. $i, e_{\text {, }}$ your torment will in no case be mitigated.
33. (of the heavenly bliss).
34. Thus will they be addressed. See P. IV. n. 511 .
35. See P. XXIII, n. 151.
36. (and are perfect in their beliefs and deeds).
37. But note that ${ }^{2}$ is not only 'children or offspring' but also progenitors
or ancestors.' (LL)
38. (though they fell short of them in deeds).
39. (in rank and status).
40. (because of that).
41. (of the reward).
42. (of good or evil).
43. i. e., everyone is pledged to God for his behaviour ; if he does well, he redeems his pledge ; if evil, he forfeits it.
44. (of wine, by way of entertainment and enjoyment).
45. i. e., this will be free of frivolity, and free of all taint of ill ; without any grossness whatever, Compare 'Surah 'Saffät', verse 47 :-'There will be no headiness therein, nor therewith will they be inebriated.'
46. i.e, boy-servant of perpetual youth.
47. (in beauty).
48. (in their shell) i.e., pearls of exquisite beauty.

49. (6الوا . . . مشـرشتن) They will say: we were aforetime in the midst of our household, ever in dread ${ }^{75}$.
50. (نس ) Therefore Allah obliged us, and has protected us from the torment of the Scorch.

28, (الد . . . الا") We used to pray to Him aforetime. Verily He! it is He , the Benign, the Merciful.

## SECTION 2

29. (ن. i ) . . Therefore admonish thou ${ }^{i 6}$ ! By the grace of thy Lord, thou ari neither a soothsayer nor a madman ${ }^{77}$.
30. (الم . . النبرن) Do they say ${ }^{78}$ : a poet ${ }^{79}$, for whom we wait only some adverse turn of fortune ${ }^{80}$ ?
 waiters ${ }^{82}$.
31. (ا) Does their reason ${ }^{83}$ enjoin them to this? Or, are they a people contumacious ${ }^{54}$ ?
32. (الم ) . . . Do they say: he has forged $\mathrm{it}^{55}$ ? Aye! they ${ }^{88}$ will not believe.
33. (نلياتو1). . . . . Let them bring a discourse like thereunto ${ }^{87}$, if they say sooth ${ }^{\text {ss }}$.
34. (ال ال . Have they not been created by aught ${ }^{99}$ ? or are they ${ }^{90}$ the creators ?
35. ('. . . . $\boldsymbol{\prime}^{\prime}$ ) Did they create the heavens and the earth? Aye! they ${ }^{91}$ will not be convinced.
36. (أ (1) Are with them the treasures ${ }^{92}$ of thy Lord? or are they the dispensers ${ }^{93}$ ?
37. (of the Hereafter ; in regard to our state after death).
38. (thy people, O Prophet!)
39. (as the Makkan pagans call them). 'His opponents called him a poet :
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| 78. i.e., the Arab pagans. <br> 79. Sce, p, XVII, n, 14 ; P. XIX, n. 368 ; P. XXIII, n. 114. <br>  accidents, of time, that disquiet, or disturb, the minds and hearts.' (LLL). <br> 81. i.e., well go on waiting for my ruin. <br> 82. (for the coming judgement) <br> 83. (of which they are so proud). The reference is to the boasted powers of management of the Quraish. <br> 84. (by nature) <br> 85. i.e., the Qurān. See P. XVII, v. 5, n. 14. <br> 86. --perverse as they are-- <br> 87. (in respect of the surpassing excellence of its contents or the grandeur of its language and style). See P. XI, n. 258. <br> 88. (in respect of the Qurăn being a human production) <br> 89. i. e., do they think that they are uncreated beings and needed no God to create them ? <br> 90. (themsclves) i.e., do they think that they are self-created beings? <br> 91. --averse as they are to acknowledge His unity-- <br> 92. i. e., the special gifts. <br> 93. (of Divine gifts, such as prophethood). |
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38. (ار . . Have they a stairway whereby ${ }^{94}$ they overhear ${ }^{95}$ ? Then let their listener ${ }^{96}$ bring a clear authority ${ }^{97}$.
39. (الم (الم . . . (البن) Has He daughters ${ }^{98}$ and you sons ${ }^{99}$ ?
40. (أتاون) . . . . Or askest thou a wage from them ${ }^{100}$, so that they are laden with debt?
41. (') Is with them the Unseen, and they write it down ${ }^{201}$ ?
42. (lb Pl . . . الكبدن) Do they seek to lay a plot ${ }^{102}$ ? Then those who disbelieve-- it is they who shall be plotted against ${ }^{103}$.
43. (أ . . . ${ }^{\text {( }}$ ) Is theirs a god beside Allah? Hallowed be Allah from what they associate ${ }^{104}$ !
44. (وان ) And even if they ${ }^{105}$ should see a fragment of the sky falling down ${ }^{106}$, they would say ${ }^{107}$ : it is only clouds amassed.
45. (نذرهم) . . . . Ana, So let thou them alone, till they meet their Day whereon they shall swoon ${ }^{108}$ $\qquad$
46. (يُم . . . يُصرون) a Day when their plotting ${ }^{100}$ shall not avail them at all nor will they be succoured.
47. (و ان . . . برلي, ) And for those who are ungodly ${ }^{111}$ there is a chastisement before that ${ }^{111}$ but most of them know not.
48. (وامبر . . . تاموم) And wait thou the judgment ${ }^{112}$ of thy Lord patiently; verily thou art ever before Our eyes ${ }^{113}$. And hallow the praise of thy Lord before thou arisest.
49. (9م) And hallow Him in the night and at the declining of the stars ${ }^{114}$.
94. (ascending the heaven).
95. (Divine discourses).
96. ie., anybody who claims to have performed this miracle.
97. i. e., let such a one bring a clear proof of his assertion.
98. Whom the pagan Arabs worshipped as goddessess,
99. Sce P. XXIII. n. 299,

100, (for thy preaching).
101. i. e., have they knowledge of futurity which they preserve in writting ?
102. (against thee, O Prophet!).
103. i. e., all the efforts of thy enemies to injure thee shall be frustrated, OO Prophet! ككد امه لـكمنار God's practising an artful device towards the unbelievers, means his taking them unawares, so that they do not reckon upon it.' (LL).
104. (with Him). 'With this hatd doctrine of the unity of Allah, intermediaries were swept away. The whole polydaemonistic scheme with one God somewhere in the background, to which the Arabs seem to have attained, vanished, There was left no interceder with the one God; no beings from whom revelations might corne. When an angel spoke with him——Gabriel or the Holy Spirit, or whatever the term might be--there was no semi-divine personality there. On the one hand, there was Allah, on the other, His creation, including angels, Jinn, devils, men. Not even such a conception of a unity of nature with God as we find among the Hebrews in the Beni Elohim--that is their only distinction, Allah is throned alone-_-the Creator, Ruler, Destroyer-_unto Him there is none like,' (Macdonald, Religious Attitude and Life in Islam, p. 38).
105. i, e., the idolatrous Makkans.
106. (upon them). This was one of the miracles which the Makkans pagans demanded of the Prophet. A similar challenge was addressed to another man of God, the Prophet Shu'aib. See P. XIX. n. 314.
107. (in the extremity of their denial and defiance).
108. (with terror. O Prophet!).
109. (of which they are so fanciful).
110. i. e., the idolatrous Makkans,
111. (in this very world; such as famine, or the crushing defeat at Badr, or the fall of Makka). تمبل i. e., 'Before in respect of time.' (LL).
112. Which is sure to befall them at the proper time, O Prophet !.
113. i. e., under Our protection and so they cannot injure thee.
114. i. e., in the early dawn.


## Süral:un-Najm

The Star. LIII
(Makkan, 3 Sections and 62 Verses)
in the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والنجم) . . . هوى) By the star ${ }^{115}$ when it goes down.

2, ( $\kappa, 6 \ldots . .6$ ) Your companion ${ }^{216}$ has not gone astary ${ }^{114}$, nor has he erred ${ }^{118}$.
3. (ال . . . 6ر) And he speaks not of his own desire ${ }^{119}$,
4. (ان . . It is but a Revelation Revealed ${ }^{120}$.
5. (6ل*) One of mighty powers ${ }^{122}$ has taught it to him ${ }^{122}$.
6. ( $)$. . . s ) One of mighty make ${ }^{128}$. Then ${ }^{124}$ he stood straight ${ }^{125}$;
7. (ور) While he ${ }^{186}$ was on the uppermost horizon.
8. (ل: . . . ${ }^{\text {( }}$ ) Thereafter ${ }^{277}$ he drew nigh ${ }^{128}$ then he let himself down ${ }^{122}$.
9. (is) Till he was ${ }^{130}$ two bows' lenghth ${ }^{131}$ off or yet nearer ${ }^{132}$,
10. (ناريطى . Thus ${ }^{133}$ He Revealed ${ }^{134}$ to His bondman ${ }^{135}$ whatever He Revealed ${ }^{136}$.
11. . . . . . . .
12. (انترونه . . . Will you then dispute with him ${ }^{139}$ concerning what he saw ${ }^{140}$ ?
13. (والتد ) And assuredly he ${ }^{142}$ saw him ${ }^{142}$ at another descent ${ }^{143}$.
14. (c) nigh unto the lote-tree at the boundary ${ }^{144}$.
15. (عندها . . . الاورא) nigh thereto is the Garden of Abode.
16. (اذ . . . . . . When that covered the lote-tree which covered $\mathrm{it}^{145}$.
115. The word is used in generic sense, and means the stars as a class.
116. i.e., the Prophet, with whom you are associated in everyday life, O Makkans !
117. (from the right course).
118. (in the life-time).
119. (while uttering God's truth) i.e., he only speaks when God commands him to do so ; and therefore both the Qurān and the Prophet's Sunnah are to be implicitly followed.
120. Revelation as distinguished from mere inspiration, always comes from outside, and is never envolved from within-—an outcome of the seer's own spiritual awakening. And in order to receive a 'revelation,' the prophet must be a purely passive, receptive, instrument of God, eliminating his own personality altogether.
121. i. $e$., the revealing angel Garbiel.
122. (direct from God).
123. i.e., whom God has created and endowed with great strength; powerful.
124. --once it so happened that-
125. (and appeared to the Prophet in his original shape and form). The holy Prophet in the early days of Revelation once saw the angel Gabriel in his natural form in which he is created by God.
126. i. e., the said angel.
127. i. e., when he saw the Prophet swooning and fainting.
128. (to the Prophet, after assuming human form).
129. i. e., he drew still nearer.
130. (in flesh and bone).
131. The Arabic idiom قاب قوسين is indicative of extreme nearness.
132. (in spirit).
133. i. e., after the Prophet had recovered.
134. (through that angel).
135. i. e., the Prophet Muhammad (on him be peace!) See P. I. n. 98 ; P. XV. n. 2.
136. Note that the nature of the prophetic experience (the consciousness of Revelation) is incommunicable and utterly incomprehensible to one who is not himself a prophet.
137. (of the Prophet).
138. i. e., do not be incredulous of his prophetic experience; he was not the sibject of any illusion; he saw the whole thing in reality, without any possibility of doubt or mistake.
LIII. Sūrat̂-un-Naịm 269
139. (in your ignorance, O infidels !).
140. i. e., concerning a thing which to him is a thing of direct and positive
sense-experience and of which you have but the faintest and vaguest idea.
141. i. c., the holy Prophet.
142. i.e., the angel Gabriel in his natural shape.
143. (on the occasion of the Prophet's ascension to the heavens, just before
his migration to Madina). 'He was swiftly carried by Gabriel on a winged steed past Madina to the temple at Jerusalem, where a conclave of the ancient prophets

 presence of his Maker, and was dismissed with the behest that his peop'e were to prostrate themselves in prayer five times in the day.' (Muir, op. cit.. p. 121)
144. Beyond which neither angels nor prophets can pass, and which is the ultimate point of access for created beings.
145. i. e., hosts of adoring angels. 'A peculiar manner of expressing the general terms somehody, something, certain ones, etc., is to use the relative pronouns $\sim$ and L with repetition of the verb .... according to circumstances. It is specially employed important or mysterious is to be conveyed (WGAL. II. pp. 267-268).

17. (طنى . . . . 6) The eye ${ }^{148}$ did not wander ${ }^{147}$, nor did it turn aside ${ }^{148}$.
18. (لغد ( . . . الكرא') Assuredly he beheld ${ }^{149}$ of the greatest signs ${ }^{150}$ of his Lord.
19. Have you ${ }^{151}$ then ${ }^{182}$ considered the Lät ${ }^{153}$ and the 'Uzza ${ }^{154}$ ?
20. (رمنوi . . الاغخرí) and the Manăt ${ }^{155}$, the other third ${ }^{156}$ ?
21. (الكم . What I for you the males. ${ }^{157}$ and for Him the females ${ }^{158}$.
22. (نالك . . . That ${ }^{159}$ indeed is an unfair division ${ }^{180}$ |
23. (الن ) . . . الهـى) They are but names which you have named ${ }^{161}$, you and your fathers, for which Allah has sent down no authority ${ }^{162}$. They follow but their fancy ${ }^{103}$ and what pleases their souls ${ }^{164}$, whereas there has come to them assuredly the guidance from their Lord.
24. (ام . . . . Shall man have whatsoever he wishes ${ }^{105}$ ?
25. (blast allah's is the last and first ${ }^{166}$.

## SECTION 2

26 (درضى) . . . And many an angel there is in the heavens ${ }^{167}$, whose intercession will not avail at all save ${ }^{188}$ after Allah's leave ${ }^{169}$ for whomsoever He wills ${ }^{170}$ and is well-pleased ${ }^{171}$
27. (ان . . . Verily those who believe not in the Hereafter ${ }^{178}$ name the angels with female names ${ }^{173}$.
146. (of the holy Prophet).
147. (even in this unique experience). i.e., he remained firm and selfpossessed; was neither dazzled nor confounded, understanding his own position perfectly.
148. (the proper limits) $i$. $\boldsymbol{c}$., he retained full and comp'ete self-possession even at the climax of Divine illumination and when in direct contact with the All-High.
149. (in his night journey).
150. i. e., wonders both of sensible and the intellectual worlds).
151. (O idolaters I).
152. i. e., after the truthfulness of the Prophet is established.
153. 'As oath by al-Lat is frequently found in the poets.... She is frequently mentioned along with al-Uzza . . . . and among the Kuraish. she. along with this goddess and Manat, was held in such high esteem . . . .' (EI. III. p 18) References to Al-lat are found in several Nabataean inscriptions; in one of them she is called "the Mother of the gods'...Among the later Arabs this goddess was no less venerated " (ERE. I. p. 661). 'The Arabian Lat was worshipped by the Nabatacans as mother of the gods, and must be identified with the virgin-mother, whose worship at Petra is described by Epiphanius." (Robertson Smith, Religion of the Semites, p. 56) Among the great "mothers" is Lat or rather Allat. Apparently a sun-goddess, in Palmyra she is found coupled with the Shamash.' (p. 520) 'Al-Lat had her sacred tracts (hima and harami) near al-Taif, whither the Makkans and others flocked for pilgrimage and sacrifice. Within such an enclosure no trees could be felled, no game hunted and no human blood shed. . . Herodotus mentions this goddess under the name Alilat among the Nabataean deities.' (Hitti, op. cit., p. 99).
154. -Far more important. at least in historical times was the cult of the planet Venus, revered as a great goddess under the name of the al-Uzza, which may be rendered "the Most Mighty." The Syriac poet Isaac of the Antioch, who lived in the first half of the 5th century, bears witness to the worship of 'Ozza by the Arabs of that period ; in other passage he identifies 'Ozza with the planet Venus." (ERE. I. p. 660). 'The goddess Al-‘Uzza was believed to reside 'in the sacred acacia at Nakhla'. (Robertson Smith, Religion of the Semites, p. 185) •Al-Ozza with Allat and Manat, the three daughters of Allah, in the Coran, is the "lady 'Ozza" to whom a man in a South Arabian inscription offers a golden image on behalf of his sick daughter Amat-al-Uzzai. Human sacrifice and licentious practices distinguish her cult Isaac of Antioch identified her with Beltis. and calls her the "Star" (p. 521). 'Al-Uzza (the most mighty, Venus, the morning star) had her cult in Nakhlah. east of Makkah...Her sanctuary consisted of three trees. Human sacrifice characterized her cult...Abd-al-Uzza was a favourite proner name at the rise of Islam' (Hitti, op. cit., p. 99). An officer was commissioned by the prophet to destroy the sanctuary of this goddess in Nakhlah. (Hittl. op cit., p. 33).
155. 'An old Arabian goddess .... a goddess of fate. especially of death. Her main sanctuary was a black stone among the Hudhailis in Kudaid . . . . . She was however worshipped by many Arab tribes .... In Mecca she was very popular along with the goddesses al-Lat and al-Uzza.' (El. III. p. 231) 'A number of proper names compounded with Manat prove that her cult extended over a great part of Arabia.' (ERE. I. p. 662) 'Manat (from Maniyah, allotted fate) was the zoddess
of destiny and as such represented an earlier phase of religious life. Her main sanctuary consisted of a black stone in Qudayd on the road between Makkah and Yathrib (laler al-Madinah) and she was especially popular with the Aws and the Khazraj.' (Hitti, op. cit. p. 99).
156. (whether these inanimate created beings could at all be goddesses of worship).
157. (as sons).
158. (as daughters). This refers to the Arabian belief in goddesses as daughters of Allah. See P. XXIII. n. 299.
159. i. e., this attribution, according to the pagan notions, of the inferior sex to God See P. XIV. n. 223.
160. (in addition to its being absurd in itself).
161. (regardless of truth and reality). Empty, meaningless and unreai names, only creations of your fancy. Cf. a poem by Zaid, one of the Hanifs who dissatisfied with the prevailing idolatory, were trying to find out the true, monotheistic religion :-

1. Should I worship One God or thousands when even the duties of religion have been divided by the people ?
2. I have forsaken One God 'Uzza', and such is always done by a keen and partial man.
3. And I do not worship Ghanan though I regarded him as my Lord when I had little wisdom.
4. With Thee, O God. I am contented and I do not see, save Thee, any one whose religion I should adopt.
5. (either in reason or in revelation).
6. (deprived of all reason).
7. (with no reference to facts and realities).
8. (and his wishes are dedicated by his whims and fancies). So shall man dictate to God, and name whom he pleases for his intercessors or for his prophet ?
9. Shall man, then choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next? الألأخلى refer to the periods of after-life and life.
10. The expression 'in the heavens' hints at the high rank and dignity of such angels. (TH).
11. See P. XVII. nn. 56, 59; and nn. 161 above.
12. (that there may be intercession on their behalf).
13. (in accordance with His universal Scheme).
14. (out of His own free choice, not due to any pressure from outside).
15. i. e., the Makkan pagans.
16. In the religious imagination and devotion of the Arabs the angels were females, and daughters of God. Sce P. XXV. n. 177.

17. ( Sh ) Verily they have no true knowledge ${ }^{1 / 4}$. thereof; they follow but a conjecture ${ }^{175}$ and conjecture is no substitute for the truth.
18. (ناءرض) So withdraw thou from him who turns away ${ }^{176}$ from Our admonition and seeks only the life of the world.
19. ( thy Lord! It is He Who is the Best Knower of him who strays from His way, and He is the Best Knower of him who lets himself be guided ${ }^{178}$.
20. (بالهسنى) . . . . (s) And Allah's whatsoever is in the heavens and whatsoever is in the earth, that $\mathrm{He}^{179}$ may recompense the evildoers for what they worked and reward those who do good with goodness.
21. (الذنن . . اتنى) They are those who shun heinous sins and indecencies save the minor offences ${ }^{180}$. Verily thy Lord is of vast forgiveness ${ }^{181}$; He is the Best Knower of you when He produced you ${ }^{182}$ out of the earth, and when you ${ }^{183}$ were embroys in the belies of your mothers ${ }^{184}$. So do not ascribe purity to yourselves ${ }^{185}$. He is the Best Knower of Him who fear Him ${ }^{188}$.

## SECTION 3


34. (g ) and gave a little, and then stopped ${ }^{188}$ ?
35. ( $\mathrm{s}_{\mathrm{s}, \ldots} . .$. . 1 ) is with him the knowledge of the Unseen so that he sees ${ }^{189}$ ?
174. (true and certain ; derived from Revelation or sound reason).
175. Which has neither solid reason nor revelation to support it.
176. (in wilful spiritual blindness, O Prophet !).
177. i. e., the life of this world.
178. So He, the All-Knowing, shall deal with each accordingly.
179. i. e., the all Powerfull.

[^24]
36. (ا Has he not been told of what is in the scriptures of Mūsä.

38. الان . . . . الزئ) To wit, that a burdened soulshall not bear the burden of another ${ }^{191}$.
39. (وان . . . . . . and that there shall be for man naught except what he endeavours ${ }^{192}$.
40. (وان . . . . . and that his endeavour ${ }^{193}$ shall soon ${ }^{194}$ be seen ${ }^{195}$;
41. ( Thereafter he shall be recompensed with the fullest recompense.
42. (ران ) . . . المتم) and that unto thy Lord is the goal ${ }^{256}$,
43. (وان . . . . . ) and that it is He who causes one to laugh and causes one to weep ${ }^{197}$.
44. (وانا . . . واحا ) and that it is He Who causes death and causes life ${ }^{198}$.

46. (ك) . . . (ك) ) from a seed when it is emitted ${ }^{200}$.
47. (وان . . . الاخز () ) and that upon Him is ${ }^{201}$ another bringing forth ${ }^{202}$.
48. (2) . . . ilg) and that it is He Who enriches and preserves property.
49. (وانه) . . . الثرنر) .
50. (

 were even greater wrong-doers and more contumacious.
53. ( ) And He overthrew the subverted cities ${ }^{207}$.
190. (all the commandments of God).
191. (so that the offender may go off unscathed).
192. (in the splere of faith). This hits hard at the Christian idea of redemp-
tion and damnation, and establishes once for all that every believer is his own redeemer.
193. i. e.; its fruit.
194. i. e. . in the Hereafter.
195. i. e., made manifest.
196. Unto Him is every one to return, and before Him is to stand accountable for his deeds.
197. i, e., He is the sole Cause and Agent of all acts of joy and grief.
198. i. e., He alone is the Preserver and the Destroyer.
199. See n. 23 above ; P. XXIII, n, 64.
200. t.e., He is the sole Creator of all living beings.
201. (incumbent, in fulfilment of His promise).
202. i.e., the Resurrection.
203. (whom you consider a Deity, O pagans!). Dhu-Shara was represented in Petra 'by a quadrangular block of unhewn black stone four feet high and two feet wide.' (Hitti. op. cit., p. 98.) Her name associated with dhu-al-Shara 'appears in the Nabataean inscriptions of al-Hijr'. (ib. p. 99) Sirius was also worshipped among the Egyptians, the Greeks and the Romans. In astronomy, Sirius is the highest in all the sky. Also called Day Star, it is one of our nearest stellar neighbours, and is really a double star, or binary, consisting of a very bright member and a very fine companion.
204. (on account of their contumacy). See P. VIII. n, 523.
205. (any of them alive on account of their contumacy). See P. VIII. n. 542 .
206. See P. VIII. n. 510.
207. (of Lot). See P. VIII, nn, 562, 564-65.

54. (نششها ( . . غشیى) Then covered them what covered them ${ }^{208}$.
55. (فناى . . Which then of thy Lord's benefits wilt thou ${ }^{209}$ doubt ?
56. (هذا . This ${ }^{210}$ apostle is a warner among the warners of old.
57. (ازفت الازنــة ) There has approached the approaching Hour.
58. (لبس ( . . (لشاشن) ) None can avert it, except Allah.
59. (الفن . . . . نصجبون) Do you marvel ${ }^{211}$ then at this discourse ${ }^{212}$ ?
60. (وتصنونون) . . تكون) and laugh light-heartedly and not weep ${ }^{213}$ !
61. (وانتم . . سید ون) and you are being impatient ${ }^{214}$,
62. (bb نجد وا . . So prostrate yourselves before Allah ${ }^{215}$ and worship ${ }^{216}$.
208. (of ruin and devastation).
209. O men !
210. (apostle of Ours).
211. (in utter heedlessness).
212. (and feel incredulous, O mankind !)
213. (shuddering at the coming Event).
214. (instead of softening your heart and chastening your spirit).
215. (to the exclusion of all false deities).
216. (Him as taught by the Prophet)


## Süral-ul-Qamar

## The Moon. LIV

(Makkan, 3 Sections and 55 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (التزبت . . الäر) The Hour ${ }^{217}$ has drawn nigh, and the moon has been rent in sunder ${ }^{218}$.
2. (.) And if they ${ }^{219}$ behold a sign, they turn away, and say ${ }^{200}$ : magic continuous ${ }^{221}$.
3. (ركذ, ) And they belied ${ }^{223}$, and they followed their lusts ${ }^{223}$, and every affair comes to a final goal ${ }^{224}$.
4. (والد . . . . And assuredly there has come to them tidings ${ }^{225}$ wherein is a deterrent ${ }^{296}$,
5. (- الذر) . . . .
6. (نترل) So withdraw thou from them ${ }^{228}$. The Day when the summoner ${ }^{229}$ will summon mankind to a thing unpleasant ${ }^{30}$.
7. ( from the tomb as if they were locusts ${ }^{233}$ scattered
8. ( . . . . نـرnat.) Hastening ${ }^{234}$ towards the summoner. The infidels will say: a hard Day this !
9. Which the Arab pagans were denying.
10. (as a sign of the Hour's approach). The allusion is a famous miracle of the Prophet recorded in several authentic traditions of the Companions performed at the insistent demand of the pagans for a sign in the early days of his ministry.

The moon in the sky appeared cloven in two, one part vanishing and other remaining : at which the Makkans were greatly astonished. The passage may also be expounded in another way. Many commentators think that the past tense is here used, as so often in the Qurān, for the future. So the phrase should be rendered 'the moon shall be rent in the sunder,' signifying that this sign will happen at the approach of the Resurrection.
219. i. e., the Makkan pagans; the inveterate enemies of Islam.
220. (disdainfully of that miracle).
221. i. e., one bit of magic after another. may also mean 'passing away, and vain or ineffectual.' (LL)
222. (this very miracle conforming to their usaul practice).
223. (to the exclusion of truth).
224. So the effects of an illusion or magic are but transient and momentary, while those of a miracle are permanent and lasting.
225. (of the ruin and chastisement of ancient rebellious nations).
226. i. e., lessons that should sufficiently deter the present-day pagans from obstinate infidelity.
227. (a people so obdurate).
228. (and grieve not over their fate, O Prophet !).
229. i, e., the angel Isräfĭl.
230. i. e., to the Reckoning of account.
231. (through terror).
232. i. e., the infidels.
233. (in sheer numbers). Perhaps no living creature is comparable to the locust in largeness of its numbers. 'Locust' breeding-grounds are estimated to contain millions upon millions of the insects and on one occasion in flight in East Africa measured sixty miles by three miles and it was reckoned by experts that it consisted of a million million locusts, and even larger swarms have been observed and recorded.
234. (with fear).

9. (كذبت . . . وازدجر) There belied before them ${ }^{235}$ the people of Nūh. So they belied Our bondman Nūl?, and said ${ }^{236}$ : a madman ; and he was reproved ${ }^{237}$.
10. (نانطا) . . . فانتصر) Thereupoin he prayed to his Lord: verily I am overcome, so vindicate me.
11. ( (i. . . . (izii) Then We opened the portals of heaven with water poured out.
 that the water ${ }^{239}$ met after an affair already decreed ${ }^{240}$.
13. () And We borne him ${ }^{241}$ on a thing of planks and nails.
14. ( him who had been rejected.
 any one who would be admonished ?
16. (نكi ) . . ونذر) So how dreadful have been My chastisement and My warnings ;
17. (ولد) And assuredly We have made the Quărn²45 easy for admonition ${ }^{246}$; is there, then, any one who would be admonished ?
18. (كذبت . . . ونذر) And there belied the ' $\overline{d^{2}}{ }^{247}$; so how dreadful have been My chastisement and My warnings !
19. ( . . . Li) Verily We I We sent against them a raging wind ${ }^{44^{48}}$ on a day of continuous calamity.
20. (تنوع) . Carrying men away ${ }^{249}$, as if they were trunks of uprooted palm trees ${ }^{250}$.
21. (نكف ) . . . ونذر) So how dreadful has been My chastisement and My warnings.
235. $i, e$., the present-day pagans, in utter contempt).
(in the presence of
(and threatened with violence).
See P. XII. n. 115.
(of heaven and earth).

246. Note the qualifying words 'for admonition,' Not 'easy' in the absolute
sense ; not easy in the sense that it contains no profundities of thought or subtleties of meaning ; but only easy in so far as lessons of meekness, humility and willing surrender to God can be deduced from it.
hich lasted seven nights and eight days,
249. i.e., tearing them away violently and throwing them down dead. 250. 'How graphic is the description of the tornado that uprooted them! It must indeed be a dreadful tornado that plucks up the ralm-trees by their deep tap-roots. The "Day" is an indefinite period of time." (AYA).

22. (s) And assuredly We have made the Qurān easy for admonition ; is there, then, any one who would be admonished?

## SECTION 2

23. (كذبت . . . بالنذ) And the Thamūd belied the warnings ${ }^{255}$.
24. (iنالوال . . . And they said ${ }^{252}$ : a mere human being from ${ }^{253}$ amongst us, and alone ${ }^{254}$--shall we follow him ? Then indeed we should be in error and madness.
25. (.النى . . انش) Has the Admonition been laid upon him ${ }^{255}$ from amongst us ? Aye: he is an insolent liar !
26. They shall learn tomorrow ${ }^{256}$ which ${ }^{257}$ is an insolent liar!
 them ${ }^{259}$, so watch them thou and have patience ${ }^{260}$.
27. (دنّْهم . . An'شضر) And declare thou to them that water has been divided between them ${ }^{261}$, every drinking shall be by turns.
28. (ناروا . . . نعi) Then they called their comrade, ${ }^{262}$ and took the sword ${ }^{263}$, and hamstrung her,
29. (نكغ . . . . وننر) So how dreadful have been my chastisement and my warnings I
30. (انا) Verily We! We sent upon them one shout ${ }^{264}$, and they became as the stubble of a fold-builder ${ }^{265}$.
31. (ولثد) And assuredly We have made the Qurăn easy for admonition; is there, then, any one who would be admonished.
32. (كذبت . . . بالذر) Then belied the warnings ${ }^{266}$ the people of Lūt.
33. (با . . . الا Verily We I We sent upon them a gravel storm ${ }^{267}$ save the family of Lūt ${ }^{268}$. Them We delivered at early dawn.
34. (of their prophet).
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35. (نسة) as a favour from Us. Thus do We recompense him who gives thanks ${ }^{269}$.
36. (رولد . . . And assuredly he had warned them of Our grasp, but they doubted the warnings.
37. (ولتد . . . ونزر) And they solicited him for his guests ${ }^{270}$; then We deprived them of their sight ${ }^{2 \pi 1}$, taste then My chastisement and My warnings.
38. (9) And thus met them early in the morning a settlad chastisement ${ }^{272}$.
39. (نز, (ن, . . . . 1 ) Taste then My chastisement and My warnings.
40. (ولفد) And assuredly We have made the Qurān easy for admonition ; is there, then, anyone who would be admonished ?

## SECTION 3

41. (ولتد) And assuredly there came the warning unto the household of Fir'awn.
42. (كذبوا . . . They ر) They belied Our signs ${ }^{273}$, every one thereof. Then We seized them with the grip of the Mighty, the Powerful.
43. (اكزارك. . . . الزبر) Are you infidels better than those ${ }^{274}$ ? Or, is there an immunity ${ }^{275}$ for you in the Writs ?
44. (
45. (سهزم . . الد. ) Soon will this multitude ${ }^{277}$ be vanquished ${ }^{278}$, and they will turn their backs ${ }^{279}$.
46. (ب) Aye: the Hour is their appointed term ${ }^{230}$ and the Hour will be far more grievious and far more bitter ${ }^{281}$.
47. i. $e$., who believes in Our Revelation.
48. Who were angels in human shape. For
49. i. e., blinded them; deprived them of their sight.
50. (and beginning at their death).
51. i. e., they persisted in denying that the miracles of Moses were evidences of his truth.

[^25] ment. What they suffer in this world is only an earnest of what they shall have to face in the Hereafter.
281 . (than the
281. (than their punishment in this world).

47. (ان . . . سعر) Verily the culprits are in great error and madness ${ }^{282}$.
48. (برم ) On the Day when they shall be dragged on their faces into the Fire, it will be said to them: taste the touch of the Scorching.
49. ( . . . . ا'الـدر) Verily We have created everything by a measure ${ }^{283}$.
50. ( of an eye.
51. (ولتد) And assuredly We have destroyed ${ }^{286}$ your likes ${ }^{287}$; is there, then, any one who would be admonished ${ }^{288}$ ?
52. (ركل) And everything they have done is in the writs ${ }^{289}$.
53. (دكل) . And everything, small or big, has been written down.
54. (ان . . . . . . . Verily the pious will be amid Gardens and rivers ${ }^{290}$,
55. ( ) . . 3) in a good seat ${ }^{202}$, near a Sovereign Omnipotent.
282. (in denying the occurrence of that Great Day).
283. So that every event occurs at its proper, appointed time.
284. (for the advent of that Day).
285. (commandment) i. e., the execution of Our purpose shall be but a single act executed at a moment.
286. (in the past, O Makkans!).
287. i. e., men of the same persuasion.
288. (by their example).
289. (kept by the attending angels)
290. $i \dot{r}$ is here used in a plural 'sense; standing for $r \boldsymbol{\mu}$ ' : $\dot{\boldsymbol{r}}$ also signifies 'Ainplitude ; or, light and amplitude.' (LL)
291. صدت is not only 'Truth', 'veracity', but a noun signifying anything to which goodness is attributed, is prefixed to مد, governing it in the genitive case, so that one says رجل مدن. A man of good nature,...and صدن مدن a friend of good nature, and likewise اراة مـاق a woman of good nature. and in like manner also نطار مدن an ass of a good kind, and نرب مدة a garment, or piece of cloth, of good quality.' (LL)


## Sūralur-Rahmän

## The Compassionate. LV

(Makkan, 3 Sections and 78 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( ) The Compassionate ${ }^{292}$.
2. (عالar ) He taught ${ }^{293}$ the Quran.
3. (غانالانـان) ( Hi He created man ${ }^{294}$.
4. (علس البيان) He taught him distinctness ${ }^{2955}$.
5. (الثس . . . . .
6. (9) And herbs and trees do obeisance ${ }^{297}$.
7. (والـط). . . المزان) And the sky! He has elevated it and set the balance.
8. (الال . . . البزان) that you should not trespass in respect of the balance ${ }^{298}$.
9. (وانبّوا . . . البيزان) And observe the weight with equity, and do not make the balance deficient ${ }^{299}$.
10. (والارض . . . لالانام) And the earth: He has laid it for the creatures ${ }^{300}$.
11. (.نبا . . . . . . . ( Therein are fruit and palm-trees sheathed.
12. (والحب . . . الرعان) (.) and grain chaffed and other food ${ }^{301}$.
13. (ناى . . . . Wكذن) Which, then, of the benefits of your Lord will you twain ${ }^{302}$ deny?
14. (خلت . . . . He created man ${ }^{303}$ from potter's clay.
15. (Whose acts of compassion and beneficence are numberless). For un see P. I. n. 14.
16. (His apostle and then through him, mankind in general).


17. ( ) . . .
18. (ن. (نی . . نكذن) Which, then, of the benefits of your Lord will you twain deny ${ }^{304-A}$ ?
19. (رب) He is Lord of the two easts and the two wests ${ }^{305}$.
20. (فباى . . Which, then, of the benefits of your Lord will you twain deny?
21. ( . . . . . . He has let loose the two oceans ${ }^{306}$.

22. (ناى . Which, then, of the benefits of your Lord will you twain deny?
23. (.كز . . . الرج جان) There come forth from the two the pearl and the coral.
24. (نفاى . . Which, then, of the benefits of your Lord will you twain deny?
25. (رل ) His are the ships slanted like mountains in the sea
26. (فباى . Which, then, of the benefits of your Lord wiil you twain deny ?

## SECTION 2

26. (5) Everyone ${ }^{309}$ who is thereon ${ }^{309}$ is mortal ${ }^{310}$.
27. (ويشغ) . . And there will remain the face of thy Lord, Owner of Majesty and Beneficence ${ }^{311}$.
28. (فباى . Which, then, of the benefits of your Lord will you twain deny?
29. (.. . . . . . Of Him begs whosoever is in the heavens and the earth ${ }^{312}$, Every day ${ }^{313} \mathrm{He}$ is in a new state ${ }^{314}$.
30. (نباى . . Which, then, of the benefits of your Lord will you twain deny?
31. (المُلن) . . . Boon $^{315}$ We shall direct Ourselves to you ${ }^{336}$, O two classes ${ }^{317}$ !
32. i. e. the first of their species.

304-A. Compare for the constant recurrence. like a refrain in poetry. of this verse a verse in the OT :-For his mercy endureth for ever.' (Ps. 136: 1-26). This has 26 repetitions while the Quran has 31.
305. The dual number of the east and the west signifies the different points of the horizon at which the sun rises and sets at the summer and winter solstice, or the extreme points of the rising and setting of the sun during the year; or it may refer to the rising and setting-points of both the sun and the moon.
306. (of salt and fresh water) See P. XIX. n. 73.
307. (so the saltish does not everpass its bounds and mix itself with the sweet). Also see P. XIX. n. 75.
308. (of the living creatures).
309. i. c., on the earth.
310. i. c., everyone of the creatures is mortal.
311. i. e.. He alone is Immortal, Everliving.
312. i. e., everyone of the creatures, even among the great ones. is entirely dependent on Him, and of Him seeks its needs.
313. i. c., every moment of the time.
314. (creating and re-creating the world and ever renewing His activities). God is thus not only the Creator of the universe but also its Sustainer at every moment of its existence. The entire cosmic order is ever dependent on His will, incapable of sustaining and developing itself and performing its work, without His aid, in virtue of its own inherent energies, and creation is not an act of the past combining automatically; His creative activity is incessant. This refutes the Hindu doctrine that Brahma, having performed his legitimate part in the mundane evolution by his original creation of the universe, has retired into the backgrourd, (EBr. XI. p. 577). This also repudiates the mechanistic conception of the deism, which limits the divine activity to creation of the world and denies to Him any direct contact with His creation and also the Greek idea that God is static, and aloof from the world. A Christian scholar sums up the position of the orthodex Muslim theologian thus:- He regards the world and all the events in the world as a perpetial mirasle--always and constantly going on. It is not only that. by a creative miracle, the world was brought into existence ; . . . . but all through the existence of the world--from moment to moment - - there is this miraculous creation going on . . . When fire burns or when a knife cuts, that is not by any nature in the fire or quality in the knife. The cutting and the being cut, the burning and the being burned are all by Allah.' (Macdonald, Aspects of Islam, pp. 137-139).
315. i. e., in the Hereafter.
316. (exclusively, for judgement).
317. (of mankind and the jinn) $\dot{b l} \dot{A}$ is 'Anything held in high estimation, in such request, and preserved with care.' And by ivel: are meant 'Mankind and jinn or genii; because, by the discrimination that they possess they excel other animate beings.' (LL)

32. (نبا . . . ككذبن) Which, then, of the benefits of your Lord will you twain deny?
33. (بـاطن) . . C ( C ) assembly of jinn and mankind! If you are able to pass out of the regions of the heavens and the earth ${ }^{318}$, then do pass out, but you cannot pass out except with an authority ${ }^{319}$.
34. (ن.ى Which, then, of the benefits of your Lard will you twain deny?
35. (.رـل . . . تنصرن). There shall be sent against both ${ }^{320}$ of you flame of fire ${ }^{321}$ and smoke ${ }^{322}$, and you will not be able to defend yourselves.
36. (نباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?
37. ( bib) And when the heaven will be rent in sunder and will become rosy like red hide ${ }^{323}$.
38. (ف.ا . . . كزذن) Which, then, of the benefits of your Lord will you twain deny ?
39. (نبوره ) Neither man nor jinn will be questioned of his sin that Day ${ }^{324}$.
40. (ن. Which, then, of the benefits of your Lord will you twain deny?
41. (بیرف) . . . الانتام) The culprits will be known from their marks ${ }^{325}$, and will be seized ${ }^{336}$ by their fore-locks and their feet ${ }^{337}$.
42. (نباى . . . كذ.ن) Which, then, of the benefits of your Lord will you twain deny?
43. (مذه ( . . . This is the Hell which the culprits denied.
44. (...) They shall go round between it and boiling hot water ${ }^{328}$.
318. (to avoid the decree of God).
319. (and the authority you are utterly lacking).
320. i. c., the guilty ones among the mankind and jinn.
321. (to burn) ظ, is 'Flame without smoke .... or, a piece of fire in which is no smoke; or flame of fire.' (LL).
322. (to choke) wis is 'Smoke in which is no smoke that rises high, and of which the heat is weak, and which is free from flame.' (LL).
323. (owing to the very great terror).
324. (in order to inform the All-Knowing Lord of his guilt). The examination that they will undergo as their trial would be to convince them and to silence their own selves).
325. (apparent in their faces).
326. (in the most humiliating and tortuous manner).
327. (and cast into the Hell).
328. i.e,. tormented now by the Hell-fire and now by the saa'ding water,

45. (ناكه . Which, then, benefits of your Lord will you twain deny?

## SECTION 3

46. (رلم ) And for him who $0^{329}$ dreads the standing befcre his Lord ${ }^{330}$ will he two Gardens.
47. (نای . . . Which, then, of the benefits of your Lord will you twain deny?
48. ( ) With spreading branches ${ }^{331}$.
49. (i. Which, then, of the benefits of your Lord will you twain deny ?

50. (نباى . . . فكذن) Which, then, of the benefits of your Lord will you twain deny?
51. (. . . .
52. (.) . . . Which, then, of the benefits of your Lord will you twain deny ?
53. ( . . . Reclining on the carpets lined with rich brocade; and the fruits of the two Gardens will be near at hand ${ }^{384}$.
54. Which, then, of the benefits of your Lord will you twain deny ?
55. (نيّ . . . . ولابان) Therein shall be damsels ${ }^{335}$ of refraining looks ${ }^{335}$, touched by neither man nor jinn ${ }^{33^{h}}$.
56. (فاى . . . كذذن) Which, then, of the benefits of your Lord will you twain deny?
57. (الربان . . . Lik) Like ${ }^{338}$ rubies and coral.
58. (نباى . Which, then, of the benefits of your Lord will you twain deny ?

59. i. e., is God-fearing in the highest degree.
60. (and therefore shuns the sins, great as well as small).
61. i. e., planted with shady trees.
62. (far and wide).
63. Some being known, like the fruits of the earth; others of new and unknown species.
64. i. e., within the reach of man as he sits or lies down.
65. (maidens of Paradise).
66. See P. XXIII. n. 192.
67. i. e., before their destined espouses. Christian writers look askance, and almost in horror, at passages like this. And quite naturally. For in the system of Christian morals sex life is conceived as something inherently evil. at best only to be tolerated. This morbid attitude to life has appeared only with the advent of the black Christian era.' Islam has reversed this diseased outlook. It holds, freely and frankly, with modern scientific knowledge that sexual life is the source of the highest joys for which there is no substitute. It is the supreme and incomparable physiological happiness, which should be nursed and treasured. and not persecuted... Sex life is not at all a tolerated evil, difficult to escape, but . . . a great blessing, without which life is colourless. The sexual element in human existence must be yalued and treasured.' (Nemilov, op. cit., pp. 200-201). See also P. I. n. 108.
68. (in the fairness of their complexion).
69. i. e., doing good on the the part of the creatures.
70. i. e., doing good on part of the Creator.

71. (i) Which, then, of the benefits of your Lord will you twain deny?
72. ${ }^{\text {(وn) }}$ ( . . And below the $\mathrm{two}^{341}$, there will be two other Gardens ${ }^{342}$
73. (i.ى Which. then, of the benefits of your Lord will you twain denv?
74. ( $)$ ( $-\operatorname{lo}_{8}$ ) Dark-green ${ }^{343}$.
75. (ن. . . . Which, then, of the benefits of your Lord will you twain deny?

76. (ف! ) Which, then, of the benefits of your Lord will you twain deny?
77. ( , رمان . . . $\mathrm{be}_{\mathrm{i}} \mathrm{i}^{\text {) }}$ ) In them will be the fruit ${ }^{344}$, date-palms and pome granates.
78. (زباى ) Which, then, of the benefits of your Lord will you twain deny?
79. (í) Therein will be damsels comely ${ }^{345}$ and beautiful ${ }^{346}$.
80. (نباى . . . Which, then, of the benefits of your Lord will you twain deny?
81. ${ }^{\text {7 }}$ ) Fair ones ${ }^{347}$, cloiotered in tents ${ }^{318}$.
82. (فباى) . Which then, of the benefits of your Lord will you twain deny?
83. (. . . . $\mathrm{p}^{\text {l }}$ ) Untouched by man and jinn ${ }^{349}$.
84. (ناى ( . . Which, then, of the benefits of your Lord will you twain deny ?

85. Which, then, of the benefits of your Lord will you twain deny?
86. (تبارك • • الاكا, ) Blessed be the name of thy Lord, Owner of Majesty and Beneficence.
87. Or 'below the two.'
88. (for the common faithful).
89. Black by reason of intense greenness arising from abu: dant moisture, or irrigation.' (LL)
90. (delicious and juicy). See P. XXIII, n. 190.
91. (to mind and heart).
92. (to look at).
93. See P. XXIII. nn. 192 ff,
94. i. e., as respectable modest maidens closely guarded from puivic view.
95. This description of physical pleasures in paradise, says Gibbon, 'has provoked the indignation, perhaps the envy, of the monks : they declaim against the impure religion of Mahomet ; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man.' (GRE. VI. p. 231). See also n. 337 above.

349-A. Cf. the Bible:-Behold thou art fair, my beloved, Yea. pleasant : also our bed is green.' (So. 1:16). 'Green is a colour pleasant to most people ; but it is particular by welcome and refreshing to the parched eyes of the sun-burnt Arabians for whom it possesses a special appeal, probably because of its association with grass and vegetation in general, which are the basis of pastoral life Ifence ine dominant role it plays in the colour 'scheme of the Quranic Paradise.' (Inayatullah, p. 122).


## Sūral-ul-Waqiah

## The Event. LVI

(Makkan, 3 Sections and 96 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (الا . . . الوالنَ) When the Event happens ${ }^{350}$,
2. (لس . . . . كاكبة) ) and there can be no denial of its happening,
3. (غانظ ) abasing ${ }^{351}$ one, exalting ${ }^{352}$ others.
4. (اذا) This will be when the earth is shaken and shaken ${ }^{353}$,
5. (و. ) and the mountains are crumbled and crumbled ${ }^{354}$.
6. (.كتا) . . . . منبا) So that they become scattered dust.
7. (s) And you are in three groups ${ }^{355}$.
8. (ناسحب . . . اليبنا) Those on the right hand ${ }^{356}$, how happy shall those on the right hand be!
9. (واهحب) . . المبنـ) Those on the left hand ${ }^{357}$; how miserable shall those on the left hand be!

10. (اولك الثالثربون) Those shall be brought nigh ${ }^{360}$,
11. (فى . . . . النير) in Gardens of Delight-

12. (وتلّل . . . الاغخر ن) (
13. 'The original word, the force whereof cannot well be expressed by a single word, signifies a calamitous accident, which falls surely and with sudden violence, and is therefore made use of here to design the day of Judgement.' (Sale)
14. (for infidels).
$\xrightarrow{\text { Part XXVII }}$


15. ( ) On couches lined with goid.

16. (يط, . . . . Youths ever-young ${ }^{363}$ will go round them ${ }^{364}$,
17. (ب) (.) . . . . . .
18. (لا . . . لخزنون) Theirs will be no headiness, nor will they be inebriated ${ }^{965}$.
19. (ونَ (ونَا . . And with fruit of their choice.
20. (, ) . . And with fowl-flesh of their desire.
21. (دحرعبن) ) And there will be fair ones large-eyed,
22. (ن) . . . Jt.6) the like ${ }^{368}$ unto pearls well-guarded ${ }^{367}$,
23. (ج.) . . . . $\mathrm{T}_{\text {) }}^{\text {) }}$ ) recompense for what they had been doing.
24. لا لا بـب, . . . .
25. (الا ( . . . Only the saying ; peace! peace ${ }^{3 n 90}$ !
26. (و) And the fellows on the right hand; How happy shall the fellows on the right hand be!
27. (3) midst thornless lote-trees ${ }^{370}$,
28. (, ) and plantains laden with fruit $\mathrm{t}^{3=1}$,
29. ) ( وطل مدرد) ) and the shade over-spread,
30. ( ) and water over-flowing,

31. (ic, . . . ע) neither ending nor forbidden ${ }^{372}$,
32. ( ${ }^{\text {( }}$ ) and couches raised.
33. ( . . . . آثا.) Verily We ! We have created those maidiens by a spctial creation ${ }^{373}$.
34. (for attendance as waiters).
35. i.e ., destined to continue for ever in boyhood. Always of the same age ; never altering in age; or, endowed with perpetual vigour ; that never becomes
Part XXVII decrepit. (LL).
36. i. e., All pagan mythologies, even the most refined of them, are full of
the amours of gods and goddesses and their jealousies and bickernings. Note that
the Islamic Heaven knows no such thing.
37. (in respect of the fairness of complexion).
38. i. e., the well-guarded, valued and treasured.
39. Se n. 365 above.
40. The acme of spiritual bliss and peace of mind.
41. Or 'bent down with fruit.'
42. (from top to bottom).
43. Unlike earthy fruits its season will not be limited, nor there will be any
restriction as to its consumption.
44. (peculiar to them). The heavenly maidens are created of finer materials
than the females of this world, and are not subject to the inconveniences natural to
the female sex, nor to the limitations of time and age.


45. ( عربا انزابا ) loving ${ }^{375}$, of equal age ${ }^{3 i 6}$,
46. (اليمنين) ( . . لا (l) for the fellows on the right hand.

## SECTIONS 2

39. (الاولين) A multitude from the ancients,
40. (وثلا . . . الاغرْن) (رن) and a multitude from the later generations ${ }^{337}$.
41. (واصحب . . . انثشال) And the fellows on the left hand! How miserable shall the fellows on the left hand be!
42. ( . . . . . .
43. ( وظل . . . . . . . ( and the shade of dark smuke,
44. (
45. ( 4 . . . مrri) Verily they had been affluent before ${ }^{379}$,

46. (رك') And they used to say ${ }^{381}$, when we are dead and have become dust and bones, shall we indeed be raised ?-
47. (اراباونا الارلون) We and our fathers of old?
48. (ز) (الز . . . الاخرن) Say thou ${ }^{382}$, verily the ancients and those of the later generations,
49. ( . . . ملمرم) ate all going to be assembled on the assigned time of a Day Known.
50. (

51. Their gift of virginity will be perpetual. Howoftensoever their husband might go in unto them, they shall always find them virgins. See nn. 337, 349 above.
52. (their spouses).
53. (with their spouses).
54. (shall there be on the right haind).
55. $i$. $e$., with nothing either to refresh or to please.
56. i. e., while on the earth, they squandered their wealth in shameless self-indulgence.
57. (of infidelity and polytheism).
58. (in denial and redicule).
59. (O Prophet!)
60. See P. XXIII. n. 210).

61. (نطأُن . . . . الططرن) ) and shall fill your bellies with it,

62. (نـربون . . . الثر.) drinking as the drinking of thirsty camels raging with thirst.
63. (هذا) This shall be their entertainment on the Day of Requital.
64. (لُن ( . . . ${ }^{\text {( }}$ ) Verily We I it is We Who created you ${ }^{335}$, why do you not confess ${ }^{386}$ ?
65. (انز. ${ }^{\text {(i) }}$ ) Do you behold what you emit ${ }^{387}$ ?
66. (الز . . . . الزلةرن) Then is it you ${ }^{388}$ who create him ${ }^{389}$, or are We the Creator ${ }^{300}$ ?
67. (كت ) We it is We who have decreed death unto you $a / /^{301}$ and We are not to be outstripped ${ }^{302}$,
68. (على . . . تلحلون) in that We may substitute others like you and may produce you into what you know not ${ }^{393}$.
69. (رلدّ . . . تذكر ون) And assuredly you have fully known the first production ${ }^{394}$. Why do you not heed ${ }^{395}$ ?
70. الز.ينم . . . . . Do you behold what you sow ?
71. (اتم . . . الزرعون) Do you cause it to grow, or are We the Grower ${ }^{396}$ ?
72. (yo) If We willed, We would surely make it chaff, so that you would be left wondering ${ }^{397}$,
73. ( انا لمرمون ) we are undone indeed ${ }^{398}$.
74. (بل . . . Aye I we are deprived altogether ${ }^{399}$.
75. (ازرينم . . . تثربرن) Do you behold the water which you drink.
76. i. e., on the top of it ; to fill their cup of misery.
77. (for the first time, as you admit, out of nothing).
78. (the truth of resurrection).
79. i. e., the seed.
80. (out of it).
81. i. c., man.
82. (of man therefrom).
83. (and its appointed time). The purport of this passage and the preceding one is: We are the sole Creator, Preserver and Destroyer. On the universality and inevitability of death compare the observations of Seneca, the noted Roman philosopher -'To suffer death is but the law of nature, and it is a great comfort that it can be done but once. In the very convulsions of it we have this consolation, that our pain is near an end, and that it frees us from all miseries of life . . . What Providence has made a necessity human prudence should comply with cheerfully. As there is a necessity of death, so that necessity is equal and invincible.'
84. (in Our Purpose). i. e., none can frustrate Divine decrees. Death is not in the nature of punishment ; it is not the result of some initial disobedience on the part of man. It is a cardinal condition of existence. This lends no support whatever to the Biblical conception of death, that it is the result of an act of disobedience. 'But of the tree of the knowledge of good and evil thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.' (Ge. 2: 17). 'Wherefore, as by one man $\sin$ entered into the world, and death by $\sin$; and so death passed upon all men, for that all have sinned.' (Ro. 5:12). 'For the wages of sin is death.' (Ro. 6: 23) 'And $\sin$, when it is finished, bringeth forth death.' (Ja. 1: 15). See also P. IV. n. 288.
85. i. e., We are able to replace you by other human beings and to transfigure you into something strange.
86. (by Our act of Creation).
87. (and conclude thereby that We are able to produce by resuscitation.)
88. i. e., the causer of its growth. It is God who is the Grower of all that grows on earth, and there are no goddesses of corns and harvests, such as Ceres, Damaetas, Parsephane or Proserpine.
89. (at what had befallen you in respect of your seed-produce; and exclaiming--).
90. 
91. (of the fruit of our la ${ }^{\text {b }}$ our and time bestowed on the cultivation). i.e., unfortunate wretches, devoid of good and prosperity.

92. (التر.) Is it you who sends it down from the rain-cloud, or are We the sender down?
93. (لو نشا. . . تشكرون) If We willed, We would surely make it brackish. Why do you not give thanks ?

94. (انتر. . . . Is it you who produce the tree thereof, or are We the Producer ${ }^{401}$ ?
95. (~ن . . . We! it is We Who made it a reminder ${ }^{42}$, and a provision for the campers ${ }^{403}$.
96. ( $\cdot$. . $\mathrm{C}_{\mathrm{c}}^{\mathrm{i}}$ ) So hallow thou ${ }^{404}$ the name of thy Lord, the Mighty.

## SECTION 3

75. (نال ال . I I swear ${ }^{405}$ by the setting of the stars——
76. (
77. ( $)$. . . . $i^{-1}$ ) that it is an honoured Recitation ${ }^{406}$,

78. (y) Which none can touch except the purified ${ }^{408}$.
79. (تز) It is a revelation from the Lord of the worlds.
80. (انجها . . مد هنون) Is this the discourse that you hold so lightly ${ }^{409}$ ?
81. (تكذبون) . . . . And make it your provision ${ }^{410}$ that you should deny it?
82. (فلر) Wherefore then, when the soul comes up to the wind-pipe-
83. (واتر . . . تظز, (ون) and you are looking on ${ }^{411}$,
84. The chief primitive methods of fire-making are frictional and percussive.
'Among barbarous people of to-day the frictional is the most used . . . . In Borneo, Sumatra, and part of Eastern Asia, fire is occassionally made by striking together two pieces of split bamboo.' (ERE. VI. pp. 26, 27). See also P. XXIII. n. 138.
85. (and is there any such thing as a fire-ged or fire-deity ?) See also P. XXIII. n. 138.
86. (to put in the minds of men the fire of Hell, and also to point out that fire is not to be taken as an object of worship). 'In the ancient Jewish religion and many others fire is the means whereby offerings are transmitted to the deity or to departed souls as among the Greeks. In many cases fire itself is worshipped, and often the worship of the sun can scarcely be distinguished from that of fire. The ancient Mexicans had a fire-god Xinbenctli . . . . Among more civilized people the ancient Assyrians, Chaldeans, and Phoenicians practised fire-worship . . . . Among the anciant Aryans, if we use so indefinite a term, Agni (Latin ignnis) was the chief god. Even to-day fire-worship is a notable feature of Hinduism. . . . . and is the dominant factor in the religion of the Zoroastrians or Parsees.' (EBr. IX. p. 263). 'The god Agni is the most perfect instance of a divinized personification of fire. He is the giver of immortality, and purges from sin. After death he burns away the guilt of body and carries the immortal part to heaven . ... Whereas the worship of Agni and the ancient ritual has degenerated in Hinduism, the modern Parsees practise a very conservative form of the ancient fire-ritual.' (ERE. VI. pp. 29, 30).
87. (and travellers in particular, and to mankind in general). 'A fire, or light, or beacon in many places directs a traveller on the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for mariners and airmen.' (AYA).
88. (O Prophet!).
89. لآذ does not convey a negative meaning. 'In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation.' (WGAL. II. p. 305). An oath when uttered by God means His calling to witness some of the great and special objects of His creation.
90. 'Through all the vicissitudes of thirteen hundred years', observes a Christian scholar of twentieth century, 'the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book deserves 'to be widely read in the West, more specially in these days when space and time have been almost annihilated by modern invention, and when public interest embraces the whole world.' (Sir Denison Ross in Sale's Translation of the Koran, Intro. p. VII).
91. i. e., the original of which is preserved from the touch of impure hands.
92. i. e., the angels of God; free from all taint of sin. The phrase has also been held to mean : 'None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct. and ignorance and acts of disobedience.' (LL).
93. (and reject, O infidels !).
94. Or, in English idiom, 'make it your daily bread.'
95. (as pitying and sympathising onlookers of the dying person).

96. (※ُ: . . . . We are nigher to him than you are ${ }^{42}$, but you behold not ${ }^{413}$.
97. (نلولا . . . Wherefore then, if you ate not to be requited ${ }^{414}$.
 sooth ${ }^{417}$ ?
98. (1) . . . W6) Then ${ }^{418}$ if he be of the brought-nigh ${ }^{419}$
99. ( $\kappa^{3} \cdots \tau^{9}$ ) for him shall be repose ${ }^{420}$ and fragrance ${ }^{421}$ and a Garden of Delight.
100. (الـيّن . . . lo1g) And if he be of the fellows on the right hand ${ }^{122}$,
101. (نـام . . . . البين) then ${ }^{423}$ : peace unto thee, for thou art of those on the right hand.
102. (الیا . . . Wl) And if he be of the rejectors, the erring,

103. (و) and roasting in a Blaze.
104. (الن ) Verily this! this is the very truth.
105. (in (he . . .
106. i. e., We in our all-encompassing, all pervading knowledge, are more aware of his true condition than you, mete men, can possibly be.
107. i. e., are not even aware of Our close proximity.
108. (for your deeds). i. e., if final Requital is not to take place,
109. i.e., the departing soul،
110. (into the body).
111. i. e., if you are right in respect of your denial of the Resurrection. The purport is : if there is to be no Resurrection of the dead, as you maintain with such vehemence, and which implies that you ate able to prevent God from resuscitating
souls, then cause the soul of the dying person, on whose account you are so anxious, to return into his body; for you may do that more easily than avoid the resurrection.
112. i. e., to sum up.
113. See n. 360 above.
114. Or 'evening breeze'.
115. See n. 301 above.
116. See n. 356 above.
117. Thus he will be greeted.
118. (O Prophet!).


## Sūrat-ul-Ḥadid

## The Iron. LVII

(Madinian, 4 Sections and 29 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (ers) Hallows Allah whatsoever is in the heavens and the earth ${ }^{425}$, and He is the Mighty, the Wise.
2. ( $\quad . . . \downarrow$ ) His is the dominion of the heavens and the earth ${ }^{420}$; He gives life and causes death ; and He is Potent over everything.
3. (م) . . . A) He is the First ${ }^{\text {te }}$ and the Last ${ }^{495}$, and the Evident ${ }^{423}$ and the Imminent ${ }^{\text {si }}$ and He is the Knower of everything.
4. (in its own language).
5. He is their sole Creator and Ruler, and there are no such absurd things as heaven-gods or earth-deities.
6. i. e., Prior to every other existing entity; the Eternal; without beginning.
7. i. e., surviving all existing entities; the Everlasting; without end.
8. i. e., Self-evident in respect of the fact of His existence. (Th). Or, Manifest in regard to His attributes.
9. i. e., subtle in respect of the nature of His existence. (Th). Or, Trans* cendent in regard to His person.


4 (هرالضى . . بعير) He it is Who created ${ }^{431}$ the heavens and the earth in six days ${ }^{431-A}$; then he established Himself on the Throne ${ }^{432}$. He knows ${ }^{433}$ whatsoever plunges into the earth ${ }^{434}$, and whatsoever comes forth therefrom ${ }^{435}$, and whatsoever descends from the heaven ${ }^{436}$ and whatsoever ascends thereto ${ }^{437}$; and He is with you ${ }^{138}$ wheresoever you be ${ }^{139}$. And Allah is Beholder of whatever you do.
5. (الامور) . . . ل) His is the dominion of the heavens and the earth, and to Allah will all affairs ${ }^{440}$ be brought back ${ }^{441}$.
6. (ورلج (He plunges the night into the day, and plunges the day into the night ${ }^{48}$, and He is the Knower of whatsoever is in the breasts.
7. (Tآنرا . . . كrير) Believe in Allah and His messenger and spend of that whereof He has made you successors to ${ }^{43}$. Those of you who believe and spend-theirs shall be a great wage ${ }^{444}$.
8. (رومالك ) . . And why is it that you ${ }^{445}$ believe not in Allah ${ }^{46}$ whereas the messenget ${ }^{447}$ is calling you to believe in your Lord, and He has already taken your bond ${ }^{448}$, if you are going to be believers ?
9. هوالذى) . . He it is Who ${ }^{440}$ sends down to His bondmen ${ }^{450}$ clear signs ${ }^{451}$ that he ${ }^{452}$ may bring you fcrth from darkness ${ }^{453}$ into the light ${ }^{454}$, and verily Allah is to you Tender, Merciful.
431. (out of nothing). See P. VIII. n. 483.

431-A. See P. VIII. n. 484.
432. See P. VIII. n. 485.

433: Although He Himself is only partly known. His own knowledge is not in the least degree imperfect. His knowledge is absolutely perfect and allencompassing.
434. Such as rain-water.
435. Such as plants.
436. Such as Divine Commandments.
437. Such as human actions.
438. (in His permeating knowledge and awareness).
439. (and in whatsoever condition of existence). He is independent of all
conditions of space and Time. Speaking of the modern desert Arabs. observes T. E. Lawrence :--'... . Just heaven above and unspotted earth beneath; and the only refuge aud rythm of their being is in God .... He alone is great, and yet there is a homeliness, and every-day-ness of this Arab God who rules their eating, their fighting and their lusting ; and is their commonest thought, and companion . . . . He is the commonest of their words.' (Doughty, Travels in Arabia Deserta, I. p. 23).
 'successors to.' All wealth really belongs to God ; men are only stewards as trustes suceeding one another.
 452. -that special and final envoy of God453. (of infidelity and unbelief). 454. (of faith and belief).

 Allah when Allah's shall be the inheritance of the heavens and the earth ${ }^{655}$ ? Those of you ${ }^{458}$ who spent and fought ${ }^{457}$ before the victory ${ }^{258}$ shall not be held equal ${ }^{450}$. They are greater in rank than those who spent and fought ${ }^{460}$ afterwards; unto each ${ }^{661}$ Allah has promised good ${ }^{462}$; and He is Aware of whatsoever you do.

## SECTION 2

11. ( $\quad 5$. that He may multiply $\mathrm{it}^{464}$ for him ? and his will be an honourable wage ${ }^{565}$.
12. (y. Mention the Day whereon thou ${ }^{466}$ shalt see the believing men and women, their light ${ }^{667}$ running before them ${ }^{428}$ and on their right hands ${ }^{167}$; glad tidings to you To-day: Gardens with running water beneath them, they will abide therein. That; it is a mighty achievement.
13. (when all else will die and He Alone will live).
14. (O new converts to Islam !).
15. (in defence of faith).
16. i. e., before the conquest of Makka.
17. (with those who will contribute and fight for the same afterwards).
18. (for the propagation of the faith).
19. i. e., both the former and the latter.
20. (according to the merits).
21. See P. II. nn. 627, 628.
22. i. e.. increase its reward in quantity.
23. (in quality).
24. (O Prophet!).
25. Symbolic of their true faith.
26. (and leading them on the right way to Paradise).
27. This light will emanate from the book wherein their actions are recorded and which they will hold in their right hand.

28. (يوم . . . It shall be the Day whereon the hypocrites, men and women ${ }^{470}$, will say ${ }^{477}$ to the faithful ${ }^{47}$ : wait for us ${ }^{473}$ that we may borrow some light from you. It will be said: go back and seek a light e/sewhere. A high wall, will then be set up between them ${ }^{47}$, wherein will be a door, of which the inside has mercy and the outside of which is toward the torment.
29. (يادرن ) . . . الגرور) They ${ }^{475}$ will call to them: have we not been with you ${ }^{470}$ ? They will say: yes ${ }^{677}$ : but you tempted your souls ${ }^{478}$ and you waited ${ }^{498}$ and you doubted ${ }^{180}$ and your vain desires beguiled you until there came the affair of Allah ${ }^{881}$, and in respect of Allah the beguiler ${ }^{482}$ beguiled vou.
30. (6البرم) . . To-day therefore will no ransom be accepted of you, nor of those who openly disbelieved; your abode is the Fire ; that ${ }^{* 88}$ is your companion ${ }^{483}-\mathrm{A}$, a hapless destination.
31. (ن. . . . ${ }^{\prime \prime}$ ) Is not the time yet come ${ }^{484}$ for those who believe ${ }^{885}$, that their hearts should humble themselves ${ }^{86}$ to Allah's admonition and to the truth which has been revealed ${ }^{487}$, and that they do not become as those who were given the Book before ${ }^{888}$, and the time ${ }^{189}$ was extended to them, and so their hearts were hardened ${ }^{490}$ ? And many of them were ungodly ${ }^{491}$.
32. (who resembled only outwardly the Muslims in this world).
33. (in utter anguish, realising the hopelessness of their position).
34. (who will be hastening to Paradise with extreme swiftness).

35. i. e., between the believers and hypocrites.
36. i.e., the hypocrites.
37. (in the world, O believers!).
38. i. e., outwardly you certainly were with us.
39. (by your hypocrisy).
40. (for our ruin).
41. (in respect of Islam).
42. (and you died).
43. i. e., the arch-deceiver; the Devil.
44. Hell-fire, not the Muslims.

483-A. (and is fitting for you).
484. The alif I here denotes the deeming of a thing slow or hardy. (LL)
485. (and yet are not perfectly obedient).
486. (and became perfectly obedient).
487. (from Him).
488. (but who remained ignoring and defying its teachings, e. g., the Christians and the Jews).
489. (of their wilful defiance and persistent disobedience).
490. So they did not repent, and from mere sinners, in course of time, became actual unbelievers.
491. (so this day). $\quad .6$ is here used in the sense of it (Th),

 death ${ }^{603}$. Surely We have propounded to you the signs ${ }^{103}$ that heply you may reflect.
18. (ان ) ( . . . 5 ) Verily the alms-giving men and women - - and they are lending a goodly loan to Allah -- it shall be multiplied for them and theirs shall be an honourable wage ${ }^{624}$.
19. (رالذن) . . . . الحمب) And those who believe in Allah and His messengers ${ }^{405}$, - they are the saints and martyrs in the sight of their Lord ${ }^{488}$ : theirs shall be their full wage ${ }^{697}$ and their light ${ }^{108}$. And those who bisbelieved and belied Our signs - - they shall be the fellows of the Blaze.
492. So He can easily revive a hardened heart after the sinner has duly repented.
493. (and examples of Divine laws of governance).
494. (in quality, besides being increased in quantity).
495. (and their actions perfectly conform to their belief).
496. i. e., are equal in merit with the actual saints and martyrs.
497. (in Paradise).
498. (on the Judgament Day).


## SECTION 3

 and a play ${ }^{500}$, and an adornment and a self-glorification among you and a rivalry in riches and children ${ }^{501}$. It is as ${ }^{502}$ the vegetation after rains the growth of which pleases the husbandmen, then it withers and thou seest it becoming yellow, then it becomes chaff ${ }^{503}$. And in the Hereafter ${ }^{804}$ there is both a grievous torment $t^{505}$ and forgiveness from Allah and. His pleasure ${ }^{505}$; and the life of this world ${ }^{507}$ is but a vain bauble ${ }^{508}$.
 giveness from your Lord and towards a Garden of which the width is as the width of the heavens and the earth ${ }^{509}$, prepared for those who believe in Allah and His messengers. This ${ }^{510}$ is the grace of Allah! He vouchsafes it to whomsoever He will ; and Allah is the Owner of mighty grace.
22. ( . . . . .) Naught of affliction befalls the earth or your persons but it is inscribed in the Book ${ }^{511}$, even before We have created them ${ }^{512}$. Verily that ${ }^{513}$ is easy with Allah ${ }^{514}$.
23. (لـكلا . . . . This is announced lest you feel sorry ${ }^{515}$ for what you miss, or exult over what He has vouchsafed to you. And Allah loves not any vainglorious boaster ${ }^{516}$ $\qquad$
24. (الذنن ( . . الحبد) they who are niggardly ${ }^{517}$ and ${ }^{518}$ enjoin others to be niggardly. And whosoever turns away ${ }^{510}$, then verily Allah! He is the SelfSufficient ${ }^{520}$, the Praiseworthy ${ }^{521}$.
499. (in comparison with the life Hereafter).
500. See P. VII. nn. 344-346.
501. The three aspects of the worldly life mentioned here correspond broadly with the three periods of man's life. As a boy he is enamoured of sport and play, in adult age he is seized with feelings of self-display, and in old age he is dominated by pride of wealth and offspring.
502. i. e., comparable in the ephemeral nature of these worldly aims.
503. Compare the NT ; - Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' (Mt. 6 : 19, 20).
504. Which alone is real, substantial, and worth striving after.
505. This is for those who covet the life of this world.
506. This is for those who aim at the life of the Hereafter.
507. (with all its snares and delusions).
508. See P. IV. n. 417.
509. So unimaginable is its vastness !
510. (forgiveness).
511. (of Divine decrees).
512. i. e., persons, The verb 1 , relates both to substances and accidents,
 case, the rendering would be 'it', not 'them.'
513. (the All-Knowing; the Omniscient).
514. i. e., the pre-ordaining of every affair, great or smal, in His foreknowledge.
515. (excessively and immoderately).
516. (desiring honour for himself and refusing it to others).
517. (in the cause of God).
518. - -to add to their guilt- -
519. (from the religion of God, and specially from spending in His cause).

520 . i.e., needing the support of none.
521. i. e., Perfect in all attributes.

25. (il) Assurediy We sent Our messengers ${ }^{522}$ with evidences and We sent down with them the Book ${ }^{523}$ and ${ }^{524}$ the balance ${ }^{525}$ that the people might observe equity ${ }^{528}$. And We sent down ${ }^{527}$ iron $n^{527}-\mathrm{A}$ in which is great violence ${ }^{528}$ and a/so advantages to mankind ${ }^{529}$, and that Allah may know him who succoures Allah ${ }^{530}$, unseen ${ }^{531}$, and His messengers. Verily Allah is Strong, Mighty ${ }^{532}$.

## SECTION 4

26. (واتد ) Assuredly We sent Nūh and Ibrāhīm, and placed in the posterity of the twain the prophethood and the Book. ${ }^{533}$ Then of them are some guided ones, and many of them are ungodly.
27. (to different peoples).
28. i. e., Divine Books in general.
29. (therein). i.e., in the Book.
30. i. e., rule of justice; Divine injunction of justice and equity between man and man; well-balanced polity.
31. (and justice towards each other and towards God). Or 'social justice.'
32. i. e., taught the use of.

527-A. Sending dowm of iron may well allude the earliest form of the metal-its meteoric origin--before it could be obtained from its ores.
528. (war weapons. instruments and arms being generally made thereof). The all-important character of this metal in modern civilization is too obvious to need any comment. حـدـ is not only 'iron' but also 'like iron is hardness', so that the word may also connote political power and military supremacy.
529. So that peace and order could be enforced and maintained by means thereof.
530. (by fighting in His cause).
531. (out of pure conviction of heart).
532. (needing the support and succour of nobody). So it is not to do Him any good but for our own benefit that we are asked to take up arms in the cause of faith and religion.
533. Prophethood has been the special gift of the race of Noah and Abraham.

27. (i, . . . . . i ) And thereafter We caused Our messengers to follow in their footsteps, and We caused 'Isä ${ }^{534}$, son of Maryam, to follow them, and We vouchsafed to him the Injil| ${ }^{655}$, and We placed in the hearts of those who truly followed him ${ }^{536}$, tenderness and compassion. And asceticism ${ }^{537}$. We did not prescribe it for them ${ }^{538}$; they ${ }^{539}$ innovated $\mathrm{it}^{540}$, only seeking Allah's goodwill ${ }^{542}$, but they tended it not with the tendence due to $\mathrm{it}^{542}$. So We vouchsafed to such of them ${ }^{851}$ as believed ${ }^{544}$ their wage; and many of them are ungodly ${ }^{545}$.
28. (e) . . messenger ${ }^{548}$, He will vouchsafe to you twofold portions of His merc $v^{548}$ and will assign to you a light ${ }^{550}$ with which you will walk ${ }^{551}$, and He will forgive you ${ }^{552}$. And Allah is Forgiving, Merciful.
 may know ${ }^{556}$ that they control naught of the grace of Allah $h^{555}$, and that the grace is in Allah's hand. He vouchsafes it to whom He will, and Allah is the Owner of mighty grace.
534. (the last of the prophets before Islam).
535. See P. III. n. 215.
536. (in the life-time). i. e., his real and true disciples, not the so-called Christians. Marks the implication of using the phrase instead of the single word النصارى
 The word includes all forms of detaching oneself from mankind, specially state of celibacy.
538. i. e., the early converts to Christianity. 'Nearly two thousand years ago Saint Paul formulated his ascetic sexual ideal. He glorified the emasculated asexual man and the anaesthotic woman. He unfurled a metaphoric banner for Christianity to march behind, on which the main emblazened and sanctified feature was the repression of all sexual desires or appetite.' (Scott, Sex Life of Man and Woman, p. 62). In a wider sense, the word 'they' may refer to all those who hold Bralmeharya Sannyäs and other forms of celibate life holy and sacred.
539. (for their spiritual benefit under the influence of false doctrines). In the Christian Church there was from the earliest age a leaning to excessive asceticism. One and all of the permanent institutions of society were condemned by the early enthusiasts.' (EBr. II. p. 720, 11th. Ed.). 'The ascetic principle early made way for itself in the development of the Christian Church' (ERE p. 74). 'Almost from the very commencement of Christianity ascetics are mentioned' as persons 'pre-eminent in the Christian community for self-denial and sanctity.' (DCA. II. p. 1219).
540. Islam, unlike Christian and many pagan philosophies, does not base its system of religio-moral perfection on the conception of the wickedness and sinfulness of the human body; and the law of Islam does not repudiate the earthly life in toto as intrinsically impure. It does not demand the suppression of fleshly impulses; it only requires that they should be curbed and controlled in accordance with the norm supplied by itself. Celibacy on a large scale is designed to defeat the very aim and purpose of nature--the replenishment of the earth.
541. i. e., the primary motive of the first ascetics was to earn God's-will. 'It was prompted by a passionate longing to fly from the world to escape not merely the fury of the Decian or Diocletian persecutions but the contaminations of the surrounding heathenism.' (DCA. I. p. 770).
542. 'With the passing of concubine, the nuns in the convents provided the "holy men" with the means of satisfying their sexual cravings (Scott, History of Prostitution, p. 112). 'Asceticism gave to sex an extravagantly important position, and the unhappy twist which the cult of celibacy gave to European morals was the natural result. There grew up a new hypocrisy, such as the old world had not troubled to practise, and at the same time the extravagant licence of medieval literature, and the squalor and degradation which have since then surrounded and accompanied prostitution' (UHW. I. p. 381). The outstanding features of these monasteries were 'that they absorbed lands which would have been more useful in the hands of the private owners, that they withdrew men from a life of active usefulness. and too often made them lazy and worthless.' (IV. p. 2627). 'The rich endowments granted by.. kings had brought with them, as was inevitable, the seeds of luxury and self-indulgence, and the very popularity of the "religious" life often gave occasion to unreality in professing it.' (DCA. I. p. 191)
543. (living at the time of the advent of Islam).
544. (in the holy Prophet, and adopted the law of Islam as their own code of conduct).
545. i. e., wedded to false doctrines and unhealthy practices. This (ascetic) ideal has dominated the whole sexual outlook of Western civilization from that day to this ... The ethics, prejudices and taboos imposed by Saint Paal and his associates solidified and extended through the centuries of the Christian dispensation, have flourished.' (Scott,. Sex Life and Man and Woman, p. 62).
Part XXV/I
546. (in the Message of Jesus Christ).
547. (in seriously considering the claims of the Qurān, and do not allow
yourselves to be led away by pride and prejudice).
548. i.e., the Prophet Muhammad.
549. (one as a recompense for your velieving in Islam, and the other as a
recompense for your believing in your own former prophets).
550. (as your constant companion),
551. (on the path of righteousness and piety in this world, and on the road
to Paradise in the Hereafter).
552. (your past acts of impiety and infidelity).
553. Who presumed on their being the chosen of God.
554. (On the Judgement Day).
555. (and that without the true faith they counted for nothing).


## PART XXVIII

## Sürat-ul-Mujädalah

## She Who Pleaded. LVIII

(Madinian, 3 Sections and 22 verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (تد) Surely has Allah heard the saying of her who pleaded with thee concerning her husband and made her plaint to Allah², and Allah has heard your mutual conversation. Verily Allah is Hearing ${ }^{3}$, Beholding ${ }^{4}$.
2. (الذن ( . . . As to those among you who put away their wives by pronouncing zihar ${ }^{5}$ - - their mothers they are not ${ }^{6}$. Their mothers are only those who gave them birth; and they ${ }^{7}$ utter a word disreputable and false ${ }^{8}$. Verily Allah is Pardoning, Forgiving ${ }^{\circ}$.
3. (O Prophet!). The allusion is to Khūla, the wife of Aus bin Sãmit. Her husband, in a fit of rage, divorced her by using an old formula of the pagan Arabs, viz. 'Thou art to me as the back of my mother.' She came to the holy Prophet asking his decision. He, in the absence of any revelation on the subject, ordered a separation. Thereupon she went away dissatified.
4. i. e., gave vent to her deep sense of grief and distress-she had small children-before God,
5. So He hears the cry of everyone.
6. So He notice; the plight of everyone, and hastens to relieve him of the distress.

7. (والدّن . . . . تير) Those who put away their wives by pronouncirig zihăr and thereafter would retract what they have said ${ }^{10}$, then upon them ${ }^{11}$ is the freeing of a slave ${ }^{12}$ before they touch each other ${ }^{13}$. You are exhorted to that ${ }^{18}$; and Allah is Aware of whatsoever you do ${ }^{15}$.
8. (. . . . . ف ) And whoso does not find a slava to free, on him is the fasting for two months consecutively before they touch each other, and on him who is unable to do so is the feeding of sixty indigent ones. That is in order that ${ }^{18}$ you may believe in Allah and His messenger ${ }^{17}$. These are the ordinances cf Allah, and for the infidels ${ }^{18}$ is an afflictive chastisement.
9. (ان الدنذ . . . . لerily those who oppose Allah and His messenger shall be abased ${ }^{19}$ even as those before them were abased ${ }^{20}$; and surely We have sent down manifest signs ${ }^{21}$. And for the infidels is an ignominious chastisement.
10. (ب) ( H ) On the Day when Allah will raise them all together and declare to them what they have worked ${ }^{22}$. Allah has taken count thereof, while they forget it. And Allah is a Witness over everything.
11. i. e., seek to undo the effect of their rash and unseemly pronouncement.
12. (for the expiation of their $\sin$ ).
13. (male or female). Note that the husband is here penalised to safeguard the woman's rights.
14. (in the way of conjugal life).
15. i. e., you are sought to be cleansed by means of the penalty, prescribed, The penalty is imposed in order that the husband may show his repentance and his repudiation of iniquity and untruth.
16. He knows well whether you act or not up to His commandments.
17. ( - in addition to other reasons - ).
18. i. e., may come to believe the more perfectly by discarding all pagan superstitions.
19. Who deny and defy these Divine ordinances,
20. (and punished, by their being overcome).
21. (and punished in this world for their opposing the former prophets).
22. (and clear commandments, defiance of which must naturally lead to severe chastisement).
23. (and when the true inwardness of conduct in life shall be apparent to us).


## SECTION 2

7. (الم ) . . Hast thou not seen that Allah knows whatsoever is in the heavens and whatsoever is in the earth ${ }^{23}$ ? There is no whispering among three but He is their fourth. nor among five but He is their sixth, nor fewer nor more, but $\mathrm{He}^{24}$ is with them wheresoever they may be. And thereafter He will declare to them, on the Day of Judgment what they have worked. Verily Allah is the Knower of everything.
8. (1) Hast thou not seen those ${ }^{25}$ who were forbidden whispering ${ }^{26}$, and they returned afterwards to what they had been forbidden ? And they whisper among themselves of $\sin$, and transgression and disobedience to the messenger. And when they ${ }^{27}$ come to thee, they do not greet thee with that with which Allah greets thee ${ }^{29}$, and say ${ }^{29}$ within themselves: why does Allah not punish ${ }^{30}$ us for what we utter? Sufficient unto them is Hell, wherein they will roast, a hapless destination!
 whisper ${ }^{23}$ of $\sin$ and transgression and disobedience to the messenger, but whisper for virtue and piety ${ }^{23}$. And fear Allah unto Whom you will be gathered.
9. (المرمنرن) . . Whispering ${ }^{34}$ is only from Satan ${ }^{36}$ that he ${ }^{36}$ may grieve the believers; and he cannot harm them at all save with the leave of Allah ${ }^{27}$. So in Allah let the faithful trust ${ }^{38}$.
10. (O Prophet!). The allusion is to the Jews and Madinian hypocrites, who conspired together to talk in whispers among'themselves when in the presence of the holy Prophet and at the sight of the believers.
11. The Omnipresent.
12. i, e., the Madinian Jews and hypocrites, O Prophet!
13. (among themselves in a way provocative to the Muslims).
14. i, e., the Jews with their characteristic malise.
15. i.e., they salute thee with mischievous and provocative forms of address. These enemies by twisting their words used polite forms of salutations only outwardly but really gave vent to their spite.
16. (in derisive enjoyment of their trick).
17. (here and now).
18. Which is usually done with the motives of fear and distrust.
19. (like the Jews and the hyprocrites).
20. i. e., with good and virtuous motives, such as modesty and selfrenunciation.
21. (of the infidels).
22. i. e., proceeds only at his suggestion.
23. (merely from his devilish nature).
24. (in accordance with His universal scheme). The devil in Islam is not a sort of a second God, a God of evil ; he is absolutely powerless, like the rest of His Creatures. God's Will alone is supreme.
25. Let the believers be consoled with this thought, and let them not be disturbed with the cavils of the devil.

26. (ب) C ) O believers ! when it is said to you: make room in your assemblies ${ }^{39}$, then make room ${ }^{60}$; Allah will make room for you ${ }^{42}$. And when it is said ${ }^{42}$ : rise up, then rise up. Allah will exalt ${ }^{43}$, in degree ${ }^{44}$, those of you who believe and those who are endowed with knowledge. Allah is Aware of whatsoever you work.
27. 0 ) 0 believers ! when you come to the messenger ${ }^{48}$ for private consultation, offer alms ${ }^{46}$ before your whispering ${ }^{47}$. That is better for you and purer ${ }^{68}$. Then if you do not find the wherewithal ${ }^{49}$, Allah is Forgiving, Merciful ${ }^{50}$.
28. ( . . . نسلونرن . charity before your whispering ${ }^{{ }^{11}}$ ? Then, when you could not do it, and Allah relented towards you ${ }^{52}$, establish prayer and pay the poor-rate, and obey Allah and His messenger ${ }^{53}$. And Allah is Aware of what you do.

## SECTION 3

14. (1) . . . ${ }^{\prime \prime}$ ) Dost thou not see ${ }^{54}$ those who take for friends a people with whom Allah is angered ${ }^{55}$ ? They are neither of you nor of them ${ }^{56}$, and they swear to a lie while they know. ${ }^{\text {st }}$
15. i. e., in the assemblies of the Prophet.
16. (willingly so, and do not press and crowd upon the Prophet).
17. (in Paradise).
18. (to you by the Prophet).
19. (all the more).
20. (for acting on this ordinance).
21. (thinking that you have a special case for his private audience).
22. (to the poor).
23. (as a mark of your sincerity and your respect for him).
24. i. e., a good way expiating your sins.
25. (and yet are in need of having a private discourse with the prophet).
26. So in case of the destitute believers He does away with this prerequisite.
27. (with the Prophet, lest it should impoverish you).
28. (and abrogated the command altogether). The command remained in force for a very little while.
29. (as usual, in all other matters).
30. (O Prophet !).
31. i. e., the hypocrites.
32. The hypocrites could not be called wholly infidels, outwardly being Muslims; nor could they be called Muslims, being unbelievers at heart.
33. i.e., they solemnly affirm and profess Islam while in their hearts they disbelieve.

34. (1) . . . . verily vile is what they have been working ${ }^{58}$.
35. (انذ ) They have taken their oaths ${ }^{53}$ as a shield ${ }^{60}$, and ${ }^{61}$ they have hindered others from the way of Allah, and theirs shall be a debasing torment.
36. (ن. $ن$ abi . . . J) Their riches or their progeny ${ }^{32}$ will not avail them against Allah at all. They are the fellows of the Fire; there they shall abide.
37. (پֻ) This will happen on a Day when Allah will raise all together; then ${ }^{e 3}$ they will swear to Allah ${ }^{64}$, as they swear to you today; imagining that they rest upon aught ${ }^{65}$. Lo! verily they are the liars.
38. (الثـرون) . $3, \frac{1}{3}$ ) Satan has overpowered them and has caused them to forget the remembrance of Allah ${ }^{60}$. These are the band of Satan. ${ }^{67}$. Lo! verily it is the band of Satan that shall be the losers.
39. (ان الدن . . الاز لين) Verily those who resist Allah and His messenger. they are ${ }^{\wedge 8}$ among the lowest.
40. i. e., their infidelity and hypocrisy.
41. (so perfidious in intention).
42. i. e., a screen for their misdeeds, trusting that no Muslim could harm them after their false affirmation of Islam.
43. (——to add to their sins-一).
44. (of both of which they are so boastful).
45. (before they have fully realised the Truth).
46. (accustomed as they are by their life habit to putting forward false oaths and excuses).
47. i.e., imagining that they rest upon something substantial, which will save them.
48. (by disregarding His commandments).
49. (in the estimation of God).
50. (in His Book of Eternal Decrees).
51. ( $\%$ ) . . Allah has prescribed: Surely I will overcome ${ }^{69}$ : I and My messengers ${ }^{70}$. Verily Allah is Strong, Mighty ${ }^{71}$.
52. (لا لا . . . . المكر) Thou shalt not find a people who believe ${ }^{73}$ in Allah and the last Day befriending those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their kindred. These I He has inscribed faith on their hearts $\dot{s}^{73}$ and has strengthened them with a spirit from $\mathrm{Him}^{71}$; and ${ }^{75}$ He shall make them enter Gardens whereunder rivers flow as abiders therein. Well pleased is Allah with them, and well-pleased are they with Him ; these are Allah's band. Lo I verily it is Allah's band that are the blissful.
53. The Irresistible is to overpower all opposition and is not to be overpowered by any opposition, howsoever ingenuously engineered.
54. (and so also those who are the true followers of these apostles).
55. i. e., Able to effect His will.
56. (fully and unwaveringly, O Prophet!).
57. (in this world).
58. i. e., has fortified them with a special degree of fortitude.
59. (in the Hereafter).


# Süral-ul-Hashr 

The Gathering. LIX
(Madinian, 3 Sections and 24 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (مبا) Whatsosver is in the heavens and whatsoever is in the earth hallows Allah ${ }^{76}$, and He is the Mighty ${ }^{77}$, the Wise ${ }^{78}$,
 who disbelieved ${ }^{80}$ from their homes ${ }^{81}$ at the first meeting ${ }^{82}$. You did not imagine $^{23}$ that they would go forth ${ }^{84}$; and they imagined ${ }^{85}$ that their strongholds would defend them against Allah ${ }^{86}$. Then Allah came upon them ${ }^{87}$ from whence they reckoned $\mathrm{nct}^{88}$, cast terror in their hearts so that they made their houses desolate by their own hands ${ }^{80}$ as well as hands of the faithful. Take warning ${ }^{2 n}$, therefore, 0 you with eyes!
2. Whether consciously or unconsciously.
3. Who can enforce His Will in all circumstances,
4. Who can work His Scheme in a way wonderfully perfect.
5. (almost without a blow).
6. (and proved perfidious and treacherous). The reference is to the Jewish tribe of Banū Nadhīr, 'whose intrigues and treachery nearly undid the Muslim cause during the perilous days of the battle of Uhad in Shawwal A. H. 3. Four months after, in Rabi', A. H. 4, steps were taken against them. They were asked to leave the strategic position which they occupied about 3 miles south of Madina, endangering the very existence of the Ummat in Madina. At first they demurred. relying on their fortresses and on their secret alliances with the pagans cf Mecca and the
hypocrites of Madina. But when the Muslim army was gathered to punish them and actually besieged them for some days, their allies stirred not a finger in their aid, and they were wise enough to leave......The Banu Nadhir richly deserved punishment, but their lives were spared, and they were allowed to carry away their goods and chattels'. (AYA).
7. (for their treason and projected murder of the holy Prophet).
8. This was their first experience of such a disaster. The word 'first' may also allude to their second exile when the Caliph 'Omar, several years later, banished the Jews from the Arabian peninsula.
9. (in view of the strong position of your opponents, O believers!)
10. (without severe hostilities). When the siege had lasted for two or three weeks, the unfortunate Jews, seeing no prospect of relief, sent word to say that they were now ready to lay down their arms and abandon the lands which had already lost to them their special value. Mohammad was glad to accede to the offer; for the siege might still have been indefinitely prolonged' (Muir, op. cit., p. 283).
11. (in the consciousness of their power).
12. 'Abdullah bin Obai, the powerful ring leader of the Madina hypocrites, and an ally of the Jews, 'promised himself to stand by them with his own people and with allies from Nejd. Reassured by this hope, and trusting to the strength of their fortress, they resolved to hold fast.' (Muir, op. cit., p. 282).
13. i. $e$., His wrath visited them.
14. $i, e$., the vengeance came at the hands of the Muslims, seemingly so weak.
15. To spite the Muslims and in order to leave no habitation and property for them, the Jews demolished their own houses.
16. i. e., take warning and profit by their example.

17. (رلولا . . . النار) And had not Allah ${ }^{91}$ ordained banishment for them ${ }^{22}$, surely He would have chastised them in this world ${ }^{93}$, and in the Hereafter theirs is a chastisement of the Fire.
18. (ذالك) This ${ }^{94}$, because they opposed Allah and His messenger ${ }^{25}$, and whoso opposes Allah ${ }^{96}$, then, Allah is Stern in chastising.
19. (ن.i-il . . . h) Whatever fine palms you cut down ${ }^{97}$ or left standing on their roots ${ }^{98}$, it was by Allah's leave ${ }^{09}$ and in order that He might abase the transgressors ${ }^{100}$.
20. (,. $\left.\mathrm{H}_{\mathrm{b}} \mathrm{b} \mathrm{J}\right)$ And as to what He restored to His messenger ${ }^{201}$, you rushed neither horse nor camel upon $\mathrm{it}^{102}$, but Allah gives mastery to His messenger over whomsoever He will ${ }^{103}$. And Allah is potent over everything ${ }^{104}$.
21. (6) Whatsoever Allah may restore ${ }^{106}$ to His messenger from the people of the cities is due unto Allah ${ }^{106}$ and the messenger ${ }^{107}$ and his kinsmen ${ }^{108}$, and the orphans and the indigent and the wayfarer, so that $i^{209}$ may not be confined ${ }^{110}$ to the rich among you ${ }^{112}$. Take whatsoever ${ }^{122}$ the messenger gives you, and refrain from ${ }^{113}$ whatsoever he forbids you. And fear Ailah; verily Allah is Stern in chastising ${ }^{114}$.
22. (in His fore-knowledge).
23. A comparatively light sentence. They escaped not only with their lives but also with their property. 'The Nadhir, having laden their property' even to their doors and lintels, upon camels, set out, with tabors and music, on the road to Syria.' (Muir op. cit., p. 283).
24. (by delivering them up to slaughter and captivity which they richly deserved). The sentence of exile passed upon this Jewish clan, says a Christian writer, 'was clement enough. They were a turbulent set, always setting the people of Medina by the ears', indulging in forming alliances with enemies, violating the original treaty, endeavouring in every way to bring the Prophet and his rligion to ridicule and destraction and even conspiring against his life. The only question is
whether the:r punishment was not too light.' (LSK. p. LXIV).
25. i.e., the punishmet in this world and the Next.
26. (even more by their treachery than by their unbelief). Summing up the life-work of the holy Prophet says a German Christian :-When the Jews constituted a danger to his work, he fought them unto destruction : but when they onlyd iffered from him in matters religious he was generous and tolerent enough to leave them alone. He interfered as little with the Jewish as with the Christian faith, so long as they did not collide with his politics in Arabia. (Hell, op, cit., p. 34).
27. Which implies opposition to His apostle.
28. (round about the habitation of the Banū Nadhīr, to put pressure on the enemy, O Muslims!).
29. (perceiving on military necessity for the destruction of the enemy property).
30. (in either case and has had His sanction).
31. (and glorify the believers). 6 b 6 is here in the sense of
32. (of the enemy property without fighting). After the lives of the Banu Nadhïr comes the question of their property. . $\mathrm{bl}_{\text {. }}$ is rather difficult to translate ; literally, 'afternoon-shade.' is also such spoil or booty 'as is obtained without difficulty; and therefore likened to shade.' In the language of the Islamic law, it means 'such of the possessions of the unbelievers as accrue to the Muslims without war ; ... or, such as God has restored, as though it were theirs of right, to the people of His religion, of the possessions of those who have opposed them, without fighting: ... such is termed 3 in the Kuran.' (LL).
33. i.e., you had to employ neither cavalry nor camelry against the enemy, nor had to undergo any other hardship in overcoming them.
34. Whenever it accords with His universal scheme.
35. i.e., He is perfectly Able to employ whatever means He may, either of war or of peace, to achieve His purpose.
36. (in future, of the enemy property).
37. (essentially and in principle, and none of the community have an inherent right to it).
38. (to whose judgment and discretion is left its distribution).
39. (to the opostle).
40. i. e., the property thus obtained.

1i0. (for ever or exclusively).
111. This serves as the basis for the socio-economic system of Islam.
112. (not only of the spoil or $\dot{3}$, but of commandments in general).
113. The Prophet's 'wonderful life was a living illustration and explanation of the Kuran, and we can do no greater justice to the Holy Book than by following him who was the mouthpiece of its revelation. (Asad, Islam on the Cross-roads, p. 91). His life is to serve as the infallible model, in every little detail, to every true believer.
114. (for those who oppose Him and His apostie).

 been driven forth ${ }^{117}$ from their homes and their substance, seeking grace and goodwill from Allah and succouring Allah and His messenger. These I they are the sincere ${ }^{118}$.
9. (ن) (ن) And it is also due to those who are settied in the dwelling ${ }^{19}$ and the faith ${ }^{120}$ before them, loving those who have migrated to them and finding in their breasts no desire ${ }^{121}$ for what has been given them ${ }^{122}$, preferring them above themselves even though there was want among themi ${ }^{123}$. And whosoever is preserved from the greed of his soul, then these! - - they are the blissful.
10. (ب) . . . them ${ }^{125}$, saying ${ }^{126} 1$ Lord I forgive us and our brethren who have preceded us in faith and put not in our hearts any rancour toward those who have already believed ${ }^{127}$, Lord ! Thou art Tender, Merciful.
115. To revert to the division of 3
116. See P. XI. n. 31.
117. (by the infidels).
118. i.e., men of perfect faith, devotion and sincerity, actuated by no worldiy motives.
119. i. e., the town of Madina. The reference is to the Ansarr of Madina, See P. XI. n. 32
120. 'And they who have made their abode in the city of the Prophet and in the faith; the faith being likened to a place of abode; or the meaning may be .
121. Or 'feeling of need.'
122. (of the war spoil and 3 ). This shows the woundefful change that

Islam had brought about in the character of the Arabs.
123. Poor and indigent themselfes, the Ansār were not poor in spirit: Ah exuberance of self-sacrifice made them ideal hosts. en also means 'thirst and hunger':
124. (and will continue to come in the future).
125. i. e., after the Mahājirs and the Ansärs.
126. (out of their deep regard and affection for their predecessors-in-Islam).
127. (in the past or in the present) i.e. purify our hearts of any lurking tendency to grudge or belittle their work or worth.


## SECTION 2

11. (لـكذ, لا ل . . . ل Seest thou not those who dissemble ${ }^{128}$ saying to their brethren who disbelieve among the people of the Book ${ }^{129}$ : if you are banished ${ }^{180}$ we too will go forth with you and we will not listen to anyone in respect of you ${ }^{131}$, and if you are attacked, we will succour you. Allah bears witness that liars they are certainly ${ }^{132}$.
12. ( ${ }^{\text {1 }}$ ) . . ${ }^{\prime}$ ) To be sure, if they are banished, they ${ }^{183}$ will not go forth with them, and if they are attacked, they will not succour them, and even if ${ }^{134}$ they did succour them they would turn their backs ${ }^{135}$, and then they should not be succoured ${ }^{136}$.
13. (ن) Surely in their breasts you ${ }^{137}$ are more awful than Allah ${ }^{138}$. That is ${ }^{139}$ because they are a people who have no understanding ${ }^{140}$.
14. (ن) . . . لV) They ${ }^{1 / 4}$ shall not fight against you, not even together ${ }^{142}$, except in fenced townships or frcm behind walls ${ }^{142}$. Their violence among themselves is great ${ }^{244}$; thou deemst them enjoined, while their hearts are diverse ${ }^{245}$. That is because they are a people who do not reflect.
 tasted the ill-effect of their affairs ${ }^{148}$, and theirs will be an afflictive torment ${ }^{248}$.
15. (O Prophet!) 'When the Jewish doctors were filled with hatred and envy of Mohammad, because God had chosen a prophet from amongst the Arabs, there joined them certain men of the Aus and Khazraj, who were in reality little removed from heathenism and unbelief, only that Islam had by its prevalence overpowered them. So they took the faith outwardly as a shield unto them from death : but in secret they were traitors, and their hearts were with the Jews in their rejection of the Prophet.' (Ibn Is-hāq, quoted by Muir, op. cit., p. 182)
16. The reference is to the Madina hypocrites giving assurances of their help and support to the Nadhir Jews.
17. (from your habitations).
18. i. e., we shall never submit to any one concerning you.
19. (never intending to help their Jewish allies involving the slightest risk to themselves).
20. i. e., theli ypocrites.
21. (to keep up appearances):
22. (in the long run).
23. (ftom any other quarter). All this piophecies catme only too true:
24. (with your manifest might and valour, O Muslims!)

138, (in whom they have no true faith).
139. i. e., feat of the believers instead of the feat of God.
140. (and have no regatd and reverence for the greatness and majesty of God).
141. i. e., the Jews and the hypocrites.
142. --far from each party of them fighting separately --
143. So utterly wanting are they in self-confidence !
144. (but not agaitst the believers) i.e., they show strength and valour enough among themselves, but their courage fails them when they enter the lists against the armies of God and the Prophet.
145. i. e., divided according to their different religious opinions and political objectives.
146. i. e., the Jews of Banti Nadhïr.
147. The allusion is to the Jewish tribe of Banù Qainuqa who followed the goldsmith's craft in their stronghold outside the sity. For their repeated breach y the treaty they were sent into exile, one month after the battle of Badr, long before the exile of Banū Nadhīr upon whom that lesson was lostr
148. (in this very world).
149. (in the Hereafter).

16. (ك5) They are ${ }^{150}$ like Satan when he says to man ${ }^{151}$ : disbelieve ; and then when he disbelieves, says: I am quit of thee. I verily fear Aliah, Lord of the worlds ${ }^{152}$.
 be in the Fire, abiding therein; that is the meed of the ungodly.

## SECTION 3

18. (!) O . . Onou who believe! fear Allah ${ }^{154}$, and let every soul look to what it sends forward ${ }^{155}$ for the morrow ${ }^{156}$. And fear Allah; Allah is Aware of what you do ${ }^{157}$.
19. ( ال . . . y ) And be not as those who forgot Allah ${ }^{158}$, so He caused them to forget their own souls ${ }^{150}$. These! —— they are the transgressors.
 fellows of the Garden ${ }^{161}$. Fellows of the Garden are the achievers.
20. i.e., the hypocrites who were allied with the Nadhir Jews, and who ultimately deceived and deserted them.
21. (with an array of alluring promises).
22. ( 50 in a like manner will the hypocrites deceive and desert the Jews).
23. i. e., the seducer and the seduced.
24. (and take lesson from the end of the rebels).
25. (by way of meritorious deeds).
26. i. e., for the Hereafter which is termed 'the morlow' in contrast with the present life which is termed 'to-day.'
27. So take care that your fear of God is translated into an active life of piety, and do not be content with a mere passive emotion.
28. i. e., His commandments and injunctions deliberately.
29. (so that he mistakes evil for good and loss for profit),
30. i. $e$, the rebels and the disobedient ones.
31. $i$, e., the obedient and dutiful ones.

## $\mu$


21. (ل) Had We sent down this Quraan ${ }^{162}$ on a mountain ${ }^{263}$, thou ${ }^{164}$ wouldst surely have seen it humbling itself and cleaving in sunder in awe of Allah ${ }^{105}$. Such similitudes We propound to mankind that haply they may reflect.
22. (هر ) He is Allah ${ }^{166}$, there is no God but He, the Knower of the unseen and the seen ${ }^{167}$. He is the Compassionate, the Merciful.
23. (مراهُ . . بشركون) He is Allah, there is no God but He, the Sovereign ${ }^{168}$, the Holy ${ }^{169}$, the Author of Safety, the Giver of Peace, the Protector ${ }^{170}$, the Mighty, the Mender ${ }^{170}$-A, the Majestic. Hallowed be Allah from what they ${ }^{171}$ associate ${ }^{172}$.
24. (مرانه . . . He is Allah, the Creator ${ }^{173}$, the Maker, The Fashioner; His are the excellent names ${ }^{174}$. Him hallows whatsoever is in the heavens and the earth, and He is Mighty, the Wise.
162. (containing these sublime precepts).
163. (and had endowed it with understanding).
164. (O reader !).
165. So overwhelming is the grandeur of the Qurān!
166. The passage summing up the chief attributes of God is, in the words of Muir, 'a splendid peroration.'
167. i, e., the Omniscient ; Whose knowledge is perfect, minute, all-comprehensive.
168. i.e., the sole Authority giving command and receiving obedience.
169. i. e., above, and opposed to, all evil ; replete with positive good.
170. i. e., protecting from all danger, vice, perdition etc.

170-A. state ; a bone-setter,' דبار as applied to God, may mean 'the Restorer of the poor to wealth or competence or sufficience.' (LL)
171. i. e., the unbelievers.
172. (with Him).
173. i.e., He who produces a thing entirely new, without any pre-existing material. It is God's proper name par excellence.
174. (and excellent attributes). The Koran 'deserves the highest praise for its conception of the Divine nature, in reference to the attributes of Power, Know* ledge, and universal Providence and Unity.' (Rodwell, The Koran, Preface, p. 15), See also P. IX, n. 317).


## Sürat-ul-Mumtahinah

## She Who Trise. LX <br> (Madinian, 2 Sections and 13 Verses)

In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (! (! ) O you who believe ! do not make friends with those who are My enemies and yours showing affection towards them ${ }^{175}$, while of a surety they deny what has come to you of the truth ${ }^{176}$, and have driven forth the messenger and yourselves because you believe in Allah ${ }^{177}$, your Lord, if you have come forth to strive in My cause, and to seek My goodwill ${ }^{178}$. You show them affection in secret, while I know very well what you conceal and what you disclose ${ }^{177}$. And whosoever of you does this, he has surely strayed from the straight path.
2. (for any reason whatsoever).
3. An amplification of 'mine enemy.'
4. An amplification of 'your enemy.'
5. (at all). The verse is primarily addressed to the Muslim community in Madina after the Hijrat, and it says in effect:-Seeking the goodwill of the infidels and cultivating their friendship are entirely at variance with your fidelity to God and loyalty to your community.
6. The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a maid-servant, by Hâtib, a Muhājir who had fought at Badr, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and asking them in return for this information to treat his family, which was still at Makka, with some kindness. Gabriel revealed the affair to the Prophet who immediately sent after her. The latter was intercepted, and Hatiib, on being questioned, offered the excuse that it was solely due to his not unnatural desire to save his unprotected family at the hands of the Makkan pagans. The holy Prophet, in view of Hâtib's past services, graciously accepted the plea.

7. (ان . . . . كغفردن) Should they come upon you, they will be your enemies ${ }^{180}$ andw ill stretch out their hands against you ${ }^{181}$ and also their tongues ${ }^{182}$ with evil, and would like that you should disbelieve ${ }^{183}$.
8. (الن ) Neither your kindred nor your children will profit you on the Day of Judgment. He will decide between you ${ }^{184}$; and Allah is the Beholder of what you do.
9. ( ) . . .5) Surely an excellent pattern has been for you ${ }^{185}$ in Ibrāhīm and those with him ${ }^{186}$, when they said ${ }^{187}$ to their people: verily we are quit of you and what you worship beside Allah, and we renonce you ${ }^{188}$; and ${ }^{189}$ there has appeared between us and you hostility and hatred for evermore until you believe in Allah alone, - except the saying of lbrähim to his father ${ }^{100}$ : surely I shall seek forgiveness for thee ${ }^{191}$, and surely I have no power for thee with Allah at all ${ }^{192}$. Our Lord I in Thee we put our trust and to Thee we turn ${ }^{193}$, and to Thee is our journeying.
10. (ربنا . . . الصك) Our Lordl make us not a trial ${ }^{194}$ for those who disbelieve, and forgive us our Lord. Verily Thou art Mighty, the Wise.
11. (open and unabashed).
12. (by slaying and smiting).
13. (by reviling).
14. So you should, as befits a righteous community, cut yourselves entirely off from them.
15. (on merits, and not on relationships and material conditions),

185 (in the matter of loyalty to family and religion).
186. i.e., his band of believers.
187. (openly and frankly).
188. i.e., in faith and creed we have nothing in common with you.
189. (in so far as our behaviour and conduct in everyday life are concerned).
190. Which saying seemingly implies his co-operation with his father.
191. (by imploring Him to incline thy heart to the true faith). See Surat$u t$-Tauba, verse 114 (P. XI).
192. i, e., I cannot compel Him to grant what I beg.
193. (in repentance).
194. i. e., a target of persecution.

6. (لتد) Assuredly there has been an excellent pattern for you in them ${ }^{105}$ - for him who hopes for Allah and the Last Day. And whosoever turns away ${ }^{196}$, then verily Allah! He is the Self-sufficient ${ }^{197}$, the Laudable.

## SECTION 2

7. (عى ) Allah may perhaps place affection between you and those whom you hold as enemies ${ }^{198}$. And Allah is Potent, and Allah is Forgiving, Merciful.
8. (نabill . . y) Allah does not forbid you to deal benevolently and equitably ${ }^{190}$ with those who did not fight against you on account of religion nor drove you out from homes ${ }^{200}$; verily Allah loves the equitable ${ }^{2011}$.
9. (الkالبرن . . . It is only concerning those who fought against you on account of religion and drove you out from your homes and helped in driving you out, that Allah forbids you to befriend them. And whosoever will befriend them, then these are the wrongdoers.
10. i. e., in the Prophet Abraham and his band of believers.
11. (from the right path).
12. (standing is no need of anybody's devotion and worship).
13. (by inclining their hearts to Islam). This is what exactly happened on the taking of Makka, when the leading Quraish, who had till then been inveterate enemies of Islam, embraced the faith and became the friends and brethren of the Muslims.
14. (as apart from having relations of friendly intimacy).
15. Such people are to be dealt with kindly and considerately according to their status in the Muslim state.
16. Fairness and equity in an absolute sense, are obligatory in dealing with every creature of God whatever his beliefs may be.

17. (بإِا الذن . . مكام) 0 ( 0 you who believe ! when believing women ${ }^{202}$ come to you as emigrants ${ }^{203}$, examine them ${ }^{204}$. Allah is the Best Knower of their faith ${ }^{205}$. Then if you ascertain ${ }^{206}$ that they are believers, then do not send them back to the infidels; they are not lawful to them ${ }^{207}$, nor are they ${ }^{208}$ lawful to them, and give them ${ }^{200}$ what they have spent ${ }^{210}$. Nor is it a crime if you wed them ${ }^{211}$ when you have paid their wages ${ }^{212}$. And do not hold to the ties of the infidel women ${ }^{213}$, and ask back ${ }^{214}$ what you have spent ${ }^{215}$, and let them ${ }^{216}$ ask back ${ }^{217}$ what they have spent ${ }^{218}$. That is the judgment of Allah ${ }^{229}$, He judges between you. And Allah is Knowing, Wise ${ }^{220}$.
18. (وان . .... And if any of your wives has been left with the infidels ${ }^{221}$ and you have retaliated ${ }^{222}$, then ${ }^{223}$ give ${ }^{224}$ to those ${ }^{225}$ whose wives have gone away ${ }^{228}$ the like of ${ }^{227}$ what they ${ }^{228}$ have expended ${ }^{229}$, and fear Allah ${ }^{230}$ in Whom you believe.
19. . 0 prophet I when believing women come to thee swearing fealty, that they shall not associate aught with Allah, nor they shall steal, nor they shall commit fornication, nor they shall slay their children ${ }^{232}$, nor they shall produce any falsehood that they have fabricated between their hands and feet ${ }^{232}$, nor they shall disobey thee in anything reputable, then accept thou their fealty, and pray to Allah for their forgiveness. Verily Allah is Forgiving, Merciful.
20. (بإبا الذن . . . النبرد) $O$ you who believe I do not make friends with a people who incurred the wrath of Allah ${ }^{233}$. Surely they have despaired of the Hereafter ${ }^{231}$, as despaired are the infidels buried dead ${ }^{235}$.
21. (married to pagan husbands and persecuted for their faith).
22. (and fugitives from the pagan persecution).
23. (and find out if they are prompted by the sole desire of serving Islam and of saving their faith, and are not influenced by domestic considerations).
24. (and of their real, inner motives).
25. (so far as you are able to ascertain by your examination).
26. i.e. the pagans : since no believing women can lawfully be the wife of a pagan.
27. i.e., the pagans.
28. i. e, those pagan husbands whose marriage with their believing wives is thus dissolved.
29. (by way of dower). The Muslims, while they were forbidden to restore the married believing women who should come over to them, were enjoined to make some sort of satisfaction by returning their dowry.
30. (as they are now released from their former wedlock).
31. (in addition to what is returned to their former husbands).
32. (who are still in Dãr-ul-Harb or the pagan city of Makka, O Muslims!) Marriage with such women is now declared to Se dissolved by repayment of dowries.
33. (from the Makkan pagans).
34. (on your pagan wives by way of dower).
35. i. e., the pagan husbands.
36. (from you).
37. (on their telieving wives by way of dower).
38. (and is therefore not to be taken lightly).
39. So His judgments are always replete with knowledge and wisdom.
40. (and is not likely to come over to you).
41. (by the coming over of any of the pagans' wives to your side).
42. (instead of making payment to the pagan husbands).
43. (out of the dower due to them).
44. (believing husbands).
45. Which contingency, though unlikely, is foreseen and provided for in the immediately preceding sentence in the text. 'And if any of your wives hath been left with the infidels'.
46. i. e., a sum equivalent to.
47. i. e., those deserted Muslim husbands.
48. (by way of dower).
49. Whose every ordinance is to be taken with utmost seriousness.
50. As was the general practice in the pagan Arabia.
51. Which means the practice of laying their spurious children to their husbands.
52. i.e., the infidels in general, and the Jews in particular.
53. i. e., of its joys and blessings on account of their denial of and unbelief in the Promised Prophet.
54. i. e.. infide's who are already dead and are actually experiencing the hopelessness of their condition.


Süral-us-Saff<br>The Ranks. LXI<br>(Madinian, 2 Sections and 14 Verses)

In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (ب) Hallows Allah whatsoever is in the heavens and whatsoever is in the earth. And He is the Mighty, the Wise.
2. (بإبا الدن . . تنعلون) O faithful I why do you say what you do not act ?
3. (كبر) Most odious it is to Allah that you should say what you do not act ${ }^{236}$.
4. انانه| ( . . كصرص) Verily Allah loves those who fight in His cause drawn up in ranks ${ }^{237}$, as though they were ${ }^{233}$ a structure well-compacted.
 people I why do you hurt $\mathrm{me}^{260}$ when you know surely that I am Allah's messenger to $y^{2} u^{241}$ ? Then when they swerved ${ }^{242}$, Allah made their hearts swerve ${ }^{288}$; and Allah does not guide a transgressing people ${ }^{244}$.
5. These words, though of general application, are here specially directed to the faint-hearted Muslims who had talked much but shown little resolution and firmness at the battle of Ohud.
6. 'The recognized military formation,' in the early history of Islam, 'whether on parade, on the march, or in battle, was the ta-bija. In it the army was divided into five main divisions, namely centre, right and left wings, van (muqaddama) and rear-guard (säqa)......The "five" formation was in use as early as the Prophet's own time, e. g., at the battles of Badr and Muta, and to its invention and introduction has been attributed much of his success against opponents who were still using the old irregular methods of attack.' (Levy, Sociology of Islam, II. pp. 296, 297).
'The ordinary method of fighting in vogue' till then was that of the raid, in which a sudden charge was followed by prompt retreat and a sudden return to the onslaught' (p. 297). The Prophet, the great military leader as he was, changed this, and at the battle of Badr 'introduced the new formation of the ta biya for the first time, with great success. He had very few more than three hundred men, of whom only one was mounted......He arranged them in straight, regular ranks, which he put in order himself, walking along the ranks with an arrow in order to push back any man who was out of line with the rest,' (p. 298).
7. (in the strength of their order, discipline and cohesion).
8. (vexed at the exhibition of constant rebellion and disobedience among his people).
9. For the constantly seditious and rebellious attitude of Israel to Moses see "Ant." pp. 59, 60, 82, 83, 84, 86, 87, 90102.
10. The rebellion of Israel against the authority of Moses was deliberate and due to sheer perversity; not to ignorance.
11. (from the path of truth wilfully and repeatedly in the face of constant warnings and admonitions).
12. (all the more in conformity with His law of cause and effect).
13. And it is against such confirmed trangressors hopelessly addicted to sin and rebellion that warfare is prescribed.

14. (واذ . . . . ببين) And re-call when 'Isä, son of Maryam, said: O Children of Istäil ! verily I am Allah's messenger to you ${ }^{245}$, cofirming the Taurāt before me and conveying the glad news of a messenger coming after $\mathrm{me}^{266}$ : his name will be Ahmad ${ }^{247}$. Then when he ${ }^{248}$ came to them with evidence ${ }^{249}$, they said: this is manifest magic ${ }^{250}$
15. (Jمن . . . الظالمن) And who is a greater wrong-doer than he who, when he is summoned to Islam, fabricates a lie against Allah? And Allah does not guide an ungodly people ${ }^{251}$.
16. (ريد.رن . . الكنكرون) They intend to extinguish the light of Allah ${ }^{252}$ with their mouths ${ }^{253}$, and Allah is going to accomplish His light ${ }^{254}$, though the infidels may be averse.
17. (هرالدى) He it is Who has sent His messenger with guidance ${ }^{255}$ and true faith, that He may make it triumph ${ }^{256}$ over every other faith, though the associaters may be averse.

## SECTIONS 2

 trade ${ }^{258}$ which will deliver you ${ }^{259}$ from an afflictive torment?
245. Jesus commanded his disciples to address their appeal only to the lost sheep of the house of Israel'.
246. That the teaching of Jesus (on him be peace ! ), as a universal code of conduct, was singularly inadequate and incomplete, and necessitated the advent, of another Teacher is admitted by the Christian apologists themselves, and accounted for in ways that are more amusing than convincing. 'The Saviour refrained from all attempt to guide His followers by rules, but gradually taught them......that their lives were to be quickened by the Holy Spirit whose indwelling was to them their strength and inspiration for all times. In view of this prospect, we can understard why His ethical teaching was so suggestive but so paradoxical, so figurative,
and incomplete. It was designed, not to save us from the trouble of thinking but to turn our thoughts to the Comforter whom He promised to send.' (ERE. XII. p. 62i).
247. Which word was employed as a translation of "The Periclytos" in old Arabic versions of the NT. See Muir, p. 5, and Sale, in Loco. 'Ahmad or Muhammad the Praised One. is almost a translation of the Greek word Periclytos. In the present Gospel of John, $14: 16,15: 26$, and $16: 7$, the word "Comforter" in the English version is for the Greek word Paracletos, which means "Advocate," "one called to the help of another, a kind friend," rather than "Comforter." Our docters contend that Paracletos is a corrupt reading for Periclytos, and that in the original saying of Jesus there was a prophecy of our holy Prophet Almad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi: 107) and "most kind and merciful to the believers, (ix: 128)" (AYA) References in the non-canonical Gospel of Barnabas are almost too numerous and too explicit to be passed over. See P. IX. n. 220 ff .
248. i. e., the Prophet Jesus.
249. i. e., wonders and miracles.
250. 'The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews......'There were even Christian heretics who looked upon the founder of their religion as a magician, and public opinion at Rome accused all Christians of magic. The apostles were regarded in the same light.' (JE. VII. p. 171). 'According to Celsus and to the Talmud, Jesus learned magic in Egypt and performed his miracles by means of it......Different in nature is the witchcraft attributed to Jesus in the Toledot.' (ib). 'The Talmud stories allow that he did indeed work signs and wonders, but by means of magic,' (Klaurmann, op. cit., p. 19). According to a Talmudic authority, 'Yeshu practised sorcery and beguiled and led Israel astray' (p. 25). 'The Talmudic authorities do not deny that Jesus worked signs and wonders, but they look upon them as notes of sorcery'. (p. 28) 'And the scribes which came down from Jerusalem said, He hath Beelzebub, and, by the prince of the devils, he casteth out devils' (MK. 3:22). 'The Pharisees said, He casteth out devils through the prince of the devils,' (Mt. $9: 34$ ) 'When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils' (Mt. $12: 24$ ) See P. VII. n. 164.
251. (because of denying His true prophets).
252. i. $e$,, His religion.
253. i. e., by their vain bauble.
254. i. e., shall establish the truth of Islam.
255. i. e., the Holy Qurān.
256. (by clear and forceful arguments).
257. The interrogative particle o is used to introduce a question of a lively nature.

[^26]
11. (تُونون . . It is: believe in Allah and His messenger and strive ${ }^{260}$ in the cause of Allah with your riches and lives. That is best for you if you only Know I
12. (.يغر إكr) He will forgive you your sins, and make you enter the Gardens with running water, and happy abodes in the Everlasting Gardens. That is a great achievement ${ }^{202}$.
13. (راخرى . . . الز⿰زبنين) And also another bliss which you love ${ }^{262}$ : succour from Allah and a swift victory. And bear thou the glad tidings ${ }^{263}$ to the faithful.
14. (طالـا الذـن . . . as 'Isar, son of Maryam, said to the disciples ${ }^{265}$ : who shall be my helpers for Allah ${ }^{208}$ ? The disciples said: we are Allah's helpers. Then ${ }^{267}$ a party of the Children of Isrāil believed ${ }^{268}$, and another party ${ }^{209}$ disbelieved. Then We strengthened those who believed against their foe ; so they became triumphant ${ }^{270}$.
260. (your best).
261. --lest this supreme achievement may appear too remote--
262. (and which shall be bestowed in this very world).
263. (of both the immediate and final rewards, O Prophet !).
264. by devoting yourselves to Him and His cause entirely).
265. See p. III. n. 457 ff.
266. i. e., for His cause : in the preaching of the true faith. Ch. the NT'And he ordained twelve, that they should be with him, and that he might send them forth to preach.' (Mk. 3;14). 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.' (Uk. $10: 1$ ).
267. i. e., through their instrumentality.
268. i. e., a portion of the Children of Israel came to believe in the prophethood of Jesus. 'Celsus says there were ten or eleven apostles. A passage of the

Talmud ascribes five disciples to Jesus......The Twelve Apostles are mentioned in the other versions of the Toledot, while still other versions frequently mention a following of $300,310,320,330$ men.' (JE. VII. p. 171). The believers according to the NT numbered several thousands. 'Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls., (Ac. 2:41). 'Howbeit many of them which heard the word believed: and the number of the men was about five thousand.' (Ac. $4: 4$ ).
269. (by far the greater).
270. (and neither the Messenger nor the Message could be destroyed)


Sūral-ul.Jumuàh

Friday, LXII

(Madinian, 2 Sections and 11 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (بـ) Hallows whatsoever is in the heavens and whatsoever is in the earth Allah, the Sovereign, the Holy, the Mighty, the Wise.
2. (هر, الذى) . . . بين) He it is Who has raised amidst the unlettered ones ${ }^{271}$ a messenger from among themselves, rehearsing to them His revelations and purifying them ${ }^{272}$ and teaching them ${ }^{273}$ the Book and the Wisdom, though they have been before in gross error ${ }^{274}$.
3. ( ( $)$ ) And also others of them ${ }^{275}$ who ${ }^{276}$ have not yet joined them ${ }^{277}$. And He is the Mighty, the Wise.
 whomsoever He will ; and Allah is the Owner of mighty Grace.
 who bore it not is ${ }^{280}$ as the case of an ass ${ }^{282}$ bearing tomes ${ }^{282}$. Hapless is the case of those who belie the sign of Allah, and Allah does not guide a wrongdoing people ${ }^{233}$.
4. (of Makka, out of His solicitude for His creatures), (See P. III. n. 564 and Appendix IV in Vol III).
5. (of all moral and spiritual filth).
6. 'Teaching' includes and implies all the processes of explaining, exposing and amplifying.
7. 'Before the days of Muhammad, Arabia was steeped in idolatry ; female babies were buried alive as unwanted, and other hideous atrocities were committed. Truly can it be said of the Arabian Prophet that he accomplished nothing short of a miracle in raising the country from its slough of crime and ignorance to a united nation with a deep sense of its religious obligations and duties, a nation which was shortly after his death to conquer and lead the world in culture, knowledge and scientific attainments, while the faith of Islam spread from sea to sea.' (Lady Cobbald op, cit., 105, 106)
8. "Of them" i. e., of their faith ; of them in point of faith.
9. Either as yet unborn or as yet outside the pale of Islam.
10. (but will share their faith later on).
11. i. e., His free gift ; not by reason of any obligation.
12. i.e. the Jews, as contradistinguished from the illiterate pagans of Arabia.
13. (in point of futility and fatuity).
14. An animal universally noted for its stupidity. 'The stupidity of the ass is proverbial in the East as well as in the West.' (DB. I. p. 174). JE. (II. p. 221) quotes several old proverbs depicting the ass as an example of stupidity and insensibility. See also P. XXI, n. 291-A.
15. (on its back, but profiting very little from the knowledge and learning contained in them). 'The ass is still the most universal of all beasts of burden in Bible lands.' (DB. I. p. 173).
16. i. e. people who deliberately pursue the path of error and falsehood.

 think you are the friends ${ }^{288}$ of Allah above mankir. $\mathrm{d}^{887}$, then wish for death ${ }^{258}$, if you say sooth ${ }^{259}$.
 their hands have sent forward ${ }^{292}$. And Allah is the Knower of the wrong-doers.
17. (ز) Say, thou ${ }^{292}$ : the death which you flee from ${ }^{293}$ will certainly meet you ${ }^{299}$, and thereafter you will be brought back to the Knower of the unseen and the seen, and He will declare to you what you have been working.

## SECTION 2

9. (七) O you who believe! when the call is made to the prayer ${ }^{205}$ on ${ }^{296}$ Friday ${ }^{297}$ hasten to the remembrance of Allah ${ }^{298}$ and leave off bargaining ${ }^{209}$. That is better for you ${ }^{200}$, if you know.
 land and seek of the grace ${ }^{302}$ of Allah, and remember Allah much ${ }^{33}$; haply you may thrive.
10. (واذا . . . الرزتنّ) And when they behold merchandise or sport, they flocked thereto ${ }^{304}$, and left thee standing ${ }^{305}$. Say thou ${ }^{306}$ : what is with Allah ${ }^{307}$ is far better ${ }^{306}$ than sport and merchandise, and Allah is the Best of providers ${ }^{308}$ - .
11. (O Prophet!)
12. By a legal fiction persons not of the Hebrew blood were admitted to its union as members.' (JE, V. p. 336). Judging by their proper names and the Aramaean vocabulary used in their agricultural life these Jews must have been mostly Judaize clans of Arabian and Aramaean stock, though the nucleus must have been Irraelites who fled from Palestine at the time of conquest by the Romans in the first century after Christ. (Hitti, op. cit., p. 104). (See also P. I. n. 274).
13. (Or favourites).
14. 'The whole Jewish thought may be summed up in this, that as surely
as there is only one God, so surely is there only one sacred community.' (ERE. VII. p. 520). Sce also P. I. n. 409 ; P. VI. nn. 268. 271.
15. (which shall immediately bring you nearer to God).
16. (in your profession).
17.     -         - conscious as their hearts are of their guilt-
18. (of sins and misdeeds).
19. (O Prophet !)
20. See P. I. nn. 415, 417.
21. (how foolish of you then to ignore it or seek to shun it !) Literally, 'then verily it will be your meeter.'
22. i. e. the mid-day congregational praver.
23. ' C ' O is used in the sense of $\dot{3}$ (LL).
24. Literally, 'the day of Congregation.' Friday to the Muslims is a day of religious joy, not at all like the Sabbath of the Jews and the Sunday of the Christians, a day of idleness and of abstinence from all work. To the superstitious Christians Friday is an inauspicious day. Pope Nicholas I has declared abstinence from meat on Fridays to be obligatory throughout the Church (C.D. p. 384). 'Brides have shunned Friday (and still do !) owing to superstition. Christian people have always considered it an unlucky day for weddings because our Lord was crucified on that day and tradition says that it was on Friday that Adam and Eve ate the forbidden fruit.'
25. is here synonymous with $4 \mathrm{ai}^{\circ}$. 'The daily prayers are not necessarily congregational......But at midday of Friday, the service took a more public form, at which the believers as a body, unless detained by sufficient cause, were expected to attend. The usual prayers wete on this occasion followed by an address or sermon pronounced by Mohammad. This weekly oration was usefully adapted to the circumstances of the day and feelings o? the audience. It allowed full scope for the Prophet's eloquence, and by its frequent recurrence helped to confirm his influence and rivet the claims of Islam.' (Muir, op, cit., p. 188). 'In dignity, simplicity and orderliness,' says another Christian historian with reference to the Friday congregational assembly, 'it is unsurpassed as a manner of collective worship. Standing erect in self-arranged rows in the mosque and following the leadership of the ima $n$ with precision and reverence, worshippers present a sight that is always impressive.' (Hitti, op. cit., p. 132).
26. (and all temporal business).
27. (both materially and spiritually).
28. 'The Friday prayer is obligatory upon all adult males. It is held at the mosque at noon with a congregation of at least forty of the Faithful and under the direction of a president, or imam. Before the prayer the president delivers from the pulpit two addresses (Khutba) in Arabic in which reference is made to the head of the State. He then performs two rakats with the congregation. Friday is not regarded
a as weekly day of rest, this observance being unknown in Islam.' (Lammens. Islam : Beliefs and Institutions, pp. 59, 60).
29. (by returning to your commerce and worldly occupations). This required special emphasis in view of the Jewish and the Christian conceptions of the Sabbath. 'The Muslim Friday has nothing in common with the Jewish Sabbath or Christian Sunday. It entails no obligation of a weekly rest ; the Faithful are merely obliged to attend public noonday prayer. What, apart from its publicity, distinguishes this prayer from all others is the k/hutba or sermon, always in Arabic, which precedes it.' (Lammens, op. cit., p. 103).
30. i. e. do not forget His precepts even in the midst of your worldly occupations.
31. It is related that one Friday, during a season of want and scarcity, while the Prophet was delivering his Friday sermon (and not leading the service), the Madina caravan happened to arrive with the usual beating of drums, whereupon the congregation, with the exception of twelve devout Muslims, ran out of the mosque to see them.
32. (on the pulpit). Compare the attitude of the early Christians during the Church service. 'The deacon was to prevent whispering, or sleeping, or laughing, or beckoning. And this direction, it appears, was not superfluous : for Origen complains that there were some who, while scripture was read, withdrew into corners and amused themselves with worldly conversation, even turning their backs upon the reader.' (DCA. II. p. 1684).
33. (O Prophet !)
34. (of His rewards and blessings).
35. i. e., for more conducive to your material and spiritual welfare.
$308-\mathrm{A}$. This required special emphasis in view of the very great preoccupation of the Arabs with money matters and financial transaction. In the moneychangers' books, men speculated on the currency exchange : they gambled on the rise and fall of foreign monies on caravan freights, on their arrival and also their lateness. The influx of Byzantine, Sasanid and Yemenite coins, the complications of the old monetary systems and the knowledge necessary for their manipulation, gave rise to an infinity of operations and to the most lucrative transactions......Given this business activity there is no cause for astonishment if we find at Makka merchants who in our day would be classed as millionaires,' (Lammens, op. cit., pp. 15, 16).


## Sürat ul Munäfiqün

The Hypocrites. LXIII
(Madinian, 2 Sections and 11 Verses)
In the name of Allah, the Compassionate the Merciful.

## SECTION 1

1. (اذا . . . . . When the hypocrites ${ }^{309}$ come to thee $e^{310}$, they say ${ }^{311}$ : we bear witness that thou art Allah's messenger. Allah well knows that thou art His messenger ${ }^{322}$, but Allah also bears witness that the hypocrites are liars indeed ${ }^{3 / 3}$.
2. (aney have made their oaths a shield ${ }^{314}$; and they turn away men from the path of Allah. Vile is indeed what they have been working.
3. (ذلك . . . Sies) This, because they first believed ${ }^{313}$ and then disbelieved ${ }^{316}$, their hearts are therefore sealed ${ }^{317}$, so that they do not understand.
4. --past masters as they are in the art of deceit and dissimulation.
5. (O Prophet!)
6. (with a view to deceiving thee with their fair exterior and plausible talk).
7. Certainly it is God's own truth.
8. (in their profession of Islam) i. e., their hearts are giving lie direct to their tongues.
9. i. e., with a view to saving their life and property.
10. (to all appearance). 'The word $\mathbf{i l c} 1$ is sometimes employed to signify the acknowledging with the tongue only ; and hence in the Koärn That is because they acknowledged with the tongue, then disacknowledged with the heart.' (LL).
11. i. e., rejected the faith before their men.
12. (as a sequel to their habit of hypocrisy and dissimulation).

13. ( $\dot{j}$, please the $\epsilon^{311}$, and if they speak ${ }^{319}$, thou listenest to their discours $\epsilon^{319}-\mathrm{A}$; they $100 k^{320}$ as though they are blocks of wood propped up ${ }^{321}$. They $y^{322}$ imagine every shout to be at them. They are the foe; so beware of them ${ }^{323}$. Perish them Allah I whither are they deviating ${ }^{324}$.
14. (واذا . . . ـــكرون) And when it is said to them: come! so that the messenger of Allah may ask forgiveness for you, they twist their heads ${ }^{325}$, and thou soest them retire, while they are stiffnecked.
15. (سوا.) It is alike to them whether thou ${ }^{326}$ askest forgiveness for them or not ; Allah ${ }^{327}$ shall not forgive them. Allah does not guide a transgressing people.
16. (م الذن . . . . بنقّون) They are the ones who say ${ }^{328}$ : spend not on those who are with Allah's messenger ${ }^{329}$, so that they may desert ${ }^{330}$ him, whereas Allah's are the treasures of the heavens and the earth. Yet the hypocrites do not understand ${ }^{331}$.
17. (by their fair exterior).
18. (with their ready and eloquent tongue).

319-A. (charmed by their ready eloquence).
320. (in the hollowness of their interior).
321. (against a wall, and unable to stand upon their own).
322. (with guilty conscience and under constant apprehension of exposure).
323. (O Muslims !)
324. (from the Path).
325. (in pride and disdain, instead of showing any signs of penitence).
326. (in thy kind-heartedness, O Prophet!).
328 (to the citizens of Madina). The allusion is to Abdullah ibn Ubai and
』
ccompanied
had

8. ( mightier ${ }^{333}$ shall drive out the meaner ${ }^{334}$ thence; whereas the micht belongs to Allah ${ }^{335}$, and His messenger ${ }^{386}$ and the faithful ${ }^{337}$. Yet the hypocrites do not know.

## SECTION 2

9. (ال-1 . . . your children ${ }^{338}$ divert you from the remembrance of Allah ${ }^{3: 0}$. And whoso does that ${ }^{340}$, verily they are the losers.
10. (ور) And spend of that with which We have provided you before death comes to one of you, and he says ${ }^{341}$ : Lord: wouldst Thou not respite me for a short time, so that ${ }^{322}$ I would spend in charity and become of the righteous.
11. (ول ) And Allah does not respite a soul when its term has arrived, and Allah is Aware of what you do ${ }^{343}$.
12. This they said in the course of the expedition against Banū Mustliq. 'The army having encamped for several days at the wells of Al-Moraisi, an altercation sprang up between a citizen and 'Omar's servant, a Refugee.......During the quarrel, the disaffected party gave free expression to their disloyal feelings, "This," said 'Abdullah ibn Obai openly, "ye have brought upon yourselves, by inviting these strangers to come amongst us. Wait till we return to Madina; then the Mightier shall surely expel the Meaner." (Muir, oq. cit., p. 296).
13. Meannng thereby themselves.
14. Meaning the refugees or emigrants most of whom were poor and destitute.
15. (immediately and directly).
16. (through God).
17. (through God and His apostle).
18. The two most engrossing worldly occupations.
19. Which is the main object of the Muslim's life. The term of course includes every act of goodness.
20. i e., allows his worldly occupations to occupy him, and neglects thereby his duties to God and man.
21. (in great anguish).
22. The signification of $i$ here is equivalent to that of $\dot{v}^{-}$. (WGAL. II. p. 31).
23. Whether in open or in secret.


## Sūral ut-Taghäbun

## Mutual Deceit LXIV

(Madinian, 2 Sections and 18 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. ( whatsoever is on the earth. His is the kingdom, His is the praise, and He is Potent over everything.
2. (هو الانى . . بـبر) He it is who has created you ${ }^{315}$, so of you some are infidels and some are believers, and Allah is Beholder of what you do ${ }^{346}$.
3. (خات) He has created the heavens and the earth with truth ${ }^{347}$, and has fashioned you, and has fashioned you in a comely shape ${ }^{368}$, and to Him is the return.
4. (... . . . . . He knows whatsoever is in the heavens and the earth ; and He knows whatsoever you conceal and whatsoever you disclose; and Allah is the Knower of whatsoever is in the breasts.
5. Whether consciously and deliberately, or unconsciouly and automatically.
6. (O mankind !).
7. Whether acts of obedience and righteousness or of blasphemy and rebellion.
8. i.e., perfectly and suited to every requirement.
9. i. e., beautiful and well-proportioned ; adapted to the best and highest ends.

10. ( $f^{\prime \prime}$. . , ${ }^{\prime \prime}$ ) Has not the news reached you of those who dis. believed aforetime, and so tasted ${ }^{319}$ of the ill consequence of their affair, and theirs will be an afflictive torment ${ }^{350}$.
11. ( with evidences but they said ${ }^{351}$ : will there guide us a mere human being ${ }^{3: 2}$ ? So they disbelieved and turned away. And Allah did not need them. Allah is Seli-sufficient ${ }^{353}$, Praise-worthy.
12. ( $)$. . . be raised ${ }^{355}$. Say thou ${ }^{358}$ : by my Lord, you shall surely be raised, and to you shall be declared what you worked. And that is easy for Allah ${ }^{357}$.
13. ( . . . ا light ${ }^{358}$ which We have sent down. And Allah is Aware of what you work.
14. (الطّب) . . Remember the Day when He will assemble you, the Day of Assembly; that will be the Day of Mutual Loss and Gain ${ }^{359}$. Then whosoever believes in Allah and acts righteously He will expiate from him his misdeeds and will make him enter the Gardens whereunder rivers flow, as abiders therein for ever. That is a great achievement.
15. (in this very life).
16. (in the Hereafter).
17. (in sheer incredulity).
18. This 'humanity' of the Divine messenger has always been the stumb-ling-block of polytheistic peoples. It is incomprehensible to them that a mere servant of God, who is neither a demi-God, nor an Incarnation, not yet an angel, should receive and publish Divine message. The barriers between human and divine have always seemed to them impossible to pass.
19. i.e., free of all needs ; absolutely Independent.
20. (in Our Revelation).
21. (and called to account). The reference is to those who denied the
existence of Future Life and Resurrection, and therefore denied responsibility for their actions.
22. (O Prophet !).
23. i. e., the Almighty.
24. (of the Qurān).
25. Loss to the stiff-necked ones, and gain to the lowly ones of this world. 'نظن signifies Mutual ré, i.e., cheating or endamaging or overcoming in selling or buying...... Hence ellity, an appellation of the Day of Resurrection; because the people of Paradise will then over-reach the people of Hell, by the state of enjoyment in which the former will be and the punishment which the la ter will
 when the blessed will deceive the damned, by taking the places which they would have had in Paradise had they been the believers, and vice versa.

26. (رالذي) And they who disbelieve and belie Our signs ! those will be the fellows of the Fire as abider therein ——a hapless destination!

## SECTION 2

11. (6. . . . .) No calamity befalls man save by Allah's leava ${ }^{360}$ And whoso believes ${ }^{561}$ in Allah his heart He guides ${ }^{862}$. And Allah is the Knower of everything.
12. (ر) Obey Allah and obey the messenger ; then if you turn away, on Our messenger there is only the clear preaching ${ }^{383}$.
13. (النّ . . Allah I there is no god but He! Let in Allah therefore the believers put their trust.
 among your wives and your children ${ }^{344}$; so beware of them ${ }^{365}$. And ${ }^{366}$ if you pardon ${ }^{367}$ and pass over ${ }^{388}$ and forgive ${ }^{369}$, then surely Allah is Forgiving, Merciful ${ }^{1300}$.
14. (according to His universal scheme ; directed to some ultimate good).
15. i. e., has full faith.
16. (to peace of mind and tranquillity).
17. (of Our message, and it is no part of his office to compel anyone).
18. (causing great moral and spirilual dereliction by distracting you from your duties to God and humanity).
19. (If and when their demands may come in conflict with your obligatory duties).
20. (when on your remonstrance they realise the error of their ways and are repentant).
21. (them, considering that the hindrance they may have occasioned you has proceeded from their affection).
22. (their offences).
23. (and take no retaliatory measures against them).
24. Who shall forgive your own faults and shortcomings, and show mercy to yourselves.

25. (e. . . $k^{1}$ ) Your riches and your children are but a trial ${ }^{13^{72}}$, and Allah I with Him is a mighty wage:
 listen and obey and spend ${ }^{372}$, for the benefit of your souls. And whoso is guarded against the avarice of his soul, 一 those! they are blissful.
26. (ان . . . . . ) If you lend to Allah a goodly loan, He will multiply it to you ${ }^{373}$ and will forgive you, and Allah is Appreciative ${ }^{374}$, Forbearing.
27. (c) Knower of the unseen and the seen ${ }^{375}$, the Mighty the Wise.
28. That wars are induced by wealth and a growth of population is now recognised by a political writer of the eminence of Professor H. J. Laski :- Probably as a result of increasing population, and consequent pressure on the means of subsistence, there develops the habit of war ; the more a tribe grows rich, whether through agriculture or the progress of arts and crafts, the more it develops the habit of fighting. For riches at once prompt the instinct of defence in the possessors and of attack in those less fortunately situated. We can see from the history of AngloSaxon England how its wealth tempted invaders from overseas. These settled down and sought to repel further invaders like the hosts of William the Norman.' (EMK. I. p. 362) See also P. IX. n. 504.
29. (in His way).
30. See P. II. mn. 293-94.
31. See P. XXII, n. 384.
32. Unlike many of the gods of polytheism——of Greece and Egypt in particular --who are not omniscient, whose knowledge is limited and conditioned, and who have to walk on earth to see what is done.


$$
\begin{aligned}
& \text { Sürat-ut-Talàq } \\
& \text { Divorce LXV } \\
& \text { (Madinian, } 2 \text { Sections and } 12 \text { Verses) } \\
& \text { In the name of Allah, the Compassionate, the Merciful. }
\end{aligned}
$$

## SECTION 1

 them before theit waiting-period ${ }^{378}$, and count their waiting-period ${ }^{378}$; and fear Allah, your Lord ${ }^{380}$. And do not drive them out of their houses ${ }^{361}$, nor should they themselves go forth ${ }^{382}$, unless they commit a flagrant indecency ${ }^{883}$. These are the bounds of Allah, and he who trespasses the bounds of Allah has surely wronged himself. Thou knowest not ${ }^{884}$ that hereafter Allah may bring something new to pass ${ }^{386}$.
376. It is the community who are addressed here through their prophet, and not the prophet individually, as the plural number of the second person almost immediately following shows.
377. (with whom ye have had sexual intercourse or 'valid retirement').
378. i. e., before their monthly course, when they are clean. This interpretation is according to the Hanafi law.
379. i.e, have an accurate account of the waiting-period.
380. (Who in His wisdom and providence has ordained all these laws for your benefit). This emphasizes that matters of marital relationship are not to be treated lightly.
381. i. e., the houses so far occupied by them.
382. (of their own accord, until the term has expired).
383. i. e., any serious breach of moral discipline. it-literally is 'An excess; an enormity; anything exceeding the bounds of rectitude.' In the context it means 'The women's going out without permission, or their using foul language against their husbard's relations, by reason of the sharpness of their tongues, (LL).
384. (O reader !).
385. (so that the chances of reconciliation between the parties may become brighter).

2. (6) Then ${ }^{336}$ when they $y^{387}$ have attained their term ${ }^{388}$, either retain them reputably ${ }^{339}$, or part with them reputably, and ${ }^{390}$ take as witnesses two honest men ${ }^{331}$ from among you, and set up your testimony for Allah ${ }^{392}$. Thus is exhorted he who believes in Allah and the Last Day. And whoso fears Allah He makes an outlet for him ${ }^{393}$.
3. ( reckons. And whoso puts his trust in Allah, He will suffice him. Verily Allah is sure to attain His purpose, and has assigned to everything a measure ${ }^{394}$.
4. (والثى . . . بـرا) And as to such of your women ${ }^{395}$ as have despaired of menstruation ${ }^{396}$, if you be in doubt thereof, their waiting-period is three months, as also of those who have not yet menstruated ${ }^{3.77}$. And as to those with burdens ${ }^{398}$, their term is when they have laid down their burden ${ }^{399}$. And whoso fears Allah, He has made his affair ${ }^{100}$ easy unto limself.
386. (in the course of revocable divorce).
387. i. e., the divorced women.
 reached, attaned, arrived at, or came to, the place,' but also 'He was. or became, at the point of reaching it, attaining it, etc.' So the phrase in the text means, 'And when they are near to attaining, or ending, their term ; or are at the point of accomplishing their term.' (LL).
389. (in wedlock, by revoking the divorce).
390. (in either case).
391. i. e.. men of integrity.
392. i.e, as giving evidence before God, O witnesses !
393. i.e., a way out of all aflictions; a place of safety.
394. i. e., in His fore-knowledge every event is timed according to His will.
395. i. $e$,, such of divorced wives.
396. (by reason of their age).
397. (on account of extreme youth).
398. i.e., pregnant women ; those who carry life within their wombs.
399. Usually the waiting-period is the three monthly courses after separation ; if there are no courses, or they are in doubt, it is three full months; in the case of pregnant women it is till after delivery.
400. Whether of the world or of the Hereafter.

5. (ذالك) . . . . That is the commandment of Allah which He has sent down unto you. And whoso fears Allah ${ }^{401}$, He will ${ }^{402}$ expiate his misdeeds from him, and ${ }^{803}$ will magnify his wage for him.
6. (اكك: الغن . . اخرى ) Lodge them ${ }^{404}$ wheresoever you are lodging ${ }^{405}$ according to your means, and do not hurt them so as to straiten them ${ }^{406}$. And if they are with burden, spend on them until they lay down their burden ${ }^{607}$. Then if they suckle their children for you ${ }^{428}$ give them their wage ${ }^{409}$, and take counsel together reputably ${ }^{110}$. And if you ${ }^{121}$ make hardship for each other, then another woman shall suckle for him ${ }^{12}$.
 whoso is stinted in his subsistence, let him spend of what Allah has given him ${ }^{144}$. Allah does not task any soul except according to what He has vouchasafed it. Allah will soon appoint ease for hardship ${ }^{415}$

## SECTION 2

8. (5) And how many a city ${ }^{415}$ trespassed the commandment of its Lord and His messengers. We therefore reckoned with them sternly and inflicted on them ${ }^{417}$ a chastisement unheard of.
9. (i) So they tasted the ill consequence of their affairs ${ }^{418}$, and loss was the end of their affair.
10. (in this as in other matters).
11. (on the negative side).
12. (on the positive side).
13. (during the waiting-period).
14. $i$. e., in the same house, but not in the same apartment.
15. (making their lot miserable and hard to bear).
16. (and not for three months only).
17. (in consideration of some money).
18. (in full, as stipulated).
19. $i, e$. , in the mutual good spirit of give and take.
20. i, e., the parties concerned.
21. i.e., as engaged by the father).
22. (for the maintenance of the child).
23. (in proportion to his means).
24. So none should be frightened at this necessary expenditure.
25. i.e., its population.
26. (in this very life).
27. i.e., they were blotted out of existence ignominiously.

 ment ${ }^{111}$; so fear Allah, 0 men of understanding ! those who have believed. Surely He has sent down unto you an Admonition--
28. (رز , . . . $y_{\text {, }}$ ) a messenger reciting you the revelations of Allah as evidences, that he may bring forth ${ }^{20}$ those who believe and work righteous works from darkness ${ }^{421}$ unto light ${ }^{422}$. And whoso believes in Allah and works righteously, him He shall cause to enter the Gardens whereunder rivers flow as abiders therein for ever. Surely Allah has made for such an excellent provision.
29. ( ${ }^{(b 6}$. . . ${ }^{\text {a }}$ ) Allah it is Who has created seven heavens ${ }^{423}$ and of the earth the like thereof ${ }^{123-A}$ : His commandment ${ }^{326}$ comes down between them; so that ${ }^{126}$ you may know that Allah is Potent over everything, and that Allah does encompass everything in His knowledge.
30. (in the Hereafter).
31. (by his precept and example).
32. (of infidelity and impiety).
33. (of belief and piety).
34. See P. II. n. 129.

423-A. This means that the layers of the earth are seven in number,
424. i, e., God's law, spiritual as well as physical.
425. i. e., you are told this in order that--


## Süral-ut-Tahrim

## The Prohibition LXVI

(Madinian, 2 Sections and 12 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTIONS 1

 Allah has allowed to thee, seeking the goodwill of thy wives ${ }^{422}$ ? And Allah is Forgiving, Merciful.
2. ( الدكم) . . .i.) Surely Allah has ordained for you absolution ${ }^{428}$ from your oaths ${ }^{439}$; and Allah is your Patron ${ }^{430}$, and He is the Knower, the Wise.
426. (by taking a vow). The allusion is to some incident in the holy Prophet's domestic life.
427. (in thy over-fondness or tenderness towards them).
428. (by having fixed an expiation for that purpose).
429. (of such a kind).
430. i. e., your friend, helper and protector.

3. (راذ) . And recall when the prophet confided a story ${ }^{431}$ to one of his spouses, then she disclosed $\mathrm{it}^{132}$. Allah apprised him of $\mathrm{it}^{{ }^{33}}$; he made known a part of $\mathrm{it}^{434}$, and ${ }^{435}$ a part he withheld ${ }^{438}$. Then when he had apprised her of it, she said: who has told thee of it? He said: the Knower, the Aware has told me.
4. (انتْوب! . . . ظهبر) Then if you twain ${ }^{437}$ turn to Allah repentant, it is well, surely your hearts are so inclined. But if you support each other against him, then verily Allah! his friend is He and Jibril, and so are the righteous believers ${ }^{438}$, and furthermore angels are his aiders ${ }^{439}$.
 him in exchange better wives than you ${ }^{451}$ : Muslims, believers, devout, penitent, worshippers, given to fasting, both non-virgins ${ }^{462}$ and virgins.
6. (!! ) 0 you who believe I guard yourselves and your households ${ }^{43}$ against a Fire the fuel whereof is mankind and stones ${ }^{444}$. Over it are angels, stern ${ }^{415}$, strong ${ }^{446}$; they do not disobey Allah in what He commands them ${ }^{447}$, and they do ${ }^{468}$ what they are commanded ${ }^{449}$.
 To-day ; you are only being requited for what you have been working ${ }^{451}$.
431. What exactly this story was is rather immaterial, and is therefore not preserved in the Holy Writ.
432. (to a co-wife).
433. (by a special Revelalion).
434. (to the wife who had divulged his secret) تر signifies, 'The making to know, syn. اعام :' (LL).
435. (out of modesty and considerateness of her eelings).
436. (thereof from her), i.e., the Prophet told her that he had come to know of her breach of confidence, but forbore from upbraiding her in any way.
437. i. e., the two co-wives concerned.
438. (so the Prophet cannot be injured by any petty domestic intrigues).
439. Here is 'an instance of b b in a plural sense.' (LL).
440. ( 0 wives of the Propbet!).
441. (so you ought not to presume too much on yourselves).
442. $ب$ ' is 'A woman who has become separated from her husband in any manner, or 'one that is not a virgin,' or 'a woman to whom a man has gone in.'(LL)
443. (by adopting a life of righteousness).
444. 'On the eve of the Hijra in all nomadic Arabia, particularly in the Hijaz, religion shows, behind this practica multiplex, and throughout the varying local observance one characteristic trait ; the predominance and popularity of litholatry, the cult of sacred stones.' (Lammens, op. cit., p. 17). See also P.I. n. 103.
445. (not gentle and tender towards the inmates of Hell).
446. Who cannot be overcome or successfully resisted by anyone.
447. i. e., most unflinching in their duty.
448. (precisely and without fail).
449. The angels, in Islam, possess like all living sentient beings distinct personalities, and are neither degraded gods nor mere attributes and abstractions personified. They are perfectly obedient servents of God. This does away with the Jewish and Christian misconceptions of angels. 'The OT nowhere lays stress on the moral character of angels......Consequently, angels were divided not into good and bad, but into those who worked wholly and those who worked only partly, in obedience to God. This latter division still seems to hold its own in NT alongside of the former.' ( $\mathrm{EBi}, \mathrm{c} .168$ )
450. Thus will the infidels be addressed as they will be cast into Hell.
451. i. e., you are only reaping the harvest of your own deeds.


## SECTION 2

8. (بإبا الذين . . كد. ) O you who believe ! turn to Allah with a sincere repentance, Belike ${ }^{652}$ your Lord will expiate from you your misdeeds and cause you to enter Gardens whereunder rivers flow; on the Day whereon A aah will not humiliate ${ }^{453}$ the prophet and those who believe with him. Their light ${ }^{154}$ will be running before them ${ }^{455}$ and on their right hands, and they will say: our Lord I perfect for us our light ${ }^{\text {ts }}$, and forgive us : verily Thou art over everything Potent.
9. () O Prophet ! strive hard against the infidels ${ }^{157}$ and the hypocrites ${ }^{158}$, and be stern to them. And their abode is Hell : a hapless destination.
10. is 'as uttered by God, is expressive of an event of necessary occurrence in the whole of the Kuran,' (LL).
11. (but on the other hand, honour and glorify).
12. Symbolic of their true faith.
13. (and leading them on the right way to Paradise).
14. Unlike the light of the hypocrites, which will fail them in the way.
15. (with arms).
16. (with words).

17. (ضرب . . . Allah propoundeth for those who disbelieve ${ }^{450}$ the similitude of the wife of Nūh and the wife of Lust ${ }^{60}$. They weirs under two of our righteous bondmen ${ }^{481}$, then they defrauded them ${ }^{668}$. Wherefore the twain availed them naught against Allah ${ }^{663}$, and it was said: enter you twain the Fire with those who enter.
18. (ر ضرب .. الألمن) And Allah propoundeth for those who believe ${ }^{664}$ the similitude of the wife ${ }^{165}$ of Fir'awn, when she said ${ }^{665}$ : my Lord! build me in Thine presence ${ }^{67}$ a house in the Garden and deliver me from Fir awn and his handiwork ${ }^{483}$, and deliver me from the transgressing people.
19. (رم.ع . . النتبن) And the similitude of Maryam daughter of Imrān ${ }^{465}$, who preserved her chastity ${ }^{470}$, wherefore We breathed in $i^{471}$ of Our Spirit it ${ }^{47}$. And she testified to the words of her Lord ${ }^{473}$ and His Books and she was of the devout ${ }^{64}$.
20. (that they may be warned thereby).
21. (both of whom on account of their infidelity and impiety perished in this world and the Hereafter). See P. VIII. n. 570 ff ; P. XII. n. 249 ff : P. XIX. n. 301.
22. (and had thus every opportunity of coming in close contact with faith and virtue). It is said of a married woman كانت ex el she was under the authority of so-and-so.' (WGAL. II. p. 196) نلان ن تان نانة means 'Such a one has as his wife such a woman.' (LL).
23. (of their due as the apostles of God, and persisted in their course of impiety and unbelief), خ خ i the contrary of and does not relate only to property but also to other things.' (LL).
24. So mere personal relationship or close association, without faith and virtue, can do no good.
25. (that they may be consoled thereby).
26. Whom the Bible mistakenly calls his daughter--a believing woman who had saved the life of Moses in his infancy. See P. XX, n, 112.
27. Perhaps as she was being persecuted for her true faith.
28. Literally 'near Thee,'
29. i. e., the evil consequences of his acts of blasphemy.
30. See P. III. n. 356.
31. See P. VI. no. 538 : P. XVII. n. 206.
32. (through our arch-angel Gabriel).
33. Which caused her conception.
34. Which she received through His angels.

474, Neither a Divine Being to be adored as imagined by the Christians, nor an immoral woman as supposed by her Jewish culminators.


## PART XXIX

## Süral-ul-Mulk

## The Sovereignty. LXVII

(Makkan, 2 Sections and 30 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (ترك . .. تد. and He is Potent over everything.
2. (الدى . Who has created death ${ }^{2}$ and life ${ }^{3}$, that He might test you ${ }^{4}$ as to which of you is excellent in work ${ }^{5}$. And He is the Mighty ${ }^{6}$, the Forgiver?
3. (الذى . . . نطور) Who has created the seven heavens in storeys ${ }^{8}$. Thou shalt not find any oversight in the creation ${ }^{9}$ of the Compassionate. Then repeat thy look, dost thou find any crack ${ }^{10}$ ?
4. ( . . . . ) Then repeat thy look twice over, and thy look will return to thee dim and drowsy ${ }^{10-\mathrm{A}}$.
5. 'When used in speaking of God, the assertory (not optative) prefects
 has made Himself (is become of and through Himself) blessed, or perfect, above alI, (WGAL. I. p. 40).
6. This corrects and contradicts the Jewish views : "God created man to be immortal ; ......nevertheless through envy of the devil came death into the world. For God made not death." (JE. IV. p. 483).
7. Both life and death have been personified and deified by the pagans, who heve raised temples and sung hymns of praise to them. In Islam they are no more than 'created' beings like the rest of creation.
8. (O mankind!) In the words of a distinguished scientist, death came that life may be worth living.'
9. So it is by action that man can make his soul grow and save it from corruption.
10. i. e., Able to punish the guilty and to carry out His Will and Purpose perfectly.
11. This corrects and contradicts the view that God is bound by the necessity of His own law to effect requital in every instance.
12. . اطبا may also mean 'in harmony.'
13. (of heaven, O reader !)
14. i.e., canst thou detect any flaw or defect in God's handiwork? The argument is from the cosmic order of the universe, 'Reason is that in us which demands sequence, regularity, and order in things. It resents mere accident and chance occurrence. It could, in fact, only exist in a cosmos, i.e., an orderly world. And such a cosmos it finds from the first in sun and moon, in plant and animal, but mixed as it appears with what is incalculable and purely capricious--that is irrational. But the more it knows, the more ground it finds for confidence that the appearance of capriciousness is due only to its ignorance. Nature, it grows to believe, is, in this sense, rational through and through, that it corresponds to this fundamental demand of reason for law and order in all things. This faith in a universal order-a faith continually more and more fully justified--is what makes science possible.'

10-A. The more we observe Nature, the more we realise that it is a vast, huge Unity, every part in the substantial fabric of the Universe being bound to every other part, with no rift, no lacuna whatsoever.

5. (ولد ) And assuredly We have bedecked the nearest sky ${ }^{11}$ with lamps ${ }^{12}$ and We have made them missiles for pelting devils ${ }^{13}$, and We have prepared for them the torment of the Blaze.
6. (رلاذن ) And for those who disbelieve in their Lord will be the torment of Hell ——a hapless destination I
 as it boils up ;
8. (زن . . . . $\mathrm{K}_{\mathrm{K}}$ ) it almost bursts up with rage ${ }^{14}$. So often as a company ${ }^{15}$ is cast in it, its keepers will ask them ${ }^{16}$ : did not a warner come to you ${ }^{17}$ ?
9. (bالوا . . we belied him and said: Gcd has not sent down aught ${ }^{18}$; you are naught but in a great error ${ }^{19}$.
10. (رُالوا . . . الـبر) And they will say ${ }^{20}$ : had we been wont to listen ${ }^{21}$ or to reflect ${ }^{32}$, we would not have been among the fellows of the Blaze.
11. (ناغنروا . . . الـعبر) So they will confess their $\sin ^{23}$. Far away be they, the fellows of the Blaze I
12. (ان الدذن . . كـر) Those Who are in awe of their Lord unseen ${ }^{24}$, theirs shall be forgiveness and a great wage.
13. (واسروا . . . الصدور) And whether you keep your discourse secret or disclose it, verily He is the Knower of what is in the breasts.
11. i. e., nearest in relation to the earth.
12. i. e., with radiant stars.
13. ربرم means 'shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein.' (LL).
14. غيظ is, vehement anger, and h:s a more intensive signification than .
15. (of the infidels).

## Part XXIX

$$
\begin{aligned}
& \text { 16. (reproachfully wondering at the incredible perversity of mankind). } \\
& \text { 17. i.e., are you taken unawares, or is it that you refused to profit by his } \\
& \text { warnings? } \\
& \text { 18. (by way of Revelation). } \\
& \text { 19. i. e., you are yourself deluded. } \\
& \text { 20. (in utter anguish). } \\
& \text { 21. (to the voice of the warner) } \\
& \text { 22. i.e., to use our own intelligence. Apart from glittering light of Reve- } \\
& \text { lation, there are in all nature around us and in our own conscience enough 'manifest } \\
& \text { signs' of God and His unity. } \\
& \text { 23. (of infidelity). The confession at this belated hour would be of no avail } \\
& \text { as the time for amendment would have long been past. } \\
& \text { 24. i.e., without perceiving Him with their bodily eyes they realize Him in } \\
& \text { their very being. }
\end{aligned}
$$

14. (الا Will not He Who has created know? He is the Subtile, the Aware.

## SECTION 2

15. (مرالدنى . . . النصور) He it is Who has made the earth subservient ${ }^{25}$ to you ; so go forth in the tracts thereof, and eat of His provision ${ }^{28}$. And to Him is the Resurrection ${ }^{27}$.
16. (.امت~) Are you secure that He Who is in the heaven ${ }^{28}$ will not sink the earth with you, and then it should quake?
17. ( not send against you a whirlwind ${ }^{29}$ ? Soon ${ }^{20}$ you shall know how ${ }^{31}$ has been My warning.
18. (رلتد) And assuredly those before them have belied, then how ${ }^{38}$ has been My wrath ?
19. (ارلا . . . بمبر) Do they not see the birds ${ }^{33}$ above them outstretching their wings ${ }^{34}$ and a/so closing them ${ }^{35}$ ? None sustains them except the Compassionate. Verily He is Beholder of everything.
20. (الن ( . . Who is he, besides the Compassionate, that can be an army unto you and succour you? The infidels ${ }^{36}$ are but in delusion.

[^27]29. (driving the sands to overwhelm you)
30. i. e., immediately at your death.
31. $i$. $e$., how true and fateful!
32. i. e., how terrible !
33. Whose flight is one of the most wonderful instances of purposive adaptation.
34. (continuously in their flight).
35. (at will ; and they maintain in either case their balance in the mid-air as ordained by God's providence).
36. (wandering away from God's mercy and grace, the only two sources of our strength).

21. (امن . . . . نغرد) Should $\mathrm{He}^{37}$ withhold His provision, who is he that can provide for you? Aye ${ }^{38}$ ! they persist in perversity and aversion ${ }^{39}$.
22. ( $\mathrm{c}_{\text {ie }}^{\mathrm{i}}$ ) . . Is he, then, who goes about ${ }^{40}$ grovelling upon his face ${ }^{41}$ better directed ${ }^{42}$ or he who walks evenly on a straight path ?
23. (jj) Say thou ${ }^{43}$ : He it is Who has brought you forth and has endowed you with hearing and sights and hearts ${ }^{44}$ Little thanks it is you ${ }^{45}$ give !
24. (2. . . لJ. Say thou: He it is Who has spread you over the earth, and to Him you shall be gathered ${ }^{46}$.
 pass, if you say sooth ${ }^{50}$.
26. (.... . . . ل io) Say thou ${ }^{51}$ : the knowledge ${ }^{52}$ thereof is only with Allah, and I am but a manifest warner ${ }^{53}$.
27. (ices . . . . $\mathrm{l}_{\mathrm{l}} \mathrm{j}$ ) But when they will see it proximating sad will be the countenances of those who disbelieve ${ }^{54}$, and it will be said: this is what you have been calling for ${ }^{55}$.
28. ( $\mathrm{me}^{56}$, or have mercy on $u s^{57}$, who ${ }^{58}$ will protect the infidels from an afflictive torment ?
29. (jj . . . Say thou: He is the Compassionate ; in Him we have believed ${ }^{59}$, and in Him we have put our trust ${ }^{60}$. And soon ${ }^{61}$ you will know who it is that is in manifest error.
30. (b) Say thou: think I were your water to be sunk away ${ }^{62}$, who then ${ }^{63}$ could bring you water welling-up ?
37. --the only source of all sustenance- -
38. (instead of choosing the plain, smooth, path of reason and faith).
39. (from the truth).
40. (in paths of darkness and error, depriving himself of the light of God's guidance)
41. (stumbling on the way all the while).
42. (and more likely to get to the goal).
43. (O Prophet !).
44. So He ought to be our all-in-all.
45. i. e., how very ungrateful on your part then to turn away from Him and to use God-given gifts for altogether wrong purposes !
46. Which end is to be constantly kept in view.
47. i. e., the Makkan pagans.
48. (to the believers, by way of ridicule and denial).
49. (of the coming of the Judgment Day).
50. In the first preaching of Islam, 'the announcement of the Day of Judment is much more prominent than the Unity of God : and it was against his revelations concerning Doomsday that his opponents directed their satire during the first twelve years. It was not love of their half-dead gods but anger at the wretch who was never tired of telling them, in the name of Allah, that all their life was idle...... despicable, that in the other world they would be outcasts, which opened the floodgates of irony and scorn against Mohammed' (Hurgronje‘ Mohammedanism, p. 34).
51. (in answer, O Prophet!)
52. (of the exact time of the Last Day).
53. Who has only to announce the fact of its coming, and not dating or timing it.
54. (realising their terrible error too late).
55. (and what you desired to hasten).
56. (in the near future as you so keenly desire).
57. (and preserve us from you, as He has promised us).
58. (in either case).
59. (and thus have ensured our well-being in the Hereafter).
60. (so we can very well take our sorrows and afliction in this world as mere trials).
61. (when you find yourselves afflicted and ourselves safe).

62 (and lost underground, while sudden and complete cessation of all supply of water is sure to cause death).
63. (independent of the Almighty). So He alone is the source of all life, material as well as spiritual.


## Sürat-ul-Qalam

## The Pen. LXVIII

(Makkan, 2 Sections and 52 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( . . . نـبطرون) Nūn ${ }^{\text {4 }}$, By the pen and by what they ${ }^{65}$ inscribe.
2. ( . . . . . . Through the grace of thy Lord. thou art not mad ${ }^{\text {be }}$
3. (دان . . . . . . . And verily for thee will be an unending wage ${ }^{67}$.
4. (دانك) . . . And verily thou art of a high and noble disposition ${ }^{63}$.
5. ( نــنـ, و ( يعرورن ) Soon ${ }^{60}$ thou wilt see and they ${ }^{70}$ will see ${ }^{71}$ —
6. (بابكم المثنرن) Which of you is afflicted with madness ${ }^{78}$.
7. (ان ) . . . ) Verily thy Lord is the best Knower of him who has strayed from the path and the best Knower of him who is the guided one ${ }^{73}$.
8. (الككذين . . . لا لا So do not obey thou the beliers ${ }^{74}$.
9. (ددرا . . نيد هنون) They would like that thou shouldst be a pliant ${ }^{75}$, so that they also will be a pliant ${ }^{76}$.
10. (g) And do not obey thou any ignominous swearer? ${ }^{77}$,
11. ( . . . . . . $\downarrow$ ) ) defamer, spreader abroad of slander,
12. (.0.) hinderer of the good, trespasser, sinner,
13. نون , in addition to its other meanings, signifies 'an ink-horn.' See P. I. n. 28 .
14. i. e., the angels registering the Divine Decrees.
15. (as imagined by thy calumniators, O Prophet !) See P. IX. n. 328.
16. (commensurate with thy work of preaching).
17. i. e., thou standest on an exalted standard of character, and thy life is
a wonderful living illustration and explanation of the Qur'ān itself.' 'The proper signification of خلن is the moral character ; or the fashion of the inner man.' (LL) 'His behaviour was now also the standard for his people after his death : inexorable against his enemies so long as they opposed him, yet he did not know revengefulness, he was gentle towards the vanquished, indulgent and tolerant to all unbelievers.' (Damer, quoted in Dr. Zaki Ali's Islam in the world, p. 13) See also P. IV. nn. 295-96.
18. i.e., in the Hereafter, and also in this very world.
19. i. e., thy detractors.
20. (through the logic of events ; in the light of actual facts of history).
21. (and bereft of his senses).
22. (and will requite each accordingly).
23. (Just as Thou hast not obeyed them in the past).
24. (with them) i. e., thou wilt let them alone in their idolatry and other foul practices.
25. (with thee) i.e., so that they will cease to revile and persecute thee.
26. i. e., one who on account of his habitual and false swearing is looked down upon,

27. (c) gross, and moreover ignoble ${ }^{78}$ $\qquad$
28. (ان . . . بين) and thus, because he is owner of riches and children ${ }^{70}$.
29. الاذا . . . الاولين) When Our revelations are rehearsed to him he says: fables of the ancients ${ }^{50}$
30. (الـ . . . .
31. ( ) . . . ${ }^{\text {li }}$ ) Verily We! We have tried them ${ }^{82}$ even as We tried ${ }^{83}$ the men of a garden ${ }^{84}$ when they swore ${ }^{85}$ that they would surely pluck it in the morning ${ }^{86}$,
32. (د, لا بـti, ) and they made in the assertion no reservation ${ }^{\text {87 }}$.
33. (نَ ( . . . Wherefore there visited it an encircling visitation ${ }^{\text {58 }}$ while they slept.
34. (bامبح كالص. F (ن) Then in the morning it became as if it had been plucked ${ }^{80}$.
35. (نظادوا عمبعدن) Then in the morning they cried out to each other ${ }^{50}$.
36. (ان . . . . مرمين) Saying: go out early to your tilth if you would pluck.
37. (ظانظا ) . . . . 1, ) Then they went off speaking to each other in a low voice;
38. (ان ) , , . بـكن) Let there enter upon you no needy man today ${ }^{\text {211 }}$.
39. (رغدرا . . . . تـدربن) And they went out early determined in purposese ${ }^{32}$.
40. ( ${ }^{26}$. . . (لنالون) Then when they saw $i t^{93}$, they said: indeed we are gone stray ${ }^{24}$.
41. (بل ) Alas ${ }^{95!}$ ! it is we who have been robbed ${ }^{90}$ !
42. (bا ) And the most moderate of them ${ }^{97}$ said: did I not tell you ${ }^{33}$ : why do you not hallow Him $^{39}$ ?
43. (bالو ( . . They said now in repentance ${ }^{100}$ : hallowed be Our Lord I verily we have been wrong-doers.
44. ز jis 'One adopted among a people to whom he does not belong...
base, ignoble, or mean ; known by his baseness, ignobleness or meanness, or his evil character;.....the son of an adulteress or a fornicatress.' (LL) The particular person alluded to in the passage is generally taken to be Walid bin Mughaira, an inveterate enemy of Islam and the Prophet, who combined in himself the hateful qualities spoken of in the text.
45. i. e., the despicable fellow is such and such because he happens to possess wealth and children.
: 80. See P. VII, n. 321.
46. i. e., set on his nose, the most prominent part of the face, some mark of the utmost ignominy. 'We will stigmatise him with indelible disgrace; the term $p, b,-$, which signifies the proboscis of an elephant, being applied to his nose because it is regarded as unseemly.' (LL) The culprit is contemptuously compared to a beast.
47. i.e., the Makkan pagans.
48. (once upon a time).
49. Which was, according to some, in Abysinnia ; according to others in Yemen.
50. (when it had come in their possession after the death of their father).
51. (exclusively for themselves, instead of giving a portion in charity after the wont of their father).
52. i. e., uttered not even the customary saying 'If God will.' subordinating their individual will to the universal Will.
53. (destroying it altogether).
54. (and had become changed beyond all recognition overnight).
55. (as they rose).
56. (to share the harvest).
57. (to gather the whole harvest for themselves).
58. (entirely blasted and destroyed).
59. (and have mistaken our ways).
60. This they said when they had found that it was their own garden.
61. (of our contemplated gain).
62. (who iad warned them beforehand). He was the least ungodly of the band.
63. (that we should have been charitable to men, and humble before God).
64. (even now, and repent).
65. (in repentance, but when it was too late).

66. (زابْل . . . ينارمرن) Then ${ }^{101}$ (hey turned to each other reproaching ${ }^{202}$.
67. (تالوا . . . They said: woe to us! surely we have been arrogant.
68. ( than this ${ }^{103}$, verily we are beseechers to our Lord ${ }^{104}$.
69. (ك) Such ${ }^{105}$ is the chastisement ${ }^{108}$, and the chastisement of the Hereafter is far greater, if they ${ }^{107}$ but knew ${ }^{108}$.

SECTION 2
34. الن . . . . المي) Verily for the pious there are Gardens of Delight with their Lord.
35. (انز (in ) Shall We make ${ }^{109}$ the Muslims like the culprits ?
36. (1) How it is with you ${ }^{120}$ ! How ill you judge ${ }^{111}$ !
37. ( . . . . ${ }^{1}$ ) Is there with you a Book ${ }^{112}$ wherein you study,
38. (ان . . . . . انخر ون) that therein is for you ${ }^{113}$ what you may choose ?
39. (i) Or, have you oaths from Us, reaching to the Day of Resurrection, that yours will be ${ }^{114}$ what you judge ?
40. (Lابم) Ask them, which of them will stand thereof as a guarantee ${ }^{115}$ ?
41. ( associate-gods if they say socth !
101. (in utter dismay).
102. (for advising and planning the unhappy expedition).
103. i.e., may give us more flourishing garden in its place in this very world.
104. (so that He may pardon and forgive us).
105. i. e., of this nature.
106. (of this world).
107. i. e., the Makkan pagans.
(and took heed).
(in the Hereafter)
111. by supposing that the infidels would be on the same footing with the
in the Next World).
12. (from heaven).
13. i. e., is promised to you.
14. i.e., you will enjoy.
15. i.e., who will vouch for their good condition in the Hereafter. ○○ O O 112
111
11
115
116 equal to that of the Muslims).

42. (ن) ( . . and they ${ }^{18}$ shall be called upon to prostrate themselves, but they ${ }^{129}$ shall not be able ${ }^{120}$
 overspread them. Surely they had been called upon to prostrate themselves ${ }^{128}$, while yet they were whole ${ }^{123}$.
44. (نرن رنى . . بلرن) Let Me alone with him who belies this discourse ${ }^{124}$; We lead them on by steps ${ }^{125}$ whence they perceive not.
45. (والمى . . . And I bear with them ${ }^{126}$. Verily My contrivance is sure.
46. (أ أ . . . . Dost thou ask them a wage ${ }^{127}$, so that they are laden with debt ${ }^{128}$.
47. () . . . $\mathrm{r}^{\prime}$ ) Is with them the Unseen ${ }^{123}$, so that they write down ${ }^{130}$ Allah's decrees?
 and do not be thou like him ${ }^{182}$ of the fish ${ }^{233}$, when he cried out ${ }^{134}$, while he was in anguish ${ }^{135}$.
49. (لوا . . . مذنور) Had there not reached him the grace from his Lord, he would surely have been cast into the wildernes in a plight.
50. (6. . Then his Lord chose him ${ }^{136}$, and made him of the righteous ${ }^{137}$.
51. (وان . . . And when those who disbelieve hear the Admonition ${ }^{188}$; they shall cause thee to stumble with the stern looks ${ }^{139}$, and they say: indeed he is mad.
52. (ل) . . . لا لمرين) While ${ }^{180} \mathrm{it}^{140-A}$ is naught but an admonition to the worlds ${ }^{141}$.
117. i. e., some very special form of Divine Manifestation will take place.
(Th). But the expression 'uncovering the shank' in Arabic has also another meaning, and is indicative of a grievous and terrible calamity. Thus it is said, 'War has uncovered its shank,' when it is meant to express the fury and rage of battle. 'And one says of a man when difficulty, or calamity, befalls him, كثف من ماة , meaning, he prepared himself for difficulty, (LL) Cf. OT :-'Take the millstones and grind meal : uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.' (Is. $47: 2$ ).
118. i. e., mankind.
119. $i$. e., the infidels.
120. (in spite of their bes tefforts, because the time of acceptance shall be past, and their backs shall become stiff and inflexible).
121. (with shame and terror).
122. (but they would not hear).
123. i.e., in full possession of the power of judgment and will, and living in this world.
124. (and grieve not over the fate of such, O Prophet !)
125. (to ultimate destruction, by giving them respite in this world).
126. (for the time being, so as to make them all the more forgetful of death, and then overtake them in their most heedless state).
127. (for thy preaching, O Prophet !) i.e., it costs the infidels nothing to hear the Prophet.
128. (on that account, and are therefore loth with thee).
129. i. $e$., have they the knowledge of the Unseen and of God's ordinances, independent of thee, and without the mediation of a prophet.
130. i.e., so that they transcribe the same from the table of God's decrees and feel no need of the Revelation vouchsafed to thee.
131. (regarding the respite given to the pagans of thy times).
132. (in impatience).
133. i. e., the Prophet Jonah, See P. XVII. n. 191.
134. (to his Lord).
135. (in the belly of the fish). See P. XVII. n. 195-96.
136. (once more, and forgave him his momentary human weakness).
137. (of yet greater rank and station).
138. i. e., the Holy Qurān.
139. (in the intensity of their hatred).

140-A (as a matter of fact).
140. i. e., the Qurān.
141. i. e., far from being the outcome of madness or demoniacal possession, it is the sure and unfailing antidote to all kinds of evil in the world.


## Sūral•ul•Häqqah <br> The Inevitable. LXIX

(Makkan, 2 Sections and 52 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $\mathrm{j} / \mathrm{al}$ ) The Inevitable Calamity !
2. ( alallo) What is the Inevitable Calamity !
 Calamity is ?
 Day.
3. (i.iclbl . . . . .bi) As for Thamūd, they were destroyed by an outburst ${ }^{143}$.
4. (i.k . . . . . و1) And as for 'Aād, they were destroyed by a wind, furious, roaring ${ }^{144}$,
5. (سخر) . . . غاربi) to which He subjected them for seven nights and eight days in succession so that thou ${ }^{155}$ mightest have seen men during it lying prostrate, as though they were stumps of palm ruined ${ }^{146}$.
6. (نانل) . . . بانة) Dost thou see any remnant of them ?
7. (ر) And Fir'awn and those before him and the overturned cities ${ }^{147}$ committed sin.
8. (O Prophet I).
9. Or 'thundering noise.'


10. ( . . . . الیبـ) And they disbelieved their Lord's messenger, so He seized them with an increasing grip ${ }^{148}$.
11. (البار . . . ${ }^{4}$ ) Verily We bore you, when the water rose ${ }^{149}$, upon a traversing ark ${ }^{150}$.
12. (النجl) that We might make it an admonition unto you and that it might be retained by the retaining ears.
13. (6اذا ${ }^{13}$ ) And when the Trumpet will sound a single blast ${ }^{1531}$,
14. ( ) , . . . ) and the earth and the mountains will be borne ${ }^{152}$, and they will be crushed with a single crushing ${ }^{153}$.
15. (فرهـذ . . . الوانیi) Then on that Day will happen the event.
16. (واثشفت . . . وامثة) And the heaven will be rent in sunder ; frail it will be on that Day.
17. ( $\ddagger: \xi^{\prime}$. . . elll ,) And the angels ${ }^{154}$ will be on its borders, and eight ${ }^{155}$ of them will on that Day ${ }^{156}$ bear the Throne of thy Lord over them.
18. (ب. ب: . . . . . The Day whereon you will be mustered ${ }^{157}$, nothing hidden by you will be hidden ${ }^{158}$.
19. ( . . . .6b) Then as to him, whose book ${ }^{350}$ will be vouchsafed to him in his right hand, he will say ${ }^{160}$ : here! read my record ;
20. (انى ) . . . هساببء) verily I was sure ${ }^{101}$ that I would have to face my reckoning.
21. (
22. (الز . . . ذ) In a lofty Garden,
23. (il (i) of which the clusters ${ }^{102}$ will be near at hand ${ }^{168}$.
24. (in severity).
25. (of Noah's deluge).
26. (built to Our Command, and saved you, O believers !)
27. (for the first time and all of a sudden).
28. $i$, e., moved from their place.
29. 

i. e., dashed in pieces and crushed to powder at one stroke.
154. (inhabiting the centre of the heaven).
155. (angels, instead of four as at present).
156. (at the second blast of the Trumpet).
157. (before God for Judgment, O mankind !).
158. (from Him).
159. (of records).
160. (to those around him, overjoyed at his getting his record in the right
hand).
161. نb is not always indication of doubt; sometimes, as here, is signifies
sure knowledge.
162. $i . e$, , fruits in bunches.
163. (and hanging low, so that they could be gathered and enjoyed in
dignified ease).

24. ( . . 1,5) Eat and drink with benefit for what you sent on beforehand in days past ${ }^{164}$.
25. ( . . . $\mathrm{h} / \mathrm{g}$ ) Then as to him whose record will be vouchsafed to him in his left hand, he will say ${ }^{105}$ : Oh I would that I had not been given my record at all,
26. () (ل) . . . .
27. (بلتها . . . النافنا) Oh! would that it would have been the ending ${ }^{166}$
28. (. . . W) My riches have availed me not ;
29. (مالك) my authority ${ }^{187}$ has perished for me.
30. (خذْ ( ${ }^{\text {( }}$ ) Seize him ${ }^{168}$, and chain him;
31. ( . . . . . ) then roast him in the Scorch ;
32. ( $)$ long ${ }^{170}$.
33. (fell . . . il) Verily he was wont not to believe in Allah, the Great ;
34. ( المكني) . . . .
35. (ill ( . . .
36. ( . . . . . . لا er
37. (لا gl . . لالخاططن) None will eat it except the sinners.

## SECTION 2

38. (فلا I I swear by what you see,
39. (رما لا تصرون)) and by what you do not see ${ }^{173}$,
40. ( $)$. . . . it) that it is the speech brought by an honourable envoy ${ }^{176}$
 you believe.
41. (when you were in the world). This will be said to them,

## r

165. (in extreme anguish).
166. i. e., would that death had made an end of me altogether, and would not have brought me to this new world at all. 'It' refers to 'death' understood.
167. (over men).
168. (O keepers of Hell !)
169. The measurement is not of this world but of the Hereafter.
170. i. e., wrap him round with it, so that he may not be able to stir.

171--far from himself feeding the poor--
172. (flowing from the bodies of the damned).
173. (of My creation) i. e., My entire creation becomes witness.
174. i. e., a trusted angel.
175. See P. XVII. n. 14 ; P. XIX. n. 368.

42. (رولا . . Nor it is the speech of a soothsayer ${ }^{176}$. Little are you admonished.
43. (ثزيل . . It is a Revelation from the Lord of the worlds.
44. (دلو . . . الانار بل) And if he ${ }^{177}$ had forged concerning Us some discourses.
45. (لاخذا . . . We surely would have seized him by the right hand.
46. (الوتين) . . . . . . ) and then severed his life-vein ${ }^{174}$.
47. (i) . . . (i) And not one of you would have withheld Us from punishing him.
48. (ر) And surely it is an Admonition to the God-fearing.
49. (ورانا) . . . And verily We know that some among you belie ${ }^{179}$.
50. (ران . . الكنرين) And verily it shall be an occasion of anguish to the Infidels ${ }^{180}$.
51. (رانه) . . . اليةن) And verily it is the truth of absolute certainty ${ }^{181}$.
 Great ${ }^{184}$.
176. In Pre-Islamic Arabia, 'beside the poet (Shair), and below him, was the Kahin, or the soothsayer, and below him the 'arraf', a kind of diviner. These, too, were under the influence of Jinn, but in a less exalted way. The Kähins were soothsayers connected with a sanctuary...The Kähins usually cast their oracles in verse.' (ERE. X. p. 136) See P. XXVII. n. 77.
177. i. e., the holy Prophet.
178. (thus causing his instantaneous death).
179. Who will receive their punishment at its proper time.
180. When the consequences of its rejection will become apparent to them.


#     

## Sūrat-ul-Maärij

## The Ascending Steps. LXX

(Makkan, 2 Sections and 44 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 about to befall ${ }^{185}$,
2. ( ) . . . . .
3. (من آس . . . . المارْ ) from Allah ${ }^{187}$, Owner of the ascending steps ${ }^{188}$.
4. ( $i$. . . . spirit ${ }^{183}$; on a Day ${ }^{100}$ whose space is fifty thousand years ${ }^{191}$.
5. (bامر) Be thou ${ }^{102}$ patient ${ }^{193}$ with a becoming patience ${ }^{194}$.
6. (بيدا! . . . .ri') Verily they ${ }^{195}$ see it ${ }^{198}$ afar off.

8. (بوم) It shall befall on a Day whereon the sky will become like dregs of oil ${ }^{297}$.
9. (رنكون . . . . .
10. (ور) and not a friend shall ask a friend ${ }^{199}$,
 The guilty ${ }^{200}$ would like to ransom himself from the torment of that Day by ${ }^{=01}$ his children,
185. The person alluded to here is either Nudhar bin al Hârith or Abu Jahl, both of whom had challenged the Prophtt to bring upon them some dreadful judgment.
186. (on the Jtidgment Day).
187. i. e.. being inflicted by Him.
188. By which prayers and righteous actions ascend to heaven.
189. $i$. $e$, the souls of the believers.
190. i. e., that judgment shall befall on a Day.
191. 'As it will appear to the unbelievers in the intensity of their agony'. (Th).
192. (and bear their insults, O Prophet !)
193. $i$. e., now that the judgment is certain.
194. i. $e$., without a tinge of complaint.
195. i. e. the scoffers.
196. i. e., the Judgment Day.
197. Or 'like metal molten,' $C f$. the NT :- But the day of the Lord will come as thief in the night ; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, (2 Pet. 3:10).
198. (scattered abroad).
199. (concerning his condition).
200. i. c., the unbeliever : the infidel.
201. $i$. $e$., at the price of.

12. (

14. (ردن ) . . . ينبي) and all those on the earth ${ }^{204}$; so that this might deliver him.
15. ( $k$ ) . . . 5 ) By no means ! It is a Flame,

17. (تد (ت) . . . It shall call ${ }^{205}$ him who turns away $y^{206}$ and backslides,

19. (ان . . . . . 10 ) Verily man $^{200}$ is formed impatient ${ }^{210}$,
20. (اذا . . . . . . .
21. (y ) . . . . منرطا) and begrudging ${ }^{213}$, when good visits him.
22. (ال المالماني) Not so are the prayerful,
23. (الذن ) . . دا نُرن) ( ) who are constant ${ }^{213}$ at their prayers,


26. (والدن . . الدن) () and who testify to the Day of Requital,

28. (ان ) Verily from the torment of their Lord none can feel secure ${ }^{215}$.
29. (رالذن . . . . ( ) As a/so those who guard ${ }^{216}$ their private parts,
30. (الا . . . الا, ) save in regard to their women ${ }^{217}$ and those whom their right hands own ${ }^{218}$. So they are not reproachable.
31. (نس . . . . الهدرن) Add whoso seeks beyond that, then it is those who are the trespassers ${ }^{210}$.
202. ما ما literally is 'an accompanier.' This incidentally but clearly
emphasises the fact that companionship is the essential factor of marriage,
203. i. $e_{\text {., in }}$ short, every one whom he held dear and near on the earth.
204. So unbearable will be the suffering!
205. i, e., draw and bring.
206. (from the faith while in this world).
207. (riches unlawfully).
208. (them out of convetousness and greed).
209. $i$. $e$., the unbelieving man.
210. $i$. $e$, one who does not sufficiently exert his will to believe.
211. (and full of complaint, beyond proper limits).
212. (in the performance of his duties and in the payment of his obligatory dues).
213. both as regards its timings and its proper conditions). Of the effects of the Islamic prayer writes a Christian convert to Islam :-My ancestors were Roman Catholics......My community......hated Muslims. Protestants were considered upstarts, and Muslim renegades. In such an atmosphere I grew up. The foremost item that drew my attention was the idols and pictures of Virgin Mary and other saints kept for worshipping... But when the time for prayer comes I noted that a Muslim wherever he may be whether walking in the street, boarding a train, or a boat, spreads his cloth. turns to Kaba, and starts his Namaz. No priest is required for him. He is at once in communion with his Creator quite oblivious to his surroundings, This appealed to me. I peeped into the mosques. and found no idol kept there. It did not take me long to find out that no difference is made in a mosque. All stand shoulder to shoulder without distinction of colour and rank. What a marvellous unity and brotherhood! Need I say that it melted my heart., And observes a mordern Christian scholar: 'Perhaps the most gracious thing ever said about Moslem prayer is that it is an intimate converse with God. A creative feature in Islam; it has fostered a feeling of equality among believers. mitigating the rankling sense of superiority and caste, and opening a new inlet for the unity of mystical experience into the Moslem heart' (Jurji's Great Religious of the Modern World, p. 187). See also P. XVIII. n. 2.
214. Food, in Islam, observes a learned Christian, 'is given to any one who needs it, and charity is administered direct, and not by the circuitous means of a Poor Law system. Indeed from a Muhammadan, as also from the Buddhistic point of view, the giving of charity puts the giver into a state of obligation to the receiver, since it enables the former to cultivate his sense of benevolence.' (Dr. G. W. Leitner, M.A., Ph. D. Religious Systems of the World, London, 1905, p. 296)
215. i. e., none can presume to feel secure from it : it has to be reckoned with.
216. i. e., keep themselves away from every kind of sex abuse.
217. i. e., free women who are joined to them by regular marriage bond.
218. i. e., women taken captives but not raised to the status of legal wives.

See P. XVIII, n. 8.
219. i. e. every other form of gratifying sexual passions is criminal. See. P. XVIII. n. 10.

32. (والذن . . . رع,رن) As also those who keep their trusts and their covenant ${ }^{220}$,
33. (والدن . . . تأُدرن) ) and who stand firm in their testimonies,

35. (اولك . . . . مك.رن) Honoured, they shall dwell in Gardens.

## SECTION 2

36. (نال . . What ails those who disbelieve, hastening towdard the $e^{222}$,
37. (e) on the right and on the left, in companies ?
 the Garden of Delight ${ }^{22 s}$ ?
38. ( . . . لاكمرن) By no means ! We have created them from what they know ${ }^{224}$.
39. (نلا . I I swear by the Lcrd of the easts and wests ${ }^{225}$ that We are Able,
 We are not to be frustrated ${ }^{227}$.
40. (iندرهم) . . . بوعدون) So ${ }^{228}$ let thou ${ }^{228}$ them alone plunging in vanity and sporting, until they meet their Day which they are promised --
 sepulchres hurrying as if they were hastening to an altar ${ }^{230}$.

44 (ناءنi . . . . بوعدن) Downcast shall be their looks, abjectness shall overspread them. Such is the Day they were promised.
220. i. e., those who fulfil all their obligations, whether financial or otherwise. Very remarkable is the sacredness attached to everyday trusts and convenants in Islam.
221. (at their proper time). See P. XVIII. n. 12.
222. (to deny thee and to accuse thee of imposture, O Prophet !)

222-A. i. e., the scoffers, the infidels.
223. (of himself, without following the course that leads thereto).
224. t.e., of filthy seed, which bears no apparent relation or resemblance to the dignity of a man. So it is imperative that he who aspires to enter Paradise must perfect himself in faith and spiritual virtues, to fit himself for that place.
225. ششارن and in the plural signify the different points of the horizon at which the sun rises and sets in the course of the year. This completely repudiates the polytheistic idea of Loka palas or guardians of the world, presiding over the four cardinal and the intermediate points of the compass. Among the Hindus, for instance, 'Indra, the chief of the gods, was regarded as the regent of the east ; Agni the fire, was in the same way associated with the south-east ; Yama with the south; Surya, the sun, with the south-west ; Varuna originally the representative of the all-embracing heaven or atmosphere, now the god of the ocean, with the west ; Vayu, the wind, with the north-west, Kubera, the god of wealth, with the north ; and Soma, with the north-east.' (EBr. III p. 1016). The Tibetan mythology also has a parallel set of deities for each of the four cardinal points. See ERE. VIII. p. 76.
226. (after destroying them).
227. (and evaded).
228. i. e., after all these arguments.
229. (O prophet !).
230. See P. XXVII. n. 233.


## Sūrah Nūh

Nuh. LXXI
(Makkan, 2 Sections and 28 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 warn thy people ${ }^{232}$ before there comes to them an afflictive chastisement ${ }^{233}$.
2. (تَ) He said: my people ! I am to you a manifest warner.
3. (ان ) Worship Allah ${ }^{234}$, and fear Him, and obey me.
4. (يغنر) He will forgive you your $\sin ^{235}$, and will defer you to an appointed term ${ }^{236}$. Verily the term of Allah ${ }^{237}$, when it comes, shall not be deferred ${ }^{238}$, if you but know.
5. (تان . . . He said ${ }^{289}$ : Lord I verily I have called my people night and day ${ }^{250}$.
6. ( ${ }^{\text {( }}$ ( . . . . And my calling has only increased their aversion ${ }^{241}$.
7. (وانى . . استكارا) Verily whenever I call them, that Thou mayst forgive them ${ }^{242}$, they place their fingers in their ears ${ }^{243}$, and wrap themselves with their garments ${ }^{244}$, and persist ${ }^{215}$ in their denial, and are stiff-necked ${ }^{245}$.
8. ( $\ldots$. . . $)^{\text {( }}$ ) Then ${ }^{267}$ I have called them aloud ${ }^{268}$.
231. See P. VIII. n. 509.
232. (against the consequences of their ungodliness).
233. Which means that had they repented they would still have obtained mercy.
234. (to the exclusion of your idols).
235. (if you accept the true faith). (من ذئ in in in according to many commentators, redundant.
236. $i$. $e$., the time of your death.
237. i.e., the hour of death.
238. (but the past sins are wiped off by the profession of the true faith).
239. (after he had tried for long and had become exasperated).
240. (preaching them true doctrine of monotheism).
241. (from me).
242. (on their accepting the true religion).
243. (so that my words may not reach them).
244. (so as to avoid me).
245. (in their infidelity).
 force to the verb.
247. (in spite of their aversion).
248. (addressing them collectively, in public gatherings).

9. ( addressed them ${ }^{251}$.
10. (نقلت . . And I said: beg forgiveness of your Lord ${ }^{252}$; He is ever Most Forgiving.
11. (.رسل) . . مدرارا) He will send down upon you rains copiously ${ }^{253}$,
12. ( ${ }^{1} \mathrm{ri}^{1} \ldots$. . . S ) and ${ }^{254}$ He will increase you in riches and children and will assign to you gardens and will assign to you rivers ${ }^{255}$.
13. (مالكم) What ails you that you look not ${ }^{256}$ for majesty in Allah - -
14. (اترا . . . . . .
15. ط. . . . الا ${ }^{\prime}$ ) Do you not see how Allah has created the seven heavens in storeys ${ }^{258}$ ?
16. (وترل . . . . . And He has placed the moon therein for a light and has made the sun for a lamp ${ }^{259}$ ?
17. (ونا a growth ${ }^{260}$.
18. انرابا .... And hence He will cause you to return to it and He will bring you forth ${ }^{261}$ completely.
19. (وات ) . . . بـاطاطا) And Allah has made for you the earth an expanse,
20. (لــاك, . . . . .

SECTION 2
21. ( . . . Jv) Nūh said ${ }^{262}$ : Lord I verily they have denied me and have followed him ${ }^{263}$ whose riches and children has only increased him in loss.
249. (in their individual capacity).
250. --to vary my method of approach--
251. $i$, e., every possible method of persuasion I have tried, and all the resources at my command I have used.
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22. (g. (g. ) And they have plotted ${ }^{264}$ a tremendous plot.
23. ( $1, \ldots$, ) . . . And they have said ${ }^{205}$ : you shall not leave your gods ${ }^{206}$, nor shall you leave ${ }^{267}$ Wadd ${ }^{268}$ nor Suwä ${ }^{269}$ nor Yaghūth ${ }^{270}$ nor Ya‘ūq ${ }^{271}$ nor Nasr ${ }^{272}$.
24. (yت) And surely they ${ }^{273}$ have led many astray ${ }^{274}$. Increase Thou these wrong-doers ${ }^{275}$ in naught save error ${ }^{276}$.
25. ( . . . (6) And because of their misdeeds they were drowned, and then made to enter the Fire. Then they did not find for themselves any helpers beside Allah.
26. (دقال . . . دبارا) And Nūh said ${ }^{277}$ : Lord: leave not of the infidels any inhabitant upon the earth.
27. (انال . . For shouldst Thou leave them, they will ${ }^{278}$ lead astray Thy bondmen and will surely beget sinning infidels.
28. (رب ) Lord I forgive me and my parents ${ }^{279}$ and him who enters my house as a believer ${ }^{280}$, and all the faithful men and women ${ }^{281}$, and increase not the ungodly save in perdition ${ }^{232}$.
264. (against me and my Message, with ambitions to defeat God's Plan and Purpose). كار كبر is an intensive form of signifies 'excessively great.' (LL).
265. (to the lesser men of their community).
266. (of the national pantheon).
267. (in particular). The name of the five false gods and the symbols under which they were represented are as follows :-

Pagan god

1. Wadd
2. Suwā ${ }^{\text {a }}$
3. Yaghuth
4. Ya•uq
5. Nasr

Shape
Man
Woman
Lion (or Bull)
Horse
Eagle, or Vulture, or Falcon

Quality represented
Manly power
Mutability, Beauty.
Brute strength.
Swiftness.
Sharp sight, Insight.'
(AYA).
268. 'Wadd, also pronounced Wudd, or Udd, i. e.. "friendship," was, according to the Qurān, a god worshipped by the contemporaries of Noah. But it would be a mistake to conclude that his cult was obsolete in Muhammad's time, for we have sufficient evidence to the contrary. The poet Näbigha says once, "Wadd greet thee !" There was a statue of this god at Duma, a great oasis in the extreme north of Arabia. The name 'Abd Wadd occurs in a number of wholly distinct tribes.' (ERE I. p. 662). 'His erotic character is evident from a verse of Näbigha preserved by Ibn Habīb and cited by Wellhausen:-"Farewell Wadd, for sporting with women is no longer permitted us since religion is now taken seriously", i.e., since the introduction of Islam.' (ERE. VIII, p. 180).
269. 'He had a sanctuary at a place in the territory of Hudhail, but none, so far as we know, elsewhere. The meaning of his name is altogether obscure.' (ERE. I. p. 663). Wadd, according to the Oxford Assyriologist Dr. Langdon, was, in pre-Islamic polytheism of Arabia, the proper name of the moon-god. (Marston, The Bible Comes Alive, p. 273). An offlcer. was deputed by the Prophet to destroy the sanctuary of this god in the land occupied by the trite of Hudhail. (Hell. op. cit., p. 31).
270. 'The list of Arabian deities includes a Lion-god(Yaghath) and a Vulturegod (Nasr).' Robertson Smith, Religion of the Semites p. 226). 'An Arabic poet says, "Yaghuh went forth with us against Morâd"; that is, the image of the god Yaghūth was carried into the fray.' (p. 37). 'That the Coraish worshipped Yaghath we know from the names 'Abd Yaghūth and 'Obaid Yaghūth. But the Meccan religion was syncretistic, the cults of all the tribes that frequented the great fair being represented at the sanctuary; the local and tribal seat of the worship of Yaghūth lay elsewhere.' (Kinship and Marriage in Early Arabia, pp. 192-93), 'At a later period we hear of a god Yaghuth whose idol was an object of contention among the tribes of northern Yemen, and the name Abd Yaghüth occurs in various parts of Arabia, even in the tribe of Taghlib on the north-eastern frontier' (ERE. p. 663).
271. 'Ya'uc is said to have been god of the Hamdan or of the Morād or of both tribes......Horses were worshipped by the Asbadhiyun in Bahrain, but the name is said to be of Persian origin, and if this is correct, the cultus also may be Persian,' (Robertson Smith, Kinship and Marriage in Early Arabia, p. 208). 'The name of the god Ya'uq......probably means "the Preserver", his cult seems to have been confined to Yemen.' (ERE. I. p. 663).
272. 'Nasr, the vulture god, was an idol of the Himyarites......The vulture worship of the Arabs is attested by the Syriac Doctrine of Addai, p. 24.' (Robertson Smith, Kinship and Marriage in early Arabia, p. 209). 'The Talmud and the Syriac Doctrine of Addai, mention Neshrä, the Aramaic form of Nasr, as an Arabian god ......The Sabaeans likewise had a god called Nasr. Thus the worship of the Vul-ture-god was once widely diffused over the Semitic lands.' (ERE. I. pp. 662-663).
273. i. e., the elders and chiefs of the community.
274. (by their precept and example, and have spread extreme moral corruption).
275. Who are only incorrigible reprobates.
276. (justifying Thy sentence on them and drawing it nearer).
277. (while uttering the imprecation upon his people).
278. (in the future, as they have done in the past).
279. Who were both believers.
280. This excludes such members of his family as were unbelievers.
281. (in general, and of the future generations).
282. i.e., purge the world of their $\sin$ and wickedness altogether.


## Sürat -ul-Jinn

## The Jinn. LXXII

(Makkan, 2 Sections and 28 Verses)
In the name of Allah, th Compassionate, the Merciful.

## SECTION 1

1. ( $)$ ( l ) Say thou ${ }^{283}$; it has been revealed to me that a company of the Jinn ${ }^{284}$ listened: ${ }^{85}$ and said ${ }^{286}$ : verily we have listened to a Recitation wondrous ${ }^{287}$,
 we shall not by any means associate any one with our Lord.
2. ( $\mathrm{I}_{\mathrm{L}}$. . . . نار) $)$ And He , exalted be the majesty of our Lord ${ }^{239}$, has taken neither a wife ${ }^{200}$ nor a son ${ }^{291}$.
3. (Ahe . . . itر) And the foolish ${ }^{202}$ among us were wont to forge a lie against Allah exceedingly ${ }^{293}$.
4. (د15 ) And verily we believed that neither man nor Jinn could ever forge a lie against Allah ${ }^{294}$.
5. (y) And persons among mankind have been seeking ${ }^{205}$ refuge with persons of the Jinn ${ }^{298}$, so that ${ }^{297}$ they ${ }^{998}$ increased them ${ }^{299}$ in evilness ${ }^{300}$.
 that Allah will not raise any one.
6. (ورانا . . . it filled with a strong guard ${ }^{304}$ and darting meteors ${ }^{805}$.
7. (O Prophet !).
8. See P. VII. n. 644 ; P. XXVI. n. 85.
9. (to the Holy Qurān).
10. (to their community on their return to their abode).
11. i. e., so superior in its sublimity to all other discourses. 'iT;', with : تر as distinct from الر (with the definite article ل J), means 'a recital or a discourse.'
12. (now, as guided by it).
13. (foolishly violated by the polytheistic peoples in various ways).
14. (as implied in the conception of 'goddesses'). In the Hindu mythology, for instance, the male nature of the triad required each of the three gods to be supplemented by a female consort. See also P. V. n. 513 ; P. VII. n. 651.
15. (as implied in all theories of the Fatherhood of God).
16. in (or lightwittedness) here it is used in respect of religion not in that of wordly affairs.
17. i. e., ascribing to Him plurality, sonship, fatherhood, etc. bha is 'an action, or affair, and a saying, that is extravagant, or exorbitant, or exceeding the due bounds.' (LL).
18. (involving as it does incredible audacity).
19. (in their stupidity).
20. 'In the belief of the heathen Arabs ......nature is full of living beings of superhuman kind, the Jinn or demons......They have certain mysterious power of appearing and disappearing, or even of changing their aspect and temporarily assuming human form, and when they are offended they can avenge themselves in a supernatural way, i, e., by sending disease or madness.' (Robertson Smith, Religion of the Semites, pp. 119-120). In Arabia the demons were never the objects of a cult, in the strict sense of the word, but on certain occasions, as, for example, at the building of a house, it was thought prudent to conciliate them with some offering, lest they frustrate the work.' (ERE. I. p. 670).
21. (by their acts of adoration).
22. i. e., superstitious men.
23. i. e, the Jinn.
24. i. e., conceit and folly, رهر رA 'excessive disobedience' or 'foolishless, or stupidity,...... and ill-nature, or evil disposition.'
25. i. e., unbelieving men.
26. (before your conversion to Islam, O genii !).
27. (in conformity with our previous practice, to pry into what was ransacting there). $ا$ hrase in the text means, 'Verily we sought to reach heavens.' (LL).
28. (of angels).
29. See P. XIV. n. 32.

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9. (رانا . . . رصدا) And we were wont to sit on seats therein to listen; but whosoever listens ${ }^{305}$ now ${ }^{307}$ finds for him a darting meteor in wait ${ }^{303}$.
10. ( , . . $ا$, 1 ) And we do not know whether evil ${ }^{309}$ is boded for those on the earth ${ }^{310}$, or their Lord intends for them ${ }^{311}$ a right direction.
11. ( $12, \operatorname{l}, \mathrm{H}, \mathrm{y}$ ) And of us there are some righteous and of us are some otherwise ; we have been following very diverse paths ${ }^{312}$.
12. (... . . . انارب) And we ${ }^{323} \mathrm{know}^{314}$ that we cannot frustrate Allah in the earth, nor can we elude $\mathrm{Him}^{315}$ by flight.
13. (ر) And when we heard the Message of guidance we believed in it, and whoso believes in his Lord, he shall fear neither diminution nor wrong.
14. (دانا . . رشدا) And of us some are Muslims ${ }^{316}$, and some are deviators ${ }^{317}$. Then whoso has embraced Islam —— such have endeavoured after a path of rectitude.
15. (. . . . الh) And as to the deviators, they shall be firewood for Hell ${ }^{181}$.
16. (وان . . . غsا) And had they ${ }^{319}$ kept to the right path ${ }^{320}$, surely We would have watered them with plentiful rains.
17. (صw . . . pri:l) That We might try them thereby ${ }^{331}$. And whoso turns aside from the remembrance of his Lord ${ }^{322}$, him He shall thrust into a vehement torment.
18. (دان ) . . And prostrations are for Allah ${ }^{323}$, so do not call along with Allah anyone.
306. i. e., attempts to listen.
307. i. e., now that the Qurān has been revealed.
308. (and all means of access to Divination are now closed). It is a fact too curious to be overlooked by history that a century or two before the birth of the
holy Prophet, the ancient oracles found themselves gradually and automatically becoming dumb-a fitting prelude to the advent of Islam. Even the voice of the great Delphic Oracle, so well-known and so important in antiquity, became still. 'As a force in history it had long lost all power ; in the first century after Christ. Delphi and Ammon had given place to Chaldaean astrologers, as Strabo and Juvenal agree in saying, and Plutarch wrote a treatise inquiring into the reason; and in the fourth century, when Julian sent to consult the Delphic Oracle, the last response was uttered for him ; "Tell the king, to earth has fallen the beautiful mansion ; no longer has Phoebus a home, nor a prophetic laurel, nor a fount that speaks: gone dry is the talking water". (DB. Extra volume, p. 155).
309. (in the physical sense) i. e., disaster, plague).
310. (by their going against this new Prophet.
311. (forthwith, and that therefore there will be no opposition to the Prophet).
312. i. e., following divergent paths; some believing and some disbelieving.
313. i. e., the believing genii.
314. (as an article of faith).
315. (anywhere outside and beyond the earth).
316. i. e., have come to accept the doctrine of the Holy Qurann.
317. (from the right course).
318. At this point ends the discourse of the Jinn among themselves. See verse 1 .
319. i.e., the Makkan pagans.
320. (and followed the right course--to profit by the example of the Jinn).
321. i. e., as to which of them are grateful to God and which of them are not.
322. i. e., true belief in Him.
323. (exclusively). بـاجد here means, acts of adoration, not places of worship. (Th).
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19. (ب) And when the bondman of Allah ${ }^{324}$ stood calling upon Him, they almost pressed upon him stifling ${ }^{325}$.

## SECTION 2

20. ( $1 \mathrm{~L}-1 . \ldots \mathrm{J}$ ) Say thou ${ }^{326}$ : I simply call upon Allah, and do not associate anyone with Him.
21. (رئدا , . . Ji) Say thou: ${ }^{327}$ do not own for you power of hurt nor of benefit ${ }^{328}$.
22. ('دrill . . . لi) Say thou: none can protect me from Allah ${ }^{320}$, nor can 1 find besides Him any refuge ${ }^{330}$.
23. (ابـا . . . لا ) Mine is but preaching from Allah ${ }^{231}$ and His messages $^{332}$; and whosoever disobeys Allah and His messenger, his portion is the Hell-fire, abiding there for ever.
 are promised ${ }^{335}$. Then they will know ${ }^{336}$ who ${ }^{337}$ is weaker in protectors and fewer in number.
24. (ت) Say thou: $1^{338}$ do not know whether what you are promised ${ }^{330}$ is nigh, or whether my Lord has appointed it for a distant term ${ }^{340}$.
25. ( $1+-1$. . . $)^{\text {a }}$ ) He is the Knower of the Unseen and He does not disclose his unseen to anyone,
26. (Iصما) ... save to a messenger chosen ${ }^{381}$. And then ${ }^{382} \mathrm{He}$ causes to go before him and behind him a guard ${ }^{3 / 3}$.
27. (لبام . . . بد د5) that He may know ${ }^{344}$ that they ${ }^{365}$ have delivered ${ }^{364}$ the messages of their Lord ${ }^{347}$. And He comprehends whatever is with them ${ }^{288}$, and He keeps count of everything numbered ${ }^{3 / 9}$.
28. (and His chief apostle). For عبد see P. I. n. 98.
29. The allusion is to the rough treatment which the Prophet received at the hands of the crowd at Tā'if. His attitude and behaviour on the occasion have won the admiration of even some of his hostile critics. Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the streets, pelted him with stones, and at last obliged him to flee the city. pursued by a relentless rabble. Blood flowed from both his legs......The mob did not desist until they had chased him two or three miles across the sandy plain to the foot of the surrounding hill......There is something lofty and heroic in this journey of Mohammed to At-Taiif; a solitary man. despised and rejected by his own people, going boldly forth in the name of God. like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling.' (Muir, op. cit., 109-113.
30. (O Prophet !).
31.     - far from being a godling or associate god-.
32. i. e., of myself I am perfectly powerless.
33. (-were I to go against Him in any way, and to prove false to my mission--).
34. i. e., my only refuge from all kinds of trouble and difficulty is in Him ; and I cannot but obey.
35. (of His truths).
36. $\dot{\Sigma}^{x}$ implies general and public as opposed to individual and restricted preaching; while , رLالات emphasises the total, as opposed to partial, preaching. (Th.
37. i. e., the infidels.
38. (with their own eyes).
39. (and everything is seen in true perspective).
40. i. e., discover for themselves.
41. i. e., which of the two parties--the believing and the unbelieving.
42. --even I, the chosen apostle of God--.
43. (and the coming of which is absolutely certain).
44. So irrespective of its approach or remoteness the coming of Judgement is certain.
45. (and then even to him only such portion of it as He thinks proper.
46. (to keep the secret well-guarded from the devils).
47. (of angels at the time the secret is revealed to the apostle). (to keep the secrets well-guarded from the devils).
48. (demonstrably).
49. i. e., the revealing angel and his associates.
50. (to the apostle concerned).
51. (absolutely faithfully ; pure and far from any diabolical suggestions).
52. i. e., He has surrounded all their doings; He is well, aware of all their states and conditions--their reliability, "their sinlessness, etc.
53. So He preserves all His Revelations in the mind of the Prophet. bas is here used in the sense of ${ }^{\text {b }} \mathrm{J}$, m, and is put in the accusative case as a denotative of state. (LL).


## Süral-ul-Muzzammil

The Enwrapped. LXXIII
(Makkan, 2 Sections and 20 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (با با
2. (
3. (نیis) half of it, or a little less of $\mathrm{it}^{352}$,
4. (اد زد . . ز زتبلا) or a little more. And intone the Qurān with a measured intonation ${ }^{353}$.
 word ${ }^{354}$.
5. (ان . . . تـلا ) Verily the rising by night ${ }^{335}$ is most curbing ${ }^{356}$ and most conducive to right speech ${ }^{257}$.
6. (ان ) Verily for thee is the day a prolonged occupation²5s.
7. (واذك ) . . And remember thou the name of thy Lord ${ }^{336}$ and devote thyself to Him ${ }^{351}$ exclusively.
8. (رب) Lord of the east and the west ${ }^{361}$ I No god is there but Hel so take Him for thy trustee.
9. (وامبر . . بميلا) And bear thou patiently with what they say ${ }^{362}$, and depart thou from them with a becoming departure ${ }^{338}$.
10. (in thy garments). The Prophet is addressed thus, as he sat wrapped up in his mantle, in a melancholy and pensive posture, being reviled by some of the Quraish, in the early days of his ministry.
11. i. e., stand to prayer.
12. The usual practice of the holy Prophet was to stay up in prayer for long hours every night.
13. (in those night prayers as in all other prayers). ;زبل 'signifies pronouncing the word or words with ease and correctness: this is the proper signification but the conventional meaning is, being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading or reciting. (LL).
14. i. e., the Holy Qurān. تُ like its verb, is also applied to an ideal thing, and signifies'......momentous, formidable.' (LL).
15. (to passions, and best suited for prayers, recitation of the Qurān and other acts of devotion). Night-time, by reason of the absence of every noise and distracting object, is obviously the best time for meditation and prayer.
 of thy righteous judgments.' (Ps. $119: 62$ ). Also the NT :-'And at midnight Paul and Siles prayed, and sang praises unto God.' (Ac. $16: 25$ ).
16. (in both mundane and religious affairs).
17. it il means, 'He detached himself from worldy things, and de voted himself to God;...... or he forsook every other thing, and applied himself to the service of God.' (LL). 361. See n. 225 above.
18. i. e., the blasphemies they utter against God and the calumnies they utter against thee.
19. 'And avoid thou them, i.e., avoid thou associating with them in person, or speaking to them, or entertaining friendship for them in the heart, with an avoiding of a becoming kind.' (LL).

20. (ونرنى . . ${ }^{\text {( }}$ ) And let Me alone ${ }^{366}$ with the beliers, owners of comfort ${ }^{365}$ and respite thou them a little ${ }^{366}$.
21. (ان ) Verily with Us are heavy fetters and Scorch,
22. (اليا . . . . . . .
23. (و. ) on a Day when the earth and mountains ${ }^{364}$ shail quake ${ }^{369}$, and the mountains ${ }^{370}$ shall become a sand-heap poured forth.
24. ( دسولا . . . Verily We ! have sent to you a messenger ${ }^{33}$, a witness over you ${ }^{372}$, as We sent to Fir'awn a messenger.
25. (نسعى) Then Fir'awn denied the messenger, therefore We seized him with a painful grip.
26. (نكي . . . . How then, if you deny, shall you escape, on a Day that will make children grey-headed ${ }^{373}$,
27. (الـلط) . . . . ) and the sky will be split therein ${ }^{374}$. His promise is certainly to be accomplished.
28. (ان ) . . . . Verily this ${ }^{274}$ ) A is an admonition; let him therefore, who will ${ }^{375}$, choose a way unto his Lord ${ }^{376}$.
29. i.e., busy not thy heart respecting them, and commit their case to Me as I alone can deal adequately with them.
30. (and plenty) i. e., rich in the pleasures of this life, who baye specia! cause of gratitude to God.
31. i. e. do not long for their immediate punishment.
32. Like thorns and thistles.
33. (apparently so still and motionless).
34. (and fall into a state of violent commotion and convulsion).


## SECTION 2

20. (ان . . . . . Verily thy Lord knows that thou ${ }^{377}$ stayest up near twothirds of the night ${ }^{378}$, or a half of $\mathrm{it}^{377}$, or a third of $\mathrm{it}^{300}$, and also a party of those who are with thee. And Allah measures the night and the day ${ }^{381}$. He knows that you cannot compute $i^{382}$; so He has relented towards you ${ }^{383}$. Recite now of the Qurā? ${ }^{384}$ so much as is easy ${ }^{355}$. He knows that there will be among you some diseased ${ }^{388}$, and others shall be travelling in the land seeking grace of Allah ${ }^{887}$, and some others shall be fighting in the cause of Allah. Recite of it, therefore ${ }^{388}$, so much as is easy, and establish the prayer ${ }^{389}$, and pay the poor-rate, and lend unto Allah a goodly loan ${ }^{390}$. Whatsoever good you will send on tor your souls ${ }^{301}$, you will find it with Allah, better and greater ${ }^{332}$ in reward. And beg forgiveness of Allah ; verily Allah is Forgiving, Merciful.
21. (O Prophet).
22. (in prayer and meditation).
23. (sometimes).
24. (at other times).
25. (and has the proper measurement of time).
26. (with precision and exactitude). In their inability to know exactly what part of the time had passed, some of the early Muslims used to watch the whole night, standing and praying, till their feet swelled.
27. (by making the matter easy to you and dispensing with your scrupuous counting of the hours of the night).
28. (in the night prayer).
29. (unto you, and do not tax yourselves too severely).
30. (and infirm).
31. i. e., seeking their livelihood.
32. i. e., for those additional reasons.
33. i.e.. the five obligatory prayers.
34. See P. II. n. 627.
35. (by way of meritorious deeds).
36. (then what you sent on during the life of this world).


## Süral-ul-Muddaththir

The Enveloped. LXXIV
(Makkan, 2 Sections and 56 Verses)
In the name Allah, the Compassionate, the Mercifut.

## SECTION 1

1. ( $)$ ) 0 thou enveloped ${ }^{333}$ !
2. ( ${ }^{\text {( }}$ ) Arise ${ }^{594}$, and warn ${ }^{395}$.
3. ( وربك ) And magnify thy Lord ${ }^{396}$.

4. (و) And shun pollution ${ }^{328}$.


## more ${ }^{401}$ from them.

7. (ولربك فامبر) And be thou patient ${ }^{\text {to2 }}$ for the goodwill of thy Lord.
8. (نظا

9. (
10. (ذر) Let Me alone with him $\mathrm{h}^{405}$ whom I created lonely.
11. ( 1 ( 1 ghe . . . ele ) And for whom ${ }^{106} I$ assigned extended wealth.
12. ( 12,4, ) and sons present by his side $e^{407}$,
13. (.) (.) and for whom I smoothed everything ${ }^{\text {se8 }}$,
14. (ازبّ $\quad$. . $\dot{f}$ ) and who yet covets ${ }^{109}$ that I shall increase ${ }^{410}$,
15. ( ( . . . Certainly not ${ }^{111}$ — he has been a foe to Our signs.
16. (Lارهi) Soon ${ }^{42}$ I shall afflict him with a fearful woe ${ }^{413}$.
17. ( $)$. . 4i) Surely he ${ }^{424}$ considered ${ }^{125}$ and devised ${ }^{416}$.
18. ( . . . تدر) Perish he: how maliciously he schemed!
19. ( $\quad$ ) . $\dot{r}$ ) And again perish he I how maliciously he schemed I
20. ( $)$ ) Then looked he ${ }^{\text {d17 }}$.
21. ( C ) Then frowned he, and scowled ${ }^{418}$.
22. (in thy cloak). The holy Prophet speaking of a break in his early Revelation has said : '(Once) whilst I walked, I heard a voice from heaven and I lifted my eyes-and there was the angel who had come unto me at Hira, sitting on a throne between heaven and earth. And he inspired me with awe, and I returned home and said: "Wrap me up! Wrap me up !" Thereupon Allah, the Most High. sent down : "O thou enveloped ! Arise and warn"--to his words "and the pollution shun!" Thereafter the revelation became intensive and continuous.' (Bkh. I : 1).
23. i. e., be steadfast in the duty which is being imposed on thee.
24. This forms the beginning of the public career of the holy Prophet.
25. (preaching His unity).
26. (from all uncleanness). 'Or, purify thyself from sins or offence; or, rectify thine actions or thy conduct.' (LL).
27. (of idolatry).
28. (on others)-
29. i. e., in order that ; with the object that.
30. (in return) i. e., serve God's creatures devotedly and whole-heartedly, not with a view to obtaining from them something in return.
31. i. e., endure patiently whatever may befall thee in consequence of thy preaching.
32. (for the second time for congregating at the Resurrection).
33. --the Day of Reckoning and terrible Reality.
34. The allusion is to a particular infidel of the Prophet's time, named Walìd.
35. (without any merits on his part). All the blessings a man enjoys are gifts from God, not an outcome of his own merits.
36. (and not obliged, like most of the Makkans, to go abroad to seek their livings).
37. By facilitating his advancement to power and dignity. For the construction used in the text see n . 246 above.
38. (in his insatiable greed).
39. (My favours and blessings to him).
40. i. e.. the wretch is not at all worthy of further favours. The biographers of the holy Prophet have said that after the revelation of this passage Walid's prosperity began to decline and continued to do so up to the time of his death.
41. i. e., in the Hereafter.

[^28]

23．（ أنكّب）Then turned he back，and grew stiff－necked ${ }^{619}$ ．
24．（ii）Then he said：naught is this but magic from of old ${ }^{420}$ ，
25．（ان ．．．البر）naught is this but the word of man ${ }^{421}$ ．
26．（ （ （ ）Soon I shall roast him in the Scorching Fire ${ }^{42 ?}$ ．
27．$(\ldots \ldots, \ldots)$ And what knows thou what the Scorching Fire is ？
28．（ ．．．ل ل ）It shall not spare any one guilty ${ }^{423}$ ，nor leave ${ }^{424}$ ．
29．（لوا－1（لا⿴⿱冂一⿰丨丨丁）Scorching the skin ${ }^{425}$ ．
30．（عليا ）．．．
31．（．．．．．．．$)$ ）And We have appointed none but the angels ${ }^{427}$ to be wardens of the Fire ${ }^{488}$ ．And We have made this number only a trial for them who disbelieve，so that those who are vouchsafed the Book may be convinced ${ }^{480}$ ， and that the faithful may increase in faith，and that those who are vouchsafed the Book and the faithful may not dubitate，and that those in whose heart is a disease ${ }^{430}$ and the infidels may utter ：what does Allah mean by this description？ Thus does Allah send astray whom He will，and guide whom He will．And none knows the hosts of thy Lord ${ }^{431}$ but He ．And this ${ }^{432}$ is not but an admonition to man．

## SECTION 2

32．（6）Nay I And by the moon，
33．（ 3 ．اليا اذ ادبر）and by the night when it withdraws ${ }^{433}$ ，
34．（و）（المec）and by the morning when it brightens．
35．（انا
36．（نذرا الهبر ）a warning to mankind－

419．（to show still more that he detested the Holy Qur＇än from the bottom of his soul．）
420. i. e., borrowed from others; transmitted from the writings of the former generations.
421. (and not of God).
422. See S. LIV. v. 48.
423. $i, e$., show mercy by allowing anyone to escape.
424. (anything unburnt).
425. (and blackening it).
426. (angels). The number corresponds to the nineteen major articles of faith :-
(a) belief in the existence of,
(1) God.
(2) the perishability of the universe.
(3) the existence of His angels.
(4) His Books.
(5) His prophets.
(6) Predestination.
(7) the Day of Judgment.
(8) Heaven, and
(9) Hell;
(b) and belief in what is known as the five pillars of Islam, namely,
(10) His Unity, and the messengership of His Prophet.
(11) the commandment of Prayer.
(12) the commandment of Fasting.
(13) the commandment of Zakat, or poor-rate.
(14) the commandment of Hajj, or pilgrimage.
(c) and belief in the five well-known prohibitions, namely,
(15) the prohibition against blasphemous speech.
(16) the prohibition against theft.
(17) the prohibition against murder.
(18) the prohibition againt calumny.
(19) the prohibition against wickedness in general. (Th.)
427. Well-noted for their strength, and because they can have no fellow folling and compassion for the sufferings of men.
428.
429. (of the veracity of the Qur'ān).
430. $i \quad e$., the disease of doubt and scepticism.
431. --countless as they are-
432. i. e., the description of Hell, apart from all consideration of the number of its wardens or attendants.
433. i. e., as it retreats to depart.
434. i. e., Hell.

37. (لمن . . . بناخر) a warning to him of you who shall go forward ${ }^{438}$ or who chooses to lag behind.
38. (5) Every soul will be a pledge for ${ }^{430}$ what it has worked ${ }^{387}$,
39. (الا . . . . المبن) save the fellows of the right ${ }^{\text {t38 }}$,
40. (نـــا . . . . 3) in Gardens. They shall be questioning ${ }^{439}$,
41. (e) concerning the culprits.
42. (
43. (6الو) They will say ${ }^{460}$ : we have not been of those who prayed,


46. (ركّا . . . . . . 1 ) and we have been denying the Day of Requital,
47. (
48. (ن) Then there will not profit them intercession of the interceders.
 away from the Admonition ?

51. (زرت ) . . . .
52. (بل) Aye 1 every one of them desires ${ }^{47}$ that he may be vouchsafed ${ }^{488}$ expanded scrolls ${ }^{448}$.
53. (5) Certainly not I Aye I they do not fear the Hereafter ${ }^{\text {d50 }}$.
54. (5) Certainly not ${ }^{651}$ I Surely this Qurān is an Admonition ${ }^{451}$.
55. (نم ) So let him who will ${ }^{653}$, take heed.
56. (is, i , . . . . . ) And none shall heed it, unless with Allah's will ${ }^{454}$. He is the Lord of piety, the Lord of forgiveness ${ }^{655}$.
435. (toward good).
436. 'Every soul is a thing pledged with God for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly.' (LL) See P. XXVII.
n. 69.
437. (by the use he made of his will when in the world). This disposes of theories of vicarious atonement.
438. Who shall have redeemed themselves by their good works.
439. (each other, and also asking the culprits themselves).
440. (much to their shame and regret).
441. (when the feeding was obligatory).
442. (when they denied, decried and denounced the true faith).
443. i. e., the inevitable death.
444. i. e., in the face of such realities.
445. (in point of thoughtlessness and obstinacy).
446. (and affrighted).
447. (in stupid vanity).
448. i. e., should receive individually and directly from God.
449. i. e., as a personal letter from God telling the recipient in plain words that such a one should follow Muhammed the Prophet.
450. (and that is the real reason behind their scoffing the Prophet).
451. (suflicient in itself).
452. (to be admonished and warned).
453. (to be admonished and warned).
454. (in His infinite wisdom and in accordance with His universal scheme).
455. Or the phrase may mean, ' He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive them who so regard Him.' (LL).


## Sürat-ul-Qiyāmah

## The Resurrection. LXXV

(Makkan, 2 Sections and 40 Verses)
In the name of Alıah, the Compassionate, the Merciful.

## SECTION 1

1. (لil) I swear ${ }^{456}$ by the Day of Resurrection.

2. ( bones ${ }^{459}$ ?
3. (با . . . . $\mathrm{Yes}^{460}!\mathrm{We}$ are Able to put together evenly ${ }^{161}$ his very fingertips ${ }^{462}$.
4. (ulol . . . ل) Aye ! man desires that he may go on ${ }^{463}$ sinning ${ }^{464}$.
5. (يسّل . . He questions ${ }^{465}$, when will be the Day of Resurrection ?
6. (زاز ( . . . . ازصر) When, then ${ }^{486}$, the sight shall be dazed ${ }^{467}$,
7. (rail $i-1$ ) and the moon shall be eclipsed ${ }^{468}$,

8. (يغول) Man, on that Day, shall say ${ }^{470}$ : whither to flee ?
9. (ك大) Certainly ${ }^{171}$ no refuge on that Day.

10. ( . . . . on ${ }^{473}$ and left behind ${ }^{474}$ ?
11. (بل . . . بـ:رْ ) Aye I man shall be an evidence against himself ${ }^{175}$,
12. (و) (ولو ) . .
13. (4... У) Move not ${ }^{477}$ thy tongue therewith ${ }^{178}$ that thou mayest hasten ${ }^{479}$.
14. See P. XXVII. n. 405.
15. i. e., the soul that is ever conscious of having offended, or of failing of perfection, notwithstanding its endeavours to do its duty, and thus hoping to reach salvation.
16. i. e., the infidel who denies the possibility of Resurrection.
17. (after he is dead, and raise him again).
18. $i \cdot e$. . We shall surely reunite them. reproof.
19. (as they had been).
20. i. e., even the smallest parts of the human body.
21. i. $e$, go on sinning and committing abominations.
22. i. e., for all the time that lies before him, discarding the fear of Resurrection.
23. (not by way of simple inquiry, but in a spirit of denial and defiance).
24. i. e., let the scoffer note.
25. (and dazzled, so that man shall not be able to see).
26. (and darkened). This express mention of the moon has particular reference to the high dignity of the moon-god in the Arab pantheon.
27. (in the loss of their light).
28. (in utter consternation).
29. (shall he find no time or place of refuge).
30. (and to none other).
31. (of his own deeds).
32. (of their example, good or bad, to be followed by later generations).
33. i. e., sufficient evidence apart from all records, his own conscience will testify to his guilt ; every $\sin$ of his will be manifest unto him. Man is created selfconscious; he has in him the power of making or unmaking himself. The reference is here clearly to that inward judge-conscience-whose vigilance none can evade and from whose judgment there is no escape.

476 (to excuse himself falsely). It is the Holy Qurān which, with all the lustre and briliiance of a newly discovered truth, awakened in man the idea of his accountability to God, and inculcated in mankind the doctrite of man's being a moral agent.
477. (O Prophet).
478. i. e., with this Qurān, repeating the revelations brought to thee by Gabriel, before he has finished the same. Says Ibn 'Abbãs: The apostle of Allah was
$442 \quad$ Part XXIX
severely affected by the revelation, and was wont to move his lips......Thereupon
Allah, the Most High, sent down "Move not thy tongue therewith that thou mayest
make haste with it. Verily upon Us is the collecting thereof and the reading there-
of".....And after that, when Gabriel came unto him, the apostle of Allah would
(only) listen, and when Gabriel departed the Prophet would recite it as he (i.e.,
Gabriel) had recited it.' (Bkh. I. $1: 6$ ).
479. i.e., with a view to commit it to memory all the more quickly. 'Faced
as he was with the tremendous responsibility of exactly reproducing the Word of
God, the Prophet was afraid lest he should forget the Nords of the Revelation; he,
therefore, used to repeat them rapidly while Gabriel was speaking.' (ASB. p. 21).

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17. (ان ) Verily upon Us ${ }^{880}$ is the collecting of $\mathrm{it}^{681}$ and the reciting of $\mathrm{it}^{432}$.
18. ( $415 \ldots$. . 136 ) So when We recite ${ }^{1 t^{833}}$, follow thou the reciting thereof ${ }^{484}$.
19. ( $\ldots$. . . $\hat{c}^{*}$ ) And thereafter upon Us is the expounding of $\mathrm{it}^{485}$.
20. ( 21 ) By no means ${ }^{486}$ ! Verily you love the Herein ${ }^{487}$,
21. (رتذ رون الغاخزة) ) and leave the Hereafter ${ }^{\text {ts }}$.
22. (ر) Faces ${ }^{689}$ on that Day shall be radiant,

24. ( And faces ${ }^{491}$ on that Day shall be scowling ${ }^{492}$,
25. ( F ( ) apprehending that there will befall them a calamity waist-breaking.
 bone ${ }^{605}$,
27. (دقِل . . . . 1 ) and it is cried aloud ${ }^{496}$ : where is the enchanter ${ }^{497}$ ?
28. (وظن ) . . . الذران) and he ${ }^{498}$ thinks that it is the time of parting ${ }^{499}$,
29. (الت: . . . . . . . . ) and shank is entangled with shank ${ }^{500}$.


## SECTION 2


32. (رلكن . . . . . . . Indeed, he belied ${ }^{503}$ and turned away ${ }^{508}$.
33. (
34. (الدلى . . نار لى) Woe to thee ${ }^{505}$, woe I
35. ( ا . . . 「 ) And again woe to thee, woe!
36. (اكیب ) . . . . . .
37. (ألم . . . Wes he not a sperm of emission emitted ${ }^{507}$ ?
38. ( . . . . . $)$ ) Then he became a clot; then Allah created him ${ }^{508}$ and formed him ${ }^{509}$.

40. (البس . . Is not That One ${ }^{610}$ then Ible to quicken the dead ${ }^{512}$ ?
480. i. e., incumbent upon Us.
481. (in thy mind).
482. i. e., teaching thee its true recital.
483. (unto thee by the tongue of Our angel).
484. (silently and attentively without repeating it so that it may become firmly-rooted in thy understanding).
485. (to the people, by thy tongue).
486. (can ye escape the inevitable Doom? O pagans of Makka!). The parentheses finished, there is reversion to the original theme.
487. i.e, the life of this world. Wignifies the present hour or time, and the present dwelling, abode, world, life, or state of existence : countrary of الا(LL).
488. That it was really the enjoyment of this material life and material gains that was at the root of the obstinate pagan opposition to the teaching of the Qurān and the Prophet is recognised even by historians hostile to Islam. 'The more clearly they perceived that Mohammad's claims as a prophet might endanger their priestly position and their lucrative privileges as guardians of holy temple, the more fiercely did their anger burn, and the more vehement became their threats and abuses,' (HHW. VIII. pp. 115-116). 'The vehement opposition which Muhammed encountered is to be explained as due......partly to the desire of retaining certain material advantges which were inseparably connected with the local sanctuaries.' (ERE. I. p. 659).
489. (of the faithful).
490. (in joy and hope).
491. (of the infidels).
492. i e., with excessive contracted expressions of fear.
493. (shall ye be able to escape the Doom).
494. i. e., the soul departing from the body.
495. (in the agony of death).
496. (by the attendants and the standers-by in despair).
497. (who can charm him out of death and thus save him at the last minute ?)
498. i. e., the patient in the last stage of his disease ; the man on his deathbed.
499. i. e., the time of his departure from this world.
500. (in extreme agony, as is usual with dying persons).
501. (and His judgement).
502. i.e., the infidel persons.
503. (the Message and the messenger).
504. (from the truth).
505. (O thou infidel wretch!).
506. i.e., free to Iead an aimless life, and with no responsibility for his actions.
507. i. e., a creature originally so insignificant. Incidentally, this repudiates the doctrine of the sanctity of human semen. Even Christian sects have been known to deify the seminal secretion. The Carpocrations, for instance, while forbidding procreation, 'divinized the spermatic fluid. It is quite probable that the Cathers were given to similar excesses, and specially that his disciples, the troubadours, were.' (Dr. Rongemont, Passion and Society, p. 111).
508. (as a man).
509. (with just proportions).
510. i. e., the All-Powerful Creator ; the Doer and Performer of all these things.
511. Which is a thing far easier than the original creation.


## Sürat-ud-Dahr

Time. LXXVI
(Makkan, 2 Sections and 31 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (مل ) Surely ${ }^{512}$ there has come upon man a space of time ${ }^{513}$ when he was not a thing worth mentioning ${ }^{514}$.
 ture, that We might test him ${ }^{\text {¹8 }}$. Wherefore We made him hearir. ${ }^{\text {b16 }}$, seeing ${ }^{517}$.
2. (اיن ) Verily We showed him the way ${ }^{518}$; then he becomes either thankful ${ }^{519}$ or ingrate ${ }^{520}$
3. (وسبرا) . . WI) Verily We have prepared for the infidels chains and collars and a Blaze.
4. (ان . . . كانورا) Verily the pious shall drink of a cup whereof the admixture ${ }^{521}$ is camphor.
5. (éci It will be from a fountain, whence the bondmen of Allah ${ }^{522}$ will drink, causing it to gush abundantly ${ }^{523}$.
6. (يو نون . . مـنطرا) They ${ }^{524}$ are those who fulfil their vow ${ }^{525}$, and drèad a Day the evil of which shall be wide-spreading.
7. ( . . . . د ل د 1 ) And they feed, for love of Him, with food the destitute, the orphan and the captive - -
8. Ja here has the signification of $\quad$.
9. (in his pre-natal stages). For as see P. XXV. n. 459.
10. i. e., too insignificant to be talked about.
LXXVI. Sūrat-ud-Dahr $\quad 447$

| 514-A. Human semen comprises the secretions of the testicles, the semina vesicles and various glands. <br> 515. see S. LXVII, V. 2. <br> 516. 517. i.e., endowed with responsibility; capable of receiving the directions for his guidance and of meriting reward or punishment for his observance or neglect of them. <br> 518. (of right and wrong through Our messenger, after endowing him with responsibility). believer). <br> 5i9. (to Us for Our gifts, acknowledging Our beneficence, and hence a <br> 520. (and hence an infidel). <br> 521. Or 'odour.' For مخاج الدز كانور means, 'The odour, not the taste, of the wine is like camphor.' (LL). <br> 522. i. e.. the inmates of Paradise. <br> 523. (and conveying it from place to place as they move and as they like). <br> 524. (while in this world). <br> 525. i. e., all their duties and obligations. |  |
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9. ( desire not from you any recompense or thanks ${ }^{526}$.
10. (انا . . . تسطر يرا) Verily we dread from our Lord a Day, grim and distressful.
11. (is) Wherefore ${ }^{527}$ Allah shall protect them from the evil of that Day, and shall cause them to enjoy radiance and pleasure.

12 (ور: . And their recompense shall be for they bare patiently ${ }^{5: 8}$, a Garden and silken raiment ${ }^{529}$.
13. They shall recline therein on couches and shall feel neither scorching sun nor exceeding cold ${ }^{530}$.
14. (ردانغ . . . نذليل) And close upon them will be the shades thereof, and low will hang the clusters thereof greatly ${ }^{531}$.
15. (ربطاف . . تراريرا) And brought round amongst them ${ }^{532}$ will be vessels of silver and also goblets of glass - -
16. (ترار.را . . . تنديرا) goblets of silver ${ }^{533}$, they ${ }^{584}$ shall have filled them to exact measure ${ }^{535}$.
17. (ربـفون. . زنجيلا) And therein they shall drink of a cup whose admixture will be ginger ${ }^{566}$.
18. (عبا . And this from a fountain therein, named Salsabil ${ }^{537}$.
19. (د,طط, . . . . . . And there shall go round unto them ${ }^{538}$ youths ever-young ${ }^{589}$. When thou ${ }^{540}$ seest them ${ }^{541}$ thou wouldst deem them pearls unstrung ${ }^{542}$.
20. (واذا . . كيرا) And when thou lookest them thou beholdest delight ${ }^{513}$ and a megnificent dominion.
526. no reward at all, either in deeds or in words.
527. i. e., because of their good works and pure motives.
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21. (c) On them ${ }^{544}$ shall be garments of fine green silk and of brocades. And adorned they shall be with bracelets of silver; and their Lord shall give them a drink of pure beverage ${ }^{645}$.
22. (ان ) Verily this is for you by way of recompense, and your endeavour has been accepted ${ }^{56}$.

## SECTION 2

23. (i) . . . ال ا 1 ) Verily it is We Who have revealed to thee ${ }^{817}$ the Qur'ān, a gradual revelation.
24. (نامر . . . كنورا) So presevere thou with the command of thy Lord ${ }^{548}$, and obey not thou of them ${ }^{569}$, any sinner or ingrate ${ }^{\text {t50 }}$.
25. (واذك, . . . امبلا) And remember thou the name of thy Lord, every morning and evening,
26. (ومن . . . ط, بلا) and during night ——worship Him; and hallow Him the livelong night.
27. (ان . . . تثتيل) Verily those love the Herein, and leave ${ }^{551}$ in front of them a heavy Day.
28. (كَن . . بدبلا) It is We Who created them and made them firm of make ${ }^{552}$ and whenever We will, We can replace them with others like them.
29. (ان . . . . . Verily this is an admonition, then whosoever will ${ }^{553}$ may choose a way unto his Lord.
30. ( . . . اوك) And you cannot will, unless Allah wills ${ }^{654}$. Verily Allah is ever Knowing ${ }^{555}$, Wise ${ }^{556}$.
31. (يدخل . . . البا) He makes whomsoever He wills enter His mercy ${ }^{857}$; and as for the ungodly ${ }^{558}$, He has prepared for them an afflictive torment.
32. i. e., the inmates of Paradise. نونم
33. bot is an intensive epithet and emphasises the absolute purity of the beverage.
LXXVI. Surat-ud-Dahr 451
> 549. i. e., of the Makkan pagans.
> jument
> 554. (in His infinite Wisdom).
> 555. His supreme knowledge comprehends all conditions and circumstances. 556. His Wisdom surpasses the insight of all finite beings.
> 557. (by his accepting the creed of Islam).
> 558. i. e., those who persist in unbelief and infidelity.






## Sürat-ul-Mursalàt

## Those Sent. LXXVII

(Makkan, 2 Sections and 50 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والر بات عرا) By the winds sent forth with beneficence ${ }^{559}$,
2. () and those raging swiftly ${ }^{560}$.
3. (والثشرت نشرا) by the spreading winds spreading ${ }^{561}$,
4. (bالفرi ${ }^{5}$ ) and the scattering winds scattering ${ }^{562}$,
5. ( $1 / 5{ }^{5}$ (6) 6 ) and the winds that bring down the remembrance ${ }^{563}$,
6. (عذار الار نزرا) by way of excuse or warning,
7. انما . . . . وافع) verily what you are promised ${ }^{564}$ is about to befall.
8. (b) . . . . . 5 ) So when the stars are effaced ${ }^{565}$,
9. (ور) . . . .
10. (واذا . . . نـنت) (واذ) and when the mountains are carried away by wind,
11. (واذا . . . . إت) and when the messengers are assembled at the appointed time ${ }^{566}$ $\qquad$
12. (لا (لى . . . ابل) for what day is it ${ }^{567}$ timed?
13. ( إيوم الienل ) For the Day of Decision.
14. (و) And knowest thou what the Day of Decision is ?
15. (ل) Woe on that Day to the beliers !
16. (الالما . . . الاولين) Have We not destroyed the ancients ${ }^{56 s}$ ?
17. ا المسلات عر: , is 'a metaphorical phrase, from the of the horse,
meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth i.e., with beneficence, or benefit.' (LL).
18. (threatening to cause destruction and disaster).
19. (clouds, and causing rain).
20. (clouds, after the rain is over).
21. (of God and the Hereafter in human hearts).
22. i. e., Resurrection and Judgment.
23. Or 'become effaced.' 'And when the stars shall have their traces extirpated or shall lose their light.' (LL).
24. (that shall be the Day of the Judgment).
25. i. e., this meeting of the apostles.
26. (by way of punishment).

27. (الانزرن) . . . ${ }^{*}$ ) And then We shall cause the latter ones to follow them ${ }^{569}$.
28. (
29. (لد ل . . . . لمكذيپ) Woe on that Day to the beliers !
30. (ist . . . ${ }^{\prime \prime}$ ) Did We not create you of despicable water ${ }^{51}$,

31. (الى Till a time limited ${ }^{573}$ !
32. (نتدر) So $]$ We decreed ${ }^{574}$. How excellent are We as Decreers I
33. (و لر . . . لمكذبين) Woe on that Day to the beliers I
34. ( 5 . . . ل Have We not made earth a receptacle ${ }^{575}$,
35. (الإ, , المرانا) both for the living and the dead,
36. (وبعلنا) . . . . . given you to drink of fresh water ${ }^{\text {b/ }}$ ?
37. (ويل . . . .لـكذدين) Woe on that Day to the beliers I
38. (انطالة, . . . . . . .
39. (انطالal ) . . . . . . 1 ) Depart unto the shadows ${ }^{578}$ three branched ${ }^{579}$ -
40. (اللهب) . . . . لا لither shading nor availing against the flame.
41. (الثا . . . . . . . . ( Verily it shall cast forth sparks like unto a castle ${ }^{580}$.
42. ( . . . . .
43. (ريل . . . للمكنين) Woe on that Day to the beliers !
44. i. e., infidels of the Prophet's time.
45. (whether ancient or modern).

572 i. e., in woman's womb. above.
46. كـنات literally is 'A place in which a thing is drawn together, or comprehended, and collected or congregated. And the phrase in the text means. 'Have we not made the earth a place which comprehends the living and the dead? meaning كنات احيا. واموات' (LL).
47. This will be said to the infidels on the Judgment Day.
48. The fire of Hell on the Day of Resurrection will divide into three parts, whenever the infidels will attempt to go to a place of safety it will repel it.
580 . (in size and volume).
49. (in hue and colour).

50. (هذا . . . يـطون) This is a Day when they shall not be able to speak ${ }^{582}$.
51. (ول) . . . لیتذرون) Nor shall they be permitted ${ }^{583}$, so that they might

## excuse themselves.

37. (ر. ) Woe on that Day to the beliers !
38. (هر ( . . . الاولين) This is the Day of Decision. We have assembled you and the ancients.
39. (نانكدون) . . . نان () If now you have any craft, try that craft upon Me.
40. (y) Woe on that Day to the beliers I

SECTION 2
41. (ان ) Verily the God-fearing shall be amid shades and springs,

43. ( $3, \operatorname{Ln} . . .1, K)$ Eat and drink with relish for what you have been working ${ }^{584}$.
44. (المهنين) . . . V) Verily We! in this way recompense the well-doers.
45. (و) Woe on that Day to the beliers !
46. ( $ن, 0, \ldots, 1,5)$ Eat and drink but little ${ }^{585}$; you are culprits ${ }^{538}$.
47. (.) Woe on that Day to the beliers !
48. (واذا . . And when it is said: bow down ${ }^{587}$, they do not bow down.
49. (وبل ( ) . . Woe on that Day to the beliers !
50. (نباى ) In what discourse then, after it ${ }^{\text {588 }}$, will they believe ?
582. (to any purpose).
583. (to put forth pleas and excuses).
584. Thus will the pious be addressed.
585. (of the pleasures of this world).
586. Thus will the infidels be addressed.
587. (in prayer).
588. i. e, after a Message so plain and so effective as the Holy Qur'ån.


## Sürat-un-Nabā

The Announcement. LXXVIII
(Makkan, 2 Sections and 40 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (مـالون) Of what are they ${ }^{1}$ asking ?

2. (الì ) . . . .
3. ( ) No, indeed ${ }^{4}$ they shall soon know the truth.

5 (ن) Again, no indeed ${ }^{5}$, they shall soon Know the truth.
6. ( $1 \mathrm{l}\left(\mathrm{\mu} . \ldots\right.$. . 1 ) Have We not made the earth an expanse ${ }^{8}$,
7. (والجبال ارادادا) ) and the mountains as stakes ${ }^{7}$ ?
8. (رو ) And Wee have created you in pairs<super>8.
9. (ر) ( . . . . . .

11. (Lie . . . . .
12. (ربينا . . . . And We have built over you seven strong heavens.
13. ( . . . . . . . .
 abundant water.
15. (لنخرج . . . نباا) So that We bring forth from them corn and vegetation,
16. (رجبت الزانا) and gardens thick with trees ${ }^{18}$.
17. (ان . . . مبنات) Verily the Day of Decision ${ }^{13}$ is an appointed time ${ }^{14}$ $\qquad$
18. (وبر) . . . انوابا) a Day whereon the Trumpet will be blown, and you will come ${ }^{15}$ in multitudes ${ }^{16}$.
19. (ابوابا . . . . become as doors ${ }^{17}$.

1. i. e., the pagans of Makka.
2. i. e., the Day of Resurrection. Li: is not only 'tidings' but also signifies 'An announcement of great utility, from which results either knowledge or a predominance of opinion, and truth.' (LL).
3. (with the believers, and also among themselves some denying it altogether, others doubting it).
4. (they cannot escape).
5. (they cannot escape).
6. (to lie upon, to sit upon and to walk and run upon).
7. (to fix the earth). See P. XIII. n. 203 ; P. XIV. n. 33.
8. i. e., male and female.
9. This stresses the biological fact that sleep is not something negative, a cessation of activities, a mere state of unconciousness, but a positive, potent factor in life--its recurring rejuvenator, its sweet restorer. Sleep is in fact one of the greatest Divine boons to man. It is sleep that gives millions of body-cells every opportunity to recoup themselves, get rid of the fatigue poison and get ready for the next period of wakefulness. Psychological research has revealed that lack of sleep kills humans and higher animals quicker than starvation. See also P. XXI. n. 131.
10. As it covers or conceals everything by its darkness.
11. This gives expression, incidentally though, to a very profound scientific fact. 'The food of all living things comes ultimately from plants which, in the presence of sunlight, and only in that presence, and in virtue of its actions upon their green leaves, manufacture starch and sugar from the carbonic acid which exists in the air and water around them, whilst they are also thus enabled to take up nitrogen, and so to form their living substance or protoplasm. At night these particles or cells of the living protoplasm of plants which are furnished with transparent green granules, so as to entangle the sun-light, and by its aid feed on carbonic acid, cease this work. They necessarily repose from their labour because the light has gone. This is the simplest examples of the sleep of living things....This alternation of acti-
vities in day and night occurs even in the invisible microscopic vegetation of pools and streams. Animals even the most minute, only visible with a strong miscroscope --move about in search of "bits" of food--in fact, bits of other animals or plants-and they, too, are, with special exceptions, checked in their search for food by the darkness, for even extremely minute and simple animals are guided in their search by light, that is to say, by a more or less efficient sense of sight. (Lankester, Science from an Easy Chair, pp. 157-159). Thus even the most rudimentary forms of 'livelihood' are performable only in day time.
12. (is such a One, then, not Able to bring about Resurrection?)
13. Or 'of Distinction between good and evil.'
14. (heralding Judgment).
15. (to judgment, O mankind!).
16. Or 'in bands,' grouped as believers and infidels of various communities.
17. Perhaps for the angels to pass through.

18. (روسرت . . . سرابا) And the mountains will have been removed away ${ }^{18}$, and they will have become as mirage.
19. (ان ) Verily Hell is an ambuscade ${ }^{19}$ $\qquad$
20. (لا . . . . . للطأن ) a receptacle for the exorbitant.
21. (لبّين ) For ages ${ }^{20}$ they will tarry therein
22. (لا . . . شرابا) They will not taste therein cool ${ }^{21}$ or any drink,
23. (ال ) . . . غـانا) save scalding water and corruption ${ }^{22}$,
24. (جزا. رفانا) recompense fitted ${ }^{23}$,
25. (الثم ) . . . Verily they were wont not to look for a reckoning ${ }^{24}$.
26. (ركذبرا . . . . . . .
27. ( بركل . . . . كبا) And We have recorded every thing in a Book ${ }^{20}$.
28. (ندر نرا . . . عذابا) Taste therefore ${ }^{27}$. We shall only increase you ir torment ${ }^{28}$.

## SECTION 2

31. (ان . . . . شناز) Verily for the pious is an achievement ${ }^{29}$.
32. (حداتت واءنابا) Gardens enclosed and vine-yards,

33. (Fا) ( F ) and an overflowing cup ${ }^{31}$.
34. ( 3 . . . ل لا ) They will hear therein no babble or falsehood --.
35. (جز) a recompense from thy Lord, a gift sufficient,
36. (رب ) from the Lord of the heavens and the earth and of what is in-between ${ }^{32}$, the Compassionate with whom they ${ }^{33}$ cannot demand audience ${ }^{34}$.
37. (ؤ) The Day whereon the souls ${ }^{35}$ and the angels will stand
arrayed ${ }^{36}$, they will not be able to speak ${ }^{37}$, except whom the Compassionate gives leave ${ }^{28}$ and who speaks aright.
38. (ذ) . . . That is the Sure Day. Let him who wills ${ }^{39}$, seek a way back to his Lord ${ }^{40}$.
39. ( 4 ( . . . Werily We have warned you of an imminent chastisement, a Day whereon a man will see what he has sent forth ${ }^{41}$, and the infidel will say ${ }^{42}$ : would that I had been dust ${ }^{43}$ !
40. (from their place).

19 (the angels whereof are lying in wait for the guilty).
20. (Interminable).
21. (refeshing or comforting to them).
22. See P. XXIII. n. 465. غـات may also mean 'intensely cold.'
23. (to their deeds)
24. The words imply that the offence was habitual, not isolated. The offenders disregarded the hard fact of their accountability wilfully and persistently.
25. (by their words and deeds).
26. (of records).
27. This will be said to the inmates of Hell.
28. $i$, e., every change in your torments will be only for the worse.
29. i. e., supreme fulfilment of their hearts' desires.
30. (with themselves, as companions). For اتراب See P. XXVII. n. 374 ff .
31. (with heavenly drinks).
32. Even the atmosphere separating sky and earth has been held sacred, and worshipped either directly for itself or as animated by some special Dzity, by several polytheistic communities. The 'invisible beings who are supposed to hover between heaven and earth, that is, whose proper abode is the circumambient atmosphere... are called Air-Gods,' and are described at length in the pages of the ERE. (I. p. 222 ff). Amulets of Shu, (the atmosphere in Egypt), were made in the XIIth dynasty and were common about the XXXth.' (Petrie Religious Life in Ancient Egypt, p. 3).
33. i. e., any of His creatures however exalted they may be.
34. (or argument, as of right). This does away with the doctrines of 'Mediation' 'and Intercession' altogether.
35. $i$ e., the possessors of souls. الروح is here used in the generic sense, the singular standing for the class.

36, (with due reverance and awe of the Almighty).
37. Neither far themselves nor on behalf of others.
38. (to speak).
39. (to ensure his salvation).
40. (by embracing the true faith).
41. (of good and evil deeds, and will be face to face with absolute Reality).
42. (in extreme anguish).
43. (so that I had escaped the doom).


## Süral-un-Nāziāt

## Those That Drag Forth. LXXIX

(Makkan, 2 Sections and 46 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والز (ؤزت غران) By the ange/s who drag forth vehemently ${ }^{44}$.
2. (,) (ر) By the ange/s who release ${ }^{45}$ most gently ${ }^{46}$.
3. (, ) , By the angels who glide swimmingly ${ }^{47}$,
4. (b) (b) and who then speed with foremost speed ${ }^{48}$.
5. (b) (b) and who then manage the affair decreed ${ }^{48}$.
6. (يوم) A Day shall come when ${ }^{50}$ the quaking will quake ${ }^{51}$.
7. (ت:تبها الرادنة) And there will follow it the next blast.
8. (تلرب . . . Hearts ${ }^{52}$ that Day will be throbbing ${ }^{58}$.
9. (ابمأرما خامی4) Their looks will be downcast ${ }^{54}$ ).
10. (بَرلون . . . الحانزة) They ${ }^{55}$ are saying ${ }^{56}$ : shall we indeed be restored to our former state ${ }^{57}$,
11. ( . . . . $\mathrm{B} / \mathrm{b}$ ) after we have become decayed bones ${ }^{58}$ ?
12. (6الوا . . . فارة) They are saying ${ }^{59}$ : that indeed shall be a losing return ${ }^{60}$ ?
13. (... lik) In fact, it will be only a scaring shout.
14. (ظاذام بالـاهرة) And lo! they all shall appear ${ }^{61}$ on the surface ${ }^{62}$.
15. ( . . . ل ل $A$ ) Has there come to thee ${ }^{63}$ the story of Mūsā ?
16. Recall when thy Lord called to him in the holy vale of Tuwā ${ }^{64}$,
17. (ازازب . .
18. (ii) Then say thou ${ }^{67}$ : wouldst thou be purified ${ }^{68}$ ?
19. (واهدبك . I I shall guide thee to thy Lord, so that thou shalt fear ${ }^{69}$,

20 (نارن 20 (الكرى) . . Then he showed him the great sign ${ }^{70}$.
44. (the soul of the infidels from their bosoms). The angel of death, with his assistants, will pull the souls of the wicked from the inmost parts of their bodies in a most rough and cruel manner.
45. (the souls of the believers).
46. i. e., with the utmost ease.
47. (through the air, taking human souls with them).
48. (to execute the command of God respecting these souls). 'The angels that precede with the souls of the believers to Paradise and with the souls of the unbelievers to Hell.' (LL).
49. (by God).
50. (at the first blast of the trumpet).
51. (the whole universe, and the motionless bodies shall be in a state of violent motion).
52. (of the wicked).
53. (with great agitation and will be in a most disturbed condition).
54. (with shame, humiliation and terror).
55. i.e., the Makkan pagans.
56. (in mockery and defiance).
57. (after being raised from the dead).
58. Much like the whitened skeletons of dead camels which still strew the path of countless pilgrims in Arabia.
59. (by way of sarcasm).
60. i. e., a return full of loss to us.
61. (compelling them to rise).
62. (of the earth wide-awake).
63. (O Prophet!).
64. See P. XVI. n. 262.
65. (as Our apostle). See P. XVI, n. 270.
66. See P. XVI. n. 271.
67. (to him, O Moses !).
68. (of $\sin$ and infidelity) i. e., hast thou an inclination, or will, to becoming pure? The phrase is elliptical. The commentators generally supply م after $\int \mathrm{J} . \mathrm{J}$. The particle $ل \mathrm{l}$ is here used in the sense of $\dot{3}$, as it imports the meaning of invitation.
69. (Him, and lead a pious life). Note that even to an arch-rebel like Pharaoh, Divine guidance was easily available.
70. (of his prophethood). The word is used in a generic sense. Compare Sūrah Tāhā verse 56 :-And assuredly We showed him Our signs, all of them, but he denied and rejected.'

21. (ixi) Yet he belied and rebelled ${ }^{71}$.
22. ( ) . . 户 ; ) Then he turned back striving ${ }^{72}$.
23. ( ن ن ) Then he gathered his peoplele ${ }^{73}$ and cried aloud,

25. (الارلى) Thereupon Allah seized him with the chastisement of the Hereafter and the present.
26. (ان . . . Surely herein is a lesson for him who fear ${ }^{20}$.

SECTION 2
27. (64. . . . $\mathrm{F}^{\text {iop }}$ ) Are you harder to create or the sky He hath built ${ }^{77}$ ?

29. (, . . And He has made its night dark and lits sunshine bright.
30. (و) And thereafter, he stretched out the earth ${ }^{78}$.
31. (انرt) And He brought forth therefrom its water and its pasture.
32. (رالبـال ار, ابـ) And He set firm the mountains ${ }^{19} \ldots$
33. (مناء) ( . . . a provision for you and your cattle,
34. ( الكجرى ) Then when the Grand Calamity comes $8^{80}$ - -
35. (: . . . . ) the Day whereon man will remember what he had striven for.
36. (در) And the Scorch will be made apparent to anyone who sees.
37. (

38، (وانر . . . الینا) and who chose the life of this world ${ }^{81}$,
39. (bان ) . . . الماوى) verily the Scorch shall be his resort.
40. ( N , . . . . ا 1 , ) And as for him who dreaded standing before his Lord, and restrained his soul from desires ${ }^{82}$,
41. (نان ) . . . الاوى ) verily the Garden shall be his resort.

42 ( 42 ) They ${ }^{83}$ question thee ${ }^{84}$ regarding the Hour when will its arrival be ?
43. (i) By no reason art thou concerned with the declaration. thereof ${ }^{85}$ ?
44. (الل (1) Unto thy Lord is the knowledge of the limit fixed thereof.
45. ( . . . . | $\mid$ i ) Thou art but a warner ${ }^{86}$ to him who fears it ${ }^{87}$.
46. (lonis . . prik) On the Day whereon theys see it, it will appear to them as though they had not tarried ${ }^{89}$ save an evening or the morning ${ }^{90}$.
71. (the messenger of God).
72. (against Moses).
73. (the magicians).
74. (in the vanity of his power as well as superstition).
75. The Pharaohs believed themselves to be the visible gods, begotten by God, and themselves the Divine begetters of their wives' children. Each of the Pharaohs, so long as he reigned, was considered to be the living image of and vicegerent of the sun-god, invested with the attributes of Divinity, and presumed to be of the like nature with the gods. 'While it easily happened that conspicuous individuals after death came to be regarded by a later generations as effective gods, the cult of the actually living king prevailed in both Babylonia and Egypt and royal statues were objects of worship. In the Amarna Letters (about $1400 \mathrm{~B} . \mathrm{C}$ ) the petty princes of Syria and Palestine address the reigning Pharaoh as "my sun-god" or "my god" ' (EMK. II. p. 1046) See also P. XIX. n. 182 ; P. XX. n. 207.
76. (O pagans !)
77. This draws attention to man's insignificance in the vast scheme of God's Universe.
78. (which had already been created).
79. Which 'are the main reservoirs for the storage and gradual distribution of water, the very basis for the life of man and the beast.' (AYA).
80. (sorting out everything according to its true value):
81. (denying the life to come altogether).
82. i. e., from gratifying unlawful lusts.
83. i. e., the Makkan pagans.

84. (O Prophet !).
85. It is not the business of any of His prophets to announce the exact
hour and date of the Resurrection.
86. i. e., one who announces its sure arrival, not its exact hour or date.
87. i. e. the Judgment-Day.
88. (who are now clamouring for its immediate advant).
89. (in the world).
90. The pronoun $W$ refers to because the and and belong to the
same day.


 $\qquad$ ค

## Sūrah Á hasa

He Frowned. LXXX
(Makkan, 1 Section, 42 Verses,)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (عبس د
2. (ان . . . الاعء) because there came to him a blind man ${ }^{\circ 2}$,
3. ( . . . . و) How canst thou know ${ }^{93}$, whether he might be cleansed ${ }^{94}$,
4. (اد ) . . الد5) or be admonished ${ }^{25}$, so that the admonition might have profited him ${ }^{96}$ ?
5. (الما . . . As for him who regards himself self-sufficient ${ }^{07}$ ——
6. (ناتٌ () to him thou attendest ${ }^{\text {ss }}$;
7. ( $)$. . . WJ) whereas it is not on thee ${ }^{99}$ that he ${ }^{100}$ is not cleansed ${ }^{101}$.
8. (راما) And as for him who comes to thee running ${ }^{102}$,
9. ( رهر بنشى) ) and he fears ${ }^{103}$
10. (bانت) , . . . لله ) him thou neglectest ${ }^{104}$.
11. (5) No indeed ${ }^{105}$ I verily $i^{2008}$ is an admonition ${ }^{107}$.
12. (. 5 ) 5 ) . . So whosoever wills ${ }^{108}$, let him be admonished with
$\mathrm{it}^{100}$,
13. () inscribed in honoured Writs ${ }^{110}$,

14. (بإبى سغرة) by the hands of scribes,
15. (5) honourable, virtuous ${ }^{113}$.
16. ( ) . . Jib) Perish man ! how ingrate he is !
17. (ül . . . ن) Of what has He created him?
18. (. 0 ) Of a drop of seed. He created him and set him in a proper form ${ }^{14}$.
19. ( $\cdot,-\ldots$. . . ) Then He made easy the way ${ }^{115}$.
20. ( $\cdot \mathrm{r}^{\mathrm{j} \cdot}$. . r) Then He caused him to die and be buried.
21. i. e., the holy Prophet.
22. i. e., certain believer, named 'Abdullah ibn Umm Maktūm. a man of little consideration.' (Muir, op, cit., p. 66) Once the holy Prophet, while he was engrossed in earnest discourse with some of the principal Quraish whose conversion he had long cherished, was interrupted by a blind Muslim. Thie Prophet, habitually so solicitous for the poor and lowly, apprehended that at the moment the haughty Quraish would take umbrage at this importunity of a 'commoner' and would make it a pretext for their immediately leaving his company, and in the interest of Islam ignored the intruder and turned away his face from him.
23. (with thy limited human knowlege. O Prophet!).
24. (from his sins altogether by thy attending to his questions).
25. (in regard to a particular affair).
26. (in either case). The obedient Muslim was in any case sure to profit by the precept of the Prophet.
27. (and therefore pays no heed to thy precepts). The allusion is to the haughty Quraish chieftains.
28. (from thy solicitude to strengthen the cause of Islam by enlisting the support of the influential members of the Quraish tribe).
29. i.e., no responsibility rests on thee, O Prophet !
30. i. e., the heedless, undutiful and arrogant person.
31. (from the filth of infidelity).
32. i. e., earnestly inquiring about matters of faith.
33. (God and therefore has a will to learn).
34. (although impelled by the earnestness of thy zeal to convert the rich pagans).
35. (shouldst thou act thus in future). 'This incident shows the tender and ready perception by Mohammad of the slight he had offered. and the magnanimity with which he could confess his fault,' (Muir. op. cit. p. 66). 'Mohammad is justly praised for the magnanimous spirit shown in this passage. Throughout his career we rarely find him courting after the favour of the rich or the great. and he was ever ready to recognise merit in the poorest of his followers.' (Rev. E. M. Wherry).

Such is the verdict of anti-Muslims and Christians !
106. i. e., the Holy Qur'an.
107. (open to everybody). This is the Book which today is accepted by nearly four hundred million human beings as containing the Creator's final message to mankind. Its influence on the course of history has obviouly been immense, and will as obviously continue to be extremely great. The Koran was the prime inspiration of a religious movement which gave rise to a civilization of wide extent, vast power, and profound vitality......No man seeking to live ir, the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly or to judge ignorantly, the Book that is called the Koran. It is among the greatest movements of mankind. It surely deserves and demands to be more widely known and better comprehended in the West.' (Arbery's The Holy Koran, p 33, Italics ours).
108. i. e., is willing to receive it,
109. (and leave the scoffers and blasphemers aside).
110. i. e., in the Preserved Tablet.
111. (in rank and dignity).

112 i. e., uncorrupted, and kept pure from the hands of evil spirits.
113. All these attributes refer to the hands of angels.
114. i. e., He formed him with the proportion.
115. (out of the womb).

22. (انثر ) . . . ث ) Then when He wills, He shall raise him to life.
23. ( ا . . . N No indeed ${ }^{126}$ | Man ${ }^{127}$ performed not what He had commanded him.
24. (نلزنغر) Let man look at his food ${ }^{118}$.
25. ( . . . . ا1 ) It is We Who pour forth water in abundance ${ }^{119}$.
26. ( L . . . . $\dot{\boldsymbol{r}}$ ) Then We cleave the earth in clefts.
27. (6انبّنا ) . . . .
28. (رغنا , ری: and vines and vegetables,

30. ( (دحدات غابا) ) and luxuriant enclosed gardens,
31. ( $!$, , 5 , $)$ and fruits and herbage ${ }^{120}$ $\qquad$
32. (متا مالكم ,لانیا بكم) a provision for you and your cattle.
 $\qquad$
34. (ئ) ( . . . .
35. ( ) (ابا ) and his mother and father,
36. (وصاحبته , (وبّ4) and his wife and sons.
37. ( . . . . J J ) For overy one on that Day shall have business enough to occupy him ${ }^{123}$.
38. ( ) Faces of some ${ }^{124}$ on that Day shall be beaming ${ }^{125}$,
39. (ما- $)$ laughing, rejoicing.
 gloomy ${ }^{237}$,

42. (اراtبك . . الفجرة) Those I they shall be the infidels ${ }^{128}$, the ungodly ${ }^{129}$.
116. (man proved grateful).
117. i. e., the ungrateful human being.
118. i. e., in what manner We have provided it for him. And this is symbolic of God's all-round beneficence to man.
119. i. e., by heavy showers.
120. (which beasts feed upon).
121. (of the Trumpet).
122. (in extreme terror and confusion).
123. (and make him indifferent towards even his closest relations).
124. (of the believers).
125. (with the light of faith).
126. (of the infidels).
127. Symbolic of their infidelity.
128. i. e., rejectors of God's truths.
129. i. e. immersed in impiety.


Sürat-ul-Takwir
The Winding Round. LXXXI
(Makkan, 1 Section and 29 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1


2. (ر) ) and the stars ${ }^{132}$ shall dart down,
3. (و) ( $*$ ) and when the mountains ${ }^{283}$ shall te made to pass Away,
4. (e lbs . . . lb> ) and when the shercamels big with young ${ }^{134}$ shall be abandoned ${ }^{135}$,
5. (c) ...|y) and when the wild beasts ${ }^{108}$ shall be gathered together ${ }^{133}$,
6. ( ) . . . $)$ ) and when the seas ${ }^{138}$ shall be filled ${ }^{133}$,
7. (واز) and ${ }^{140}$ when the souls shall be paired ${ }^{124}$,
8. (ر) . . . $1 \dot{\mathrm{l}} \mathrm{l}$ ) and when the girl buried alive ${ }^{142}$ shall be questioned:
9. (5. . . . st.) for what sin she was slain,
10. (واذا 2 ) . . . 3 ) and when the Writs ${ }^{143}$ shall be laid open ${ }^{144 \text {, }}$
11. (eh. ك . . | 181g) and when the sky shall be stripped off ${ }^{145}$,
12. (وراذ ) . . . m ) and when the Scorch shall be set ablaze ${ }^{216}$,
13. ( $=$ ( $\ldots$. . 1 ) ) and when the Garden shall be brought near ${ }^{149}$,
14. ( $\omega, 1 . . . e^{2}$ ) then every soul shall know what it has presented ${ }^{218}$,
15. ( ) . . . Xi) I sweat by the receding stars,
16. (البو, ارالكس ) moving swiftly and hiding themselves,
17. (والبJ) . . . . . .

19. ( $)$. . . ${ }^{1}$ ) Verily $\mathrm{it}^{150}$ is a Word ${ }^{181}$ brought by an honoured messenger ${ }^{152}$,
130. The greatest source of strength in the physical world.
131. (with darkness, and effaced).
132. Which have for ages remained fixed and constant.
133. The most striking stability on the earth.
134. The most prized property in ancient Arabia. . 1 A. . the singulat of , ise 'A she-camel that has been ten months pregnant, from the day of het having been covered by the stallion.' (LL) 'In normal times she would be most sedulously cared for.'
135. (and left untended).
136. Which in normal times are so fearful of each other and of human beings.
137. (and they shall forget their mutual animosity).
138. The biggest expanse of water.
139. (with fire). At the first blast of the Trumpet all seas shall flow forth one into another, and thus become one sea, and then shall be kindled and become fire.
140. Now begin the happenings at the second blast of the Trumpet
141. i. e., united with their fellows; like will be joined with like; each sect. or party, shall be united with those whom it has followed.
142. 'It was customary among the ancient Arabs to bury their daughters alive as soon as they were born, for the fear that they should be impoverished by providing for them, or should suffer disgrace on their account.' (Sale) 'At that time there were many survivals of barbarism among the inhabitants of central Arabia. For instance, the practice of burying newborn daughters alive was very general.' (HHW. VIII. p. 8) 'Amongst the Arabs before Mohammad......sons were preserved, but daughters were usually buried alive.' (ERE. I. pp. 3, 4) •At any rate in some places and sometimes, there was a strong pressure of publ.c opinion against sparing any daughter, even though she were the only child of her parents (Robertson Smith. Kinship and Marriage in Early Arabia, pp 129-30). In India the practice continued so late as the middle of the nineteenth century. Among all the races of India; there is none more noble than the Rajput ; and among the Rajputs. the first rank belongs to the Chuhans......These people are numerous in the United Provinces In the district of Mainpuri there are more than 30.000 of them. and not about sixty years ago it was discovered that among them was not a single girl. Every daughter that
was born was killed. The higher the rank of the family the more constant and systematic was the crime. $\qquad$ This is not rhetoric but the statement of a fact. In 1856 special inquiries were instituted. It was found that this practice of infanticide although especially prevalent among the Rajputs, was by no means confined to them, and it was common not only in the Agra province but in Oudh, the Punjab, and in parts of the Bombay Presidency. Numbers of villages were visited where there was not a single girl and where there had never been one within the memory of man...... In 1869 another investigation showed that there was little change for the better.' (Strachey, India, 4th Ed., pp. 433-34) 'Infanticide of female infants has been practised in India from unknown times amongst the ancient Gakkhar race in the Punjab. and it has been a constant custom, and continued in several parts of India down to the later third of the 19th century.' (EI. II. p. 397) As a matter of fact, wherever polyandry is in existence baby-girls are killed in large numbers.
143. (of record).
144. (so that every one would be able to see his record).
145. As the skin is plucked off a slaughtered sheep. Or, the phrase may mean, 'And when the heaven shall be removed from its place, like as a roof is removed from its place.' (LL) According to the OT, God has stretched out the heavens like a curtain. (Ps. 104 : 2)
146. (and is kindled all the more).
147. (unto the God-fearing). Cf. Sürat-ul-Qäf, verse 31.
148. (of deeds, good or evil).
149. (and gradually melts away in day) لالبا meanings. 'The night came on or departed,' But the phrase in the Qurān, 'according to all expositors, signifies, "And by the night when it departeth." (LL).
150. i. e., the Holy Qurān.
151. (of God). 'The Glorious Koran, that inimitable symphony, the very words of which move man to tears and ecstasy' (Pickthall). 'The Book which was revealed to the Prophet.........and is believed by Muslims to be the word of God as distinguished from Hadis, i. e. the saying of the Prophet.........The purity of its text is an establishied fact. It is in rhymed prose and is universally recognised as the finest production in Arabic literature.' (Hammerton's New Universal Encyclopedia, Vol. VI, p. 4888, Italics ours). The text of the book is sound; it can be read in 10 ways but in few cases do the variations make serious difference in the sense. (Everyman's Encyclopedia.' Vol. VII, p. 524, 4th Ed.).
152. i, e., by the angel Gabriel.
 the Lord of the Throne,
21. (
22. ( . . . . . . $)$ ) Nor is your companion ${ }^{157}$ distracted ${ }^{158}$.
23. (ول大د (ولد ) Assuredly he has seen him ${ }^{159}$ in open horizon ${ }^{160}$.
24. ( . . . ., ) And he is not a tenacious concealer ${ }^{101}$ of the Unseen ${ }^{262}$

26. (iإن تذمبرن) ) Whither then are you going ${ }^{155}$ ?
27. (ان ه, (ا) This is not but an Admonition to the worlds ${ }^{166}$ -
28. (
29. ( . . . . . . ) And you cannot will unless it be that Allah, the Lord of the worlds, wills ${ }^{168}$
153. (so that none of the devilish forces can overcome this mighty messenger). See Sürat-un-Najm, vv. 5-6.
154. (by other angels).
155. i. e., in the heavens.
156. i.e , thoroughly reliable in every respect. So far with the angelmessenger. Now begins the description of the prophet-messenger.
157. i. e., the holy Prophet, whom you know so well as your life-long associate.
158. As supposed by the pagan calumniators.
159. i. e., the revealing angel.
160. See P. XXVII. n. 125.
161. i. e., of what has been revealed to him.
162. The Prophet has nothing to conceal ; his messages are all plain and unambiguous.
163. As supposed by the pagan calumniators.
164. Who may happen to overhear by stealth the discourse of the angels.
165. (straying from the Way, and rejecting the plain truth).
166. (and not for a particular race or class). Notice once more the universality of the message of Islam.
167. i. e., such alone can profit by it. This repudiates the doctrine of Karma and determinism, in all its forms and varieties.

168 This repudiates the doctrine of free-will and liberty, in all its forms and varieties.
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Sürat－ul－Infitar

## The Cleaving LXXXII

（Makkan， 1 Section and 19 Verses）
In the name cf Allah，the Compassionate the Merciful．

## SECTION 1

1．（ E ，hial ．．． 1 ）When the sky is cleft ${ }^{169}$ ，
2．（ ）．．．
3．（ ．．．． 135 ）and when the seas are flowed out ${ }^{17 \%}$ ，

5．（e）each soul shall know what it sent afore ${ }^{17 \%}$ and what it left behind ${ }^{173}$ ．

6．（．ll ．．．．．． 0 man I what has deluded thee concerning thy Lord， the Bountifull ${ }^{174}$ ，

7．（الin ）Who created thee ${ }^{175}$ ，then moulded thee $e^{176}$ ，thon proportioned thee ${ }^{177}$ ？

8．（3）．．．3）He constructed thee in whatsoever form He willed．
9．（i．
10 （ران ，．．Verily guardians ${ }^{180}$ there are for you；


13．（ ．．．ندبر）Verily the pious will be in Delight，
14. (ران ) . . . . . and the ungodly in a Scorch.
15. (بارنا . . . . . Roasted they will be therein on the Day of Requital.

17. ( Requital is?
18. (c. $\sqrt{4} \ldots$ ) Again, what will make thee understand what the Day of Requital is ${ }^{125}$ ?
19. (.) A Day whereon no soul will own aught of power for any other soul ${ }^{188}$, and the command will be wholly Allah's $\mathrm{s}^{187}$.
169. (at the first blast of the Trumpet).
170. (and by intermingling became one great sea).
171. (at the second blast of the Trumpet).
172. (of his good and evil deeds).
173. (by way of good and bad example).
174. (so that thou hast neglected what was incumbent on thee to Him). Cf. the NT :-Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (2. Pe. 3:11, 12) ب is here, as in many interrogative sentences, synonymous with may also be translated as the Honoured.
175. i. e., brought thee into being.
176. :. e., adopted thy creation to the exigencies and requirement of Wisdom.
177. Or 'made thee symmetrical'.
178. (should you have been so deluded and so forgelful of Him).
179. (itself) i. e., the very fact which should have dispelled all delusions.
180. i. e., the recording angels.
181. (in the sight of God).
182. (and they write down all your actions).
183. ( - after once entering it - )
184. i. e., they shall never be allowed to come out of it.
185. The interrogation is repeated for magnifying the importance.
186. This repudiates the doctrine of Mediation or Intercession in all its forms.
187. (demonstrably) i. e., His direct command of everything will be perfectly manifest.


偅


## Sūrat-ut-Tatfif

The Scrimping. LXXXIII
(Makkan, 1 Section and 36 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (نيitaall $ل$ ) Woe to the scrimpers ${ }^{188}$,
2. (الدّن ) . . . ب-ترنون) who when they take from ${ }^{188}$ others, exact the full measure,
3. (واذا . . . ) and when they measure to them or weigh for them, diminish ${ }^{100}$.
4. (الا . . . . بموزن) Do not such men imagine ${ }^{192}$ that they shall be raised up ?
5. (لبوم () الم م) on a fateful Day ${ }^{292}$ !
6. (و.) A Day when mankind shall stand before the Lord of the worlds.
7. ( ) . . $>5$ ) By no means ${ }^{193}$ ! The record of the ungodly is in Sijjiin ${ }^{194}$.
8. (u*- . . . Ws) And what will make thee understand what the Sijjin is $^{195}$ ?
9. (ك) A record of misdeeds written ${ }^{196}$. . . .
10. ( 11 (, . . . لl) Woe be on that Day to the beliers,
11. (1) (1) . . الدن ) who belie the Day of Requital ${ }^{1897}$.
12. (
13. (اذا . . الارلين) And when Our revelations are read to him, he says ${ }^{103}$ : fables of the ancients ${ }^{199}$ !
14. (ككـبرن (. . . By no means ${ }^{200}$ | Aye! encrusted ${ }^{201}$ upon their hearts is what they have been earning ${ }^{202}$.
15. (ك) By no means ${ }^{203}$ । Verily on the Day they will be shut out ${ }^{204}$ from their Lord ${ }^{205}$.
16. (.) Then verily they will be roasted into the Scorch.
17. Uibe is 'One who gives short measure, and short weight, thus cheating his companion; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency.' (LL).
18. .
19. i. e., they give less than what is due.
20. Apart from the risk of their being exposed in this very world.
21. A Day of Account, when they shall have to answer for every act of theirs. 'This passage, as well as many others in this portion of the Qur ân, illustrates the character of the instruction given by the reformer of Makka. It has a genuine ring about it. A pure morality is insisted on, and enforced by the doctrine of a final judgment.' (Rev. E. M. Wherry).
22. (they shall be able to escape the doom).
23. literally 'A prison' is 'a certain place in which is the record of the deeds of the wicked.' (LL).
24. 
25. i.e., duly registered and inscribed, with no possibility of omissions, and leaving no scope for the sinner.
26. (and who are naturally the most hardened sinners).
27. (of them scornfully).
28. See P. VII. n. 321.
29. (has he any reasonable ground to reject it ?).
30. (like rust).
31. The purport is : this persistence in wickedness has blackened their hearts and rendered them incapable of receiving God's truths.
32. (shall they be able to escape the doom).
33. i. e., from the graceful presence of their Lord.
34. A deprivation of the highest magnitude.

35. ( . . . . belie.
36. (s. . . $\gg$ ) By no means ${ }^{207}$ ! The record of the virtuous will be in Illiyūn ${ }^{208}$.
37. ( j . . lo, ) And what will make thee understand what 'llliyūn is ?
38. ( (
39. ( ) (


40. (iveil . . . . faces.
41. ( ( . . .
42. ( $\dot{j}, \ldots i \operatorname{il}$ l . . . 4i-i) the seal of which will be of musk ${ }^{216}$. To this end let the aspirers ${ }^{217}$ aspire.
43. ( . . .
44. (e) a spring ${ }^{218}$ whereof will drink those brought nigh ${ }^{219}$.
45. () Verily the culprits were wont to laugh at those who believed.
46. ( other $r^{222}$.
47. (iss io . . $\mid \dot{y}$, y) And when they returned to their household, they returned jesting ${ }^{223}$.
48. (را) (ر) And when they saw them, they said scornfully: certainly these are the strayed ones.
49. (ن) . . W, ) Whereas they were not sent over them as watchers ${ }^{224}$.
50. (نالر. . . . . . j ) So To-day ${ }^{225}$ the faithful are laughing at the infidels ${ }^{226}$,
51. (e) reclining on couches, looking on ${ }^{227}$.
52. ( ) . . . J. J) The infidels have indeed been rewarded for what they have been doing.
53. (to them by the infernal guards).
54. (shall the faithful be disappointed).

208, 'A place in the Seventh Heaven, to which ascend the souls of the believers, or the highest of the places; or a certain thing above another thing...... or loftiness above loftiness.' (LL).
209. i. e., duly registered and inscribed, with no possibility of error or effacement.
210. (with great esteem and honour).
211. (to their Lord) i. e., angels.
212. (i. e., in the greatest of delights).
213. (at the wardens of Paradise).
214. (O reader !).
215. --so highly valued indeed it will be:
216. Which is the highest of perfumes.
217. (for eternal happiness).
218. (in Paradise, called from its being conveyed to the highest appartments).
219. Those of the highest grade in Paradise will continually drink of this water pure and unmixed, which will be superior even to the 'Pure Wine.'
220. i. e. the believers.
221. i, e., the scoffers.
222. (in scorn and derision).
223. 'Jeers and jests were the ordinary weapons by which the believers were assailed.' (Muir, op. cit., p. 78).
224. The infidels were not commissioned by God to call the believers to account, or to judge of their actions.
225. - the Day of the restoration of true values--
226. i. e., in their turn.
227. (at the plight of the infidels).


## 旡



 فَسْفَ Of $6^{4}$

## Süral-ul-Inshiqäq

The Sundering. LXXXIV
(Makkan, 1 Section and 25 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (اذا . . . انـi ) When ${ }^{228}$ the sky will sunder,
2. (ier , . . . .isl) and hearkens to its Lord, and is dutiful.
3. ( $\because \pm . . . . \mid$ و $)$ And when the earth will be stretched forth ${ }^{220}$,
4. (я) and will cast out all that is within it ${ }^{230}$, and will void itself.
5. (ears . . . eisly) and it hearkens to its Lord, and is dutiful ${ }^{230_{-} \text {A. }}$
6. (世 ike. . . . ! ) O man ! verily thou art toiling towards thy Lord ${ }^{231}$, a painful toiling and is about to meet Him.
7. ( . . . L. l ) Then as to him who will be given his book ${ }^{233}$ in his right hand,
8. ( . . . . . . . his account will presently be taken by an easy reckoning ${ }^{233}$.
9. ( $1,2, \ldots$. . .
10. ( 0 . . . . . . 1, ) And as to him who will be given his book ${ }^{235}$ from behind his back ${ }^{238}$,
11. (نـون . . . . نبروا) he will presently call for death ${ }^{237}$.
12. ( وبعاى ) And he shall roast in a Blaze.
13. ( $1, \int$, . . . ${ }^{1}$ ) Verily he was in this world joyful ${ }^{235}$ among his people.
14. ( $1,4, \ldots$ il) Certainly he imagined ${ }^{239}$ that he would not revert ${ }^{240}$.
15. (at the second blast of the Trumpet).
16. (to accommodate all its inhabitants of whatever period).
17. i. e. disgorging everything of its contents, such as the bodies of the dead.

230-A. Cf. the NT :-'The day of the Lord will come as a thief in the night ; in the which the heaven shall pass away with a great voice, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' ( $2: \mathrm{Pe} .3: 10$ ) See also n. 174 above.
231. i. e., either on the right or the wrong way.
232. (of records).
233. (and he shall receive ever more than his deserts).
234. i. e., those nearest and dearest to him, who themselves being true believers, shall be waiting to receive him.
235. (of records).
236. (and in his left hand).
237. (to fall upon him) i. e., in extreme agony he shall think of death as a blessing.
238. (in utter neglect of the Hereafter).
239. (in extreme self-complacency).
240. (to his Lord, and will be called upon to account for his works).

15. (ب! ) Yea! his Lord had been ever beholding him.
16. (نالا . . . . اللشنت) I swear by the afterglow of the sunset,
17. (ر) , . . . . . and by the night and what it brings together ${ }^{241}$,
18. (دالتّر) . . . . اتست) and by the moon when it is at the full,
19. (لتر كبن . . . طبت) surely you will march on from stage to stage ${ }^{242}$.
20. (ناله ( . . . . What ails them ${ }^{183}$, that they do not care to believing ${ }^{244}$ ?
21. (ر) , . . . . ) and that when the Qurän is read to them, they do not prostrate themselves ${ }^{245}$ ?

23. (. . . . ily) Whereas Allah knows Best what they cherish ${ }^{249}$.
24. (نثر ) So announce thou ${ }^{243}$ to them an afflictive torment.
25. (الا . . . . Aut (l) those who believe and work righteously, unending will be their wage.
241. i. $e$., wild beasts gathering together at night.
242. (O mankind!) i. e., your existence is not fixed or stationary; you must be ever changing, growing, journeying from the state of the living to that of the dead, and from the state of the dead to a new state of life in the next world. $s$ is here

243. $i$. e., the unbelieving mass of humanity.
244. (and thus wilfully lose the best of opportunities).
245. (in God).
246. i. e., they go so far in their infidelity as to reject the truths of God forthwith.
247. (in their breasts, of hatred and malice).
248. (O Prophet !)


## Süral-ul-Burūj

## The Big Stars. LXXXV

## (Makkan, 1 Section and 22 Verses)

In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والـط) . . . . البروج) By the sky adorned with big stars ${ }^{249}$,
2. (وواليوم المععرد) and by the Promised Day ${ }^{250}$,

3. (:متل) perish the fellows of the ditch,
4. النار ذات الوترد) (الار) of the fuel-fed fire ${ }^{253}$,
5. (ادم) when they ${ }^{251}$ sat by it,
6. ( $3,4^{(.) \cdot() \text { ) and were witnesses to what they did with the }}$ faithful ${ }^{255}$.
7. (الحبد . . . ا ور) And they persecuted them for naught save that they believed in Allah, The Mighty, the Laudable.
8. (الإى . . . Him, Whose domain is the heavens and the earth. And Allah is Witness over everything.
9. (ان الذن . . الدر. Verily those who persecuted the believing men and women, and then repented not, for them shall be the torment of Hell ${ }^{256}$, and for them shall be the torment of burning.
10. i. e., stars of the first magnitude
11. (for judgment and requital). The occurence of that Day is not a matter of opinion, but a definite promise on the part of God.
12. i. e., Friday, the day of weekly Muslim congregation. (Th).
13. i. e., the ninth of Zul-hijja, the day of Pilgrimage. (Th).
14. The allusion is to a frightful persecution of the Christians by a Jewish king in Yemen. 'In 523 A.D. the throne was seized by a bigoted and dissolute usurper. A proselyte to Judaism, he perpetrated frightful cruelties on the Christians of the neighbouring provinces of Najran who refused to embrace his faith. Trenches filled with combustible materials were lighted, and the martyrs cast into the flames. Tradition gives the number thus miserably burned, or slain by the sword, at twenty thousand,' (Muir, op. cit., Intro. p. xciii). In the early part of the sixth century the Herbew religion had such a hold upon al-Yemen that the last Himyarite King dhuNuwas was a Jew....Rivalry between the South Arabian converts of the two newly introduced monotheistic religions led to active hostility. Evidently dhu-Nuwas representing the nationalistic spirit, associated the native Christians with the hated rule of the Christian Abyssinians. To this Jewish monarch is ascribed the famous massacre of the Christians of Najran in October 523. (Hitti, op. cit., p. 62). The event is of great historical importance, since it led to the intervention of the Negus of Ethiopia, at the instance of the Emperor Justinian, in the Yemen and its capture by him. The Jews too have a tradition of their own fiery persecution of an idolatrous king. (Cf. JE. II, p. 363).
15. i. e., the cruel persecutors.
16. (gloating over the agonies of their victims).
17. Which includes a multitude of torments.

18. (انزالدن . . . الكير) Those who believed and worked righteous works for them shall be the Gardens whereunder rivers flow; that is the supreme achievement ${ }^{257}$.
19. اند ( . . الـدبد) Verily the grip of thy Lord is terrible.
20. (1. . . . \& Verily He ! it is He Who begins ${ }^{358}$ and repeats.
21. (ردر) And He is the Forgiving, the Loving.

22. (.... . Jhi) Doer of whatsoever He intends.

23. ( $3, \dot{c}, \dot{\sim}, f ; j)$ of Fir ${ }^{\prime}$ awn and the Thamüd?
24. (ب) Aye I those who disbelieve are engaged in denial ${ }^{261}$.

25. (.) Aye! It is a glorious Recitation ${ }^{284}$.
26. (b . . . 3) inscribed in a Preserved Tablet ${ }^{265}$.
27. Surpassing all the achievements of this world.
28. (th ecreation).
29. (without let or hindrance). His is absolutely sovereign will, unfettered by any conditions or restrictions. Nothing can come between His will and its execution. Unlike the head of many a pantheon, who is surrounded by fellow deities and whose will frequently clashes with their's and who must at times bow to the overruling Fate, the God of Islam is all-in-all. Sovereign in the absolute sense of the word. See also P. XII. n. 312.
30. (O Prophet!).
31. (of the Qurãn itself; so how can they profit by its natratives?),
32. (enforcing His decrees).
33. (so that they can by no means escape).


## Sürat-ut-Tāriq

The Night-Comer. LXXXVI
(Makkan, 1 Section and 17 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (j) By the sky and the night-comer ${ }^{266}$ $\qquad$
2. (j) (lall . . hg) and what will make thee understand what the night-comer is ?
3. (النجم الرانب ) It is the star shining'brightly ${ }^{267}$.
4. (ان ) No soul is there but has a watcher ${ }^{208}$ over it.

5. (خان ) created from a water dripping ${ }^{270}$,
 breast-bones ${ }^{272}$.
6. (ناندر . . . il) Surely He is Able to restore him,
7. (
8. (انال . . . Nki) The man shall have no power ${ }^{274}$ nor any helper ${ }^{275}$.
9. (والـما. . . . . . . .
10. (رالارض . . . . . . . . . .
11. ( ) . . il) verily ${ }^{277}$ it is a discourse decisive ${ }^{278}$.

12. (
13. ( )
14. (نیل ) So $^{283}$ respite thou the infidels ${ }^{284}$ - - a gentle respite ${ }^{2 \cdot 5}$,
15. Literally is 'Anything coming by night ; one who comes by night being thus called because of his (generally) needing to knock at the door!! And
is 'the star that appears in the night, or the morning star, because it comes (or appears) in the end of the night.' (LL).
16. The word may mean any bright star without restriction.
17. i. e., a recording-angel.
18. (in anticipation of resurrection).
19. (A creature so insignificant in his animal nature !).
20. (of men).
21. (of women).
22. i. e., everything will appear in its true Reality.
23. (in himself to defend himself).
24. (from outside).
25. (with all its hardness, to let forth corns and vegetables).
26. i. e., the Holy Qurān.
27. (between what is true and what is false).
28. i. e., composed with lightness.
29. i. e., the opponents of Islam.
30. (to frustrate My designs).
31. (for their ruin). For كبد see P. XXVII, n. 103.
32. $i$. e., now that the vengeance of God, at its proper time, is absolutely certain.
33. (O Prophet !).
34. i. e., for a while.


## Sūral-ul-Äálā

The Most High. LXXXVII
(Makkan, 1 Section and 19 Verses) In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 High,
2. (الدنى . . . . . Who has created ${ }^{287}$ the universe and then proportioned $\mathrm{it}^{288}$,
3. (والدى) . . . .
4. (ر) (رالدى ., , الالرعى) and Who brings forth the pasturage ${ }^{291}$.
5. ( $\left.ى,-1 . . . \omega_{0}\right)$ Then He makes it ${ }^{292}$ dusky stubble ${ }^{203}$.
 shalt not forget $\mathrm{it}^{295}$,
7. ( public and what is hidden ${ }^{207}$.
8. (ونيسرك للإسرى) And ${ }^{298}$ We make easy unto thee ${ }^{299}$ the easy way ${ }^{300}$.
 profited.
10. (... . . . . Sdmonished is he indeed who fears ${ }^{303}$,
11. ( 3 ) and the wretched shuns it -
12. (الذى . . . الكرى) he who shall roast into the Great Fire,

14. ( $5 j \ldots$ ) He indeed has attained bliss who has cleansed himself ${ }^{308}$,
15. ( . . . Sis) and who remembers the names of his Lord, and then prays.
16. (! ) Aye : you ${ }^{308}$ prefer the life of this world,

18. (ان ) . . . . الارلى) Verily this ${ }^{307}$ is in ancient Writs ${ }^{3 C 8}$ ——
19. (1) (
286. (O Prophet !).
287. i. e., brought into being.
288. i. e., endowed with due order and proportion, proper forms and faculties.
289. i. e., determined His creatures to various ends, and ordained for them proper laws and decrees.
290. (the rational by reason and Revelation and the irrational by instinct). The allusion is also to the special spiritual faculties of man.
291. (for the cattle).
292. (as it decays).
293. i. e., dried up, and black by reason of oldness.
294. (Our Revelations, O Prophet !).
295. (any portion thereof).
296. (in His infinite wisdom to abrogate and blot out of thy memory).
297. So whatever He does is in accordance with His universal knowledge and wisdom.
298. (similar to the retention of the Qurān in thy memory).
299. (in every respect).
300. $i$, e., the religion of Islam.
301. (thy people and mankind, one and all, O Prophet!) God's message is to be proclaimed to all.
302. ان (in) is here synonymous with (inna).
303. (his Lord) Such a one alone profits by the admonition.
304. (a life worth living).
305. (of infidelity).
306. (O infidels !).
307. (admonition).
308. (and is therefore all the more important).
309. There must have been some Testament of Abraham, which like so many other Scriptures is now lost to the world. A book said to be 'apocryphal,' entitled the Testament of Abraham was translated from the Greek original and published for the first time in 1892, at Cambridge, by M. R. James. 'Ethiopic, Salvonic and Rumanian versions also have been found, and some of them published.' (JE. I. p. 93)
310. $i$. e., the original Scripture of Moses, of which the present Pentateuch is a surviving recension.


## Sūrat-ul-Ghāshia

## The Enveloping. LXXXVIII

(Makkan, 1 Section and 26 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (النا . . . . Ja) Has there come to thee the story of the Enveloping event ${ }^{311}$ ?
2. (جر) Faces ${ }^{312}$ on that Day shall be downcast,

3. (تصال ( . . . They shall roast in the scalding Fire ${ }^{315}$,

4. (إِ . . . صزيع) No food shall be for them save bitter thorns,
5. (. . . . . لا
6. (رجو• . . . Faces ${ }^{316}$ on that Day shall be delighted,
7. (ل- (لـ:4ا رامنة) well-pleased with their endeavour ${ }^{317}$,
8. ( ${ }^{\text {( }}$ ( . . (3) in a lofty Garden,

9. (... . . . . بارية) Therein shall be a spring running !
10. (ز. ${ }^{\text {( }}$ ) Therein shall be elevated couches I
11. (واكراب موضونر) (iz) and ready-placed goblets !

12. ( وزراب بـبرّة) ) and ready-spread carpets I
13. (انالا . . . خلاةت) Do they ${ }^{318}$ not ${ }^{\text {(319 }}$ look at the camels, how they are created ${ }^{330}$ ?
14. (O Prophet!) <4ill means Resurrection, because it will overwhelm with its terrors, or because it will come upon mankind as a thing covering them, so
as to include them universally.' (LL).
15. (of some).
16. i. e., labouring through Hell-fire.
17. $i$, $e$, fatigued by the most unavailing labour.
18. (kindled by their own handiwork).
19. (of others).
20. (in the life of world).
21. i. $e$, the pagans.
22. (as evidence of Great Design and Mercy on His part).
23. Of all the domestic animals the utility of the camel is perhaps the greatest. Of economic importance to the cultivator and of considerable use to the Defence Department in war time, in general, it is of incalculable value to the Arab countries, parts of Africa, and parts of India (i. e., the Punjab, Sind, Baluchistan and the Rajputana states). In desert warfare camels are more serviceable than any mechanized unit. 'Of animals the most characteristic of Arabia is undoubtedly the camel, the ability of which to go without water twenty-five days in winter and five days in summer, working hard all the time, renders it of unique service in the desert.' (DB. I. p. 133) 'In the ancient literature of Arabia, just as in practical life, the camel has a pre-eminent position....There is not a single poet of the desert but sings the praises of his camel, and....compares his mistress to it, often carrying the analogy to minute details. Snouck Hurgronje recalls the cry of women lamenting a dear husband : "O my son, my eye, my camel," interpreting it in the sense of "O thou who wast my help in supporting life's burden." (ERE. III. p. 173). 'It will carry a load of 500 to 1000 lb .25 miles a day for three days without drinking.' (EBr. IV. p. 657) 'That the camel has been associated, as a characteristic domestic animal; with the Arabs in general and the nomad Bedouins in particular, is not a fortuitous circumstance. Neither the horse nor the cow, not any other animal that is known to be associated with the life of other pastoral peoples, could take its place in the arid steppes and deserts of Arabia. ....This animal alone is adapted, by virtue of its peculiar qualities to the geographical conditions of Arabia....No animal puts its owner to less expense and trouble for its keep....The value of the camel for the Arabs in general and the nomads in particular, cannot be overestimated ; and it is far from easy to enumerate and exhaust all the possible ways in which it is made use of.' (Inayatullah,, op. cit., pp. 57, 58, 60). 'The camel is certainly from the nomad's point of view the most useful. Without it the desert could not be conceived of as a habitable place. The camel is the nomads nourisher, his vehicle of transportation and medium of exchange....It is the Bedouin's constant companion, his alter ego, his foster parent....To him the camel is more than "the ship of the desert"....The part which the camel has played in the economy of Arabian life is indicated by the fact that the Arabic language is said to include some one thousand
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names for the camel in its numerous breeds and stages of growth.' (Hitti, op. cit,
pp. 21-22). In the hard desert and waterless countries the camel is perhaps the
greatest friend of man. Nor has it lost its importance even in the modern
mechanical warfare. Observe the following enconiums lavished upon it by a military
writer in the year $1943:-$
'One of the oldest forms of transport known to man-the camel-is
playing its part side by side with tanks and high-speed modern
trucks in the Allied drive for victory.
The camels mostly come from the Punjab. Hundreds of zilladars from
there are bringing along their camels to help India's war effort.
Camel transport units are now a regular part of the RIASC. Zilladars
are being encouraged to produce more camels and a Government
breeding centre is proposed.
Complaining, but never unwilling, camels can pull a 20-maund cart-
load with ease, equivalent to the work of four draught mules. Four
camels can take a load equal to that of 20-cwt. lorry-and take
it to a lot of places no motor could go.
For length of service the camel stands alone. Properly cared for, its
average life is 18 years. Few army mechanized vehicles last even
half that time. The camel is not fussy about its food, and is far
less liable to injury than the horse, mule or even motor truck.

24. (والى ) and at the sky, how it is raised ${ }^{321}$ ?
25. (ص. . . . . . لـبت) and at the mountains, how they are rooted ${ }^{822}$ ?
26. (came . . . .للr) and at the earth, how it is outspread ${ }^{333}$,
27. ( $\int \dot{\mathrm{j}} . \ldots$. . Sib) Admonish thou then ${ }^{324}$; thou art but an admonisher.
28. (. . . . . Jj ) Thou art not over them ${ }^{325}$ a warden.

29. (ئبّ . . . . الالاكر) Allah shall torment him with the greatest torment ${ }^{336}$.
30. (ان ) Verily unto Us is their return.
31. (re . . . r) Then unto Us is their reckoning.
32. See P. I. n. 92.
33. Note that it is only the quality of firmness and stability of mountains that the Holy Qurān makes mention of. Compare and contrast this with the attitude of fetishistic religions towards mountains worshipping them and regarding them as god. Parvats (mountains) in the Indian religions are well-known deities.
34. See P. I. n. 91.
35. (O Prophet !).
36. (with either power or authority to force their will).
37. (in the hereafter).


Sürat-ul-Fajr
The Dawn. LXXXIX
(Makkan, 1 Section and 30 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $ا$ ( ) By the dawn,
2. ( H ) and by the ten nights ${ }^{327}$,
3. ( رالـi ) and by the even ${ }^{328}$ and the odd ${ }^{329}$,
4. (و) (oJ) . . . . .
5. ( . . . . . ) indeed in them is an oath ${ }^{330}$ for man of sense.
6. ( ) . . . Nl) Did thou ${ }^{331}$ not see how thy Lord dealt with the

- ${ }^{\prime}{ }^{3}{ }^{332}$,

7. ( المر) and the people of many-columned ram ${ }^{333}$,
8. (البلاد) . . . . . .
9. (بالواد) . . . .
vale ${ }^{235}$ ?
10. (وزرون . . . الارزاد) And with Fir'awn, owner of the stakes ${ }^{386}$ ——
11. (الدن . . . البلاد) who all waxed exorbitant in the cities;
12. (bis) so they multiplied corruption therein,
13. (نصب . . . . Si le thy Lord inflicted on them the scourge of His chastisement.
14. (ان . . . . . لالرماد) Verily thy Lord is in an ambuscade ${ }^{337}$.
15. (.) A. . . $\mathrm{b}_{\text {) }}$ As for man ${ }^{333}$ - when his Lord tries him ${ }^{339}$ and honours him, and is bountiful to him, he says ${ }^{340}: m y$ Lord has honoured $\mathrm{me}^{341}$.
16. i. e., the first ten dates of Zul-Hijja, or the month of Pilgrimage, a period of peculiar sanctity.
17. (date) i. e., the 10th of Zul-Hijja, the day of the sacrifice.
18. (date) i. e., the 9 th $\mathrm{Zul}-\mathrm{Hijja}$, the day of staying at 'Arafät.
19. (sufficiently strong).
20. (O Prophet!).
21. 'The ancient poets knew ' $\AA$ d as an ancient nation that had perished, hence the expression, "since the time of "Ad." Their kings are mentioned in the Dīwän of the Hudhailites and their prudence in that of Nabighä' EI. I. p. 121).
22. columns. The reference is to the Earthly Paradise built by Shaddäd, son of ' $\bar{d}$, and one of the greatest kings of his dynasty.
23. (in firmness and dimensions).
24. (with houses).
25. The epithet, in Arabic idiom, is expressive of power, arrogance and obstinacy. The stakes may also refer to those to which the tyrant bound his victims.
26. Whence He watched the doing of the wicked.
27. i. e., the ungrateful man.
28. (by prosperity).
29. (in pride and exultation).
30. (and this prosperity is my due).

31. (.) And when his Lord tries him ${ }^{342}$ and stints unto him his provision, he says ${ }^{343}$ : my Lord has despised $\mathrm{me}^{344}$.
32. ( 18 ) . . No indeed ${ }^{345}$ ! But you do not honcur the orphan ${ }^{366}$,
33. () , . . . الدكزن) nor urge upon each other the feeding of the poor.

34. (دنجرن . . . . . .
35. ( $5, \ldots, \ldots$ ) No indeed ${ }^{36}$ ! When the earth is ground with exceeding grinding ${ }^{250}$,
36. (ر.) ( . . . . and comes thy Lord ${ }^{351}$ and the angels, rank on rank,
 Day shall remember, but how can remembrance avail him then ?
37. (يَّ ل . . . . . ) Man will say ${ }^{352}$ : would that I had sent before ${ }^{353}$ for this life of mine ${ }^{354}$.
 torment ${ }^{355}$,
38. $\left(1-1 \ldots\right.$, . . 4 ) nor shall bind any like His bond ${ }^{356}$.

39. (ارجّى . . . كرضية) Return unto thy Lord, well-pleased ${ }^{358}$ and wellpleasing ${ }^{359}$.
40. (فادخا . . . . eبدى) Enter thou among My righteous bondmen ${ }^{360}$,
41. (رادنا ( ) and enter thou My Garden ${ }^{362}$.
42. (by adversity).
43. (by way of complaint).
44. (while I ought to have been honoured).
45. (it is a true test of merit). Worldly prosperity or adversity is not a certain mark either of favour or disfavour of God.
46. (and are heartless concerning his rights, O pagans !).
47. (of the weak).

## $r \mu$

348. (by not allowing women or young children to have any share in the inheritence of their husbands or parents).
349. (shall ye escape the doom).
350. (at the blast of the Trumpet). 'The رater is used with its verb for the sake of verb. 'For still greater emphasis the masdar may be repeated.' (WGAL. II. pp. 55-56).
351. i. e., shall manifest Himself in some special manner.
352. (in despair and anguish).
353. (good works).
354. Which is the only real and everlasting life. ib not only 'life' but 'cverlasting life in the world to come.' And so the phrase may mean, ' O , would that I had prepared, or laid up in store, for my everlasting state of existence.' (Ll.).
355. i. e., none shall be able to chastise the wicked as He shall chastise.
356. i. e., none shall be able to bind the wicked as He shall bind.
357. i. e., in complete satisfaction; free from all pain and sorrow. The address is to the man who in his life-time made his peace with the Creator by means of his faith and good work.
358. (with Him).
359. (to Him).
360. (and devotees). The saintly soul will find himself in the company of other excellent souls, thus making his life still more pleasant, and not lonely or isolated.
361. Notice the significance of 'My.' It is God's own Paradise--the highest stage of bliss.

(Makkan, 1 Section and 20 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( الباد) . . ل ل I swear by this city ${ }^{363}$,
2. (وانت) . . . . البل) and thou shalt be allowed ${ }^{354}$ in this city ——
3. . . . . . . ل د 5 ) and by the begetter ${ }^{355}$ and what he begat ${ }^{356}$;
4. (للد ) assuredly We have created man in toill ${ }^{387}$.
5. (اكــب . . . . . 1 ) Does he ${ }^{368}$ think that none can overcome him.
6. (.بفرل) He says: I have squandered abundant riches ${ }^{360}$.

7. ( . . . . $\mathrm{N}^{\prime}$ ) Have We not made for him two eyes ${ }^{371}$ ?
8. (وابانا وشنتين) (, and a tongue ${ }^{372}$ and two lips ${ }^{373}$,

9. (فلا . . . . . . 1 ( ( Yet he does not attempt the steep ${ }^{376}$.
 is ?
10. (i. ) It is freeing the neck ${ }^{377}$ $\qquad$
11. ( . . . , ا) or, feeding in a day of privation,
12. (بتّا . . . . . . .
13. (ار مـك:أ: ذا شنرب) (
14. (ina .... $\boldsymbol{r}_{\text {) }}$ ) Then he became one of those who believed and enjoined on each other steadfastness and enjoined on each other compassion.
15. (اراثا . . . البي:ة) These are the fellows of the right-hand.
16. (ولد (ولدن . . . And those who disbelieved in Our signs - they are the fellows of the left-hand.
17. ) Over them shall be the Fire closing round.
18. Muir quotes this Surah, 'in which are set forth the two paths of virtue and vice, and the difficulties of the straight way' as illustrating the Prophet's 'honest striving after Truth.' (op. cit., p. 41).
 is a name applied to the sacred territory of Makka.
19. (free-hand; full control; 0 Prophet !). In this sense the words are spoken of prophetically, conveying a promise of that absolute power which the Prophet ultimately attained on the taking of Makka.
20. i. e., the first progenitor of human race--Adam.
21. i. e., entire human race
22. Even his control over the forces of nature, unless accompanied by a parallel growth of control over himself. leads eventually to his own undoing. Human life, says a distinguished modern biologist, 'is unthinkable without tragedies, without the tragic element. The more highly developed and the nearer to perfection man is, the greater are the possibilities for tragic conflicts.... Most fearful are the tragedies which are deeply rooted in man's own nature. These are far more hopeless because up to the present time it has been extremely difficult to eliminate them.' (Nemilov, Biological Tregedy of Woman, pp. 13-15).

368, i. e., the ungrateful man.
369. (in ostentation and vanity, and to oppose the true faith). The allusion is to certain antagonists of Islam in the Prophet's time.
370. (and that God is oblivious of his doings).
371. (enabling him to see).
372. (enabling him to taste and to speak).
373. (enabling him to speak).
374. (both by reason and Revelation.).
375. (of good and evil, virtue and vice).
376. i. e., the difficult path of duty.
377. (of a slave from his slavery). نك , literally he loosed the neck, means, he emancipated [the slave]. (LL). This passage seems to tell forcibly against those Muslims who pursue the slave-trade. This disposition to free the slave is here said to be a sign of man's being a true believer. Muhammad himself practised the precept here enunciated.' (Rev. E. M. Wherry).


## Sūrat-ush-Shams

The Sun. XCI
(Makkan, 1 Section and 15 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (ورالد. ( ( By the sun and its morning brightness,
2. (و) ( . . . . ) and by the moon when it follows $\mathrm{i}^{2788}$,
3. (ر) (رالهار) . . . .
4. (و) (والٍ . . . . بنـ4ا) by the night when it envelops the sun
5. (, و, ) , . . . . . .



6. (i) surely blissful is he who has cleansed his soul ${ }^{3 * 55}$,
7. (Jj) ( 5 ) and miserable is he who has buried $\mathrm{it}^{338}$.
8. (كذبت ) The Thamüd belied ${ }^{387}$ in ${ }^{388}$ their exorbitance,

9. (نقال ) Then the messenger of Allah ${ }^{380}$ said to them: beware of the she-camel of Allah ${ }^{301}$ and her drink.
 their Lord overwhelmed them for their crime, and made it ${ }^{392}$ common ${ }^{803}$.
10. (, . . $\mathrm{V}_{\mathrm{s}}$ ) Aid He feared not the consequences thereof ${ }^{394}$.
11. i. e., when she appears in the sky after the sun has set.
12. i. e., when it shows forth the sun's splendour to its full.
13. i. e., made it to be adapted to its exigencies.
14. (as the Author of His Universal scheme).
15. i. $e$., the human soul.
16. Which comes through the devil, and is developed to a responsible human act by man's own free-will.
17. Which comes through angels, and is developed to a responsible human act by man's own free-will:
18. (by good works, in exercise of his free-will).
19. (under evil works, in the exercise of his free-will). All this clearly repudiates, on the one hand, the Paulinish doctrine of an original, hereditary sin, and, on the other, the Hindu and Buddhist determinism known as Karma. Sin is nothing more, nothing less, and nothing else than a man's wrong use of his free-will, just as merit is its right use.
20. (their Prophet).
21. i. e., by reason of ; impelled by.
22. (with his accomplices to slay the she-camel). Sce P. VIII. n. 542-57.
23. i. e., the prophet Sālih (peace be on him !).
24. i. e., miraculously given by Him to His prophet.
25. i. e., the punishment.
26. (unto all) i. e., He made the punishment common or universal, as they had all shared in the crime.
27. Islam knows no such thing as the 'repentance' of God and His 'grief' over His own actions, as portrayed by the Bible ;-'And it repented the Lord that he had made men on the earth, and it grieved him at his heart.' (Ge. $6: 6$ ).


## Sūrat-ul-Lail

The Night. XCII
(Makkan, 1 Section and 21 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (
2. (و) ( . . . . .
3. (الانیی . . . h , ) by Him who has created the male and the female,
4. (ان ) verily your endeavours are diverse ${ }^{596}$.
5. ( ${ }^{\prime}$
6. (رصدت بالحـ-نى) and testifies to the Good ${ }^{398}$,
7. (ن.
8. (g) And as for him who stints ${ }^{398}$ and is unheeding ${ }^{400}$,
9. (ر كذب بالهـ-ی) (
10. (i) to him we shall indeed make easy the path to hardship ${ }^{401}$,
11. ( $\varsigma, \ldots . .6$, ) and when he perishes his substance will not avail $\mathrm{him}^{402}$.
12. (ان ) Verily on Us is the guidance ${ }^{103}$.
13. (ران ) And verily Ours ${ }^{108}$ is both the Hereafter and the present life ${ }^{405}$.
14. ( $c^{k l i} \ldots م^{\left.(5)^{\prime} j^{\prime}\right)}$ Wherefore I have warned you of a flaming Fire.

15. (الذى . . . . . 1 (لؤل) who denies and turns away.
16. (9) And the pious shall avoid it altogether.
17. (النى . . . بتركى) he who spends his substance ${ }^{607}$ that he may be cleansed ${ }^{408}$,
18. ( $)$. . . . . J) and who has no favour from any one to pay back ${ }^{409}$,
19. (الا ) . . . الاعلى) but only seeks the goodwill of his Lord the Most

High.
21. (رل-رف رینى) And soon he shall be well-pleased ${ }^{410}$.
395. (all things with darkness).
396. (O mankind !) i.e., your aims in life are directed toward diverse ends.
397. (in the way of God).
398. $i$, e., the true faith.
399. (in the way of God).
400. (of His ordinances, considering himself self-sufficient).
401. 'We will smooth his way to punishment and a difficult case.' (LL).
402. (and falls headlong into Hell).
403. (and We have already clearly shown the Way).
404. i. e., in Our hands.
405. (So We shall requite everyone according to his deserts),
406. i e., the deliberate rejectors of the truth.
407. (in the way of God).
408. (of his sins thereby).
409. i. e., the giving of his wealth is absolutely in the way of God, not in return for some past favour from someone or in expectation of some future reward.
410. i. e. amply satisfied with the reward he will get in the Hereafter.


## Sūrat-udh-Dhuḥā

## The Morning Brightness. XCIII

(Makkan, 1 Section and 11 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. ( والفّى ) By the morning brightness ${ }^{411}$,

2. ( $\left.6^{1 / 5} \ldots.\right)^{6}$ ) Thy Lord has not forsaken thee ${ }^{413}$, nor is He displeased ${ }^{114}$.
3. (والاخر: . . الاورا) And the Hereafter is indeed better unto thee than the present life ${ }^{415}$.
4. (ولـ, (و) . . . . ) And soon ${ }^{416}$ shall thy Lord give unto thee ${ }^{147}$ so that thou shalt be well-pleased ${ }^{418}$.
5. (الم) Did He not find thee an orphan ${ }^{419}$ ? so he sheltered thee ${ }^{120}$.
6. (ردجدك . . And He found thee ${ }^{t 21}$ wandering ${ }^{422}$, so He guided thee ${ }^{423}$.
7. (ردجt) And He found thee destitute, so He enriched thee.
8. (تiت . . . Wib) Wherefore ${ }^{424}$ as to the orphan, be not thou overbearing unto him.
9. ( ) . . h/s) and as to the beggar, chide him not ;
10. (ولا . . . . . ) and as to the favours of thy Lord, discourse thou thereof ${ }^{425}$.
11. The word properly signifies the bright part of the day, when the sun shines full out, some three or four hours after it has arisen.
12. Or 'becometh still.'
13. (O Prophet !). The implication is that God never forsakes His devoted servants, much less His true prophets. And thus the verse contradicts the reported
cry of agony of Jesus. 'My God, My God, why hast Thou forsaken me.' (Mk. 15: 34 ; Mt. $27: 46$ ).
14. (with thee, ever in this world). In the beginning of the ministry there was a period during which the holy Prophet received no Revelation, and the pagans began to mock him as one forsaken by his God.
15. So then thou shalt be raised to still greater ranks,
16. i. e., in the Hereafter, as also in this world.
17. (rich and abundant reward).
18. 'Illumined by the divine light, endowed with an inflexible will-power and an ardent spirit, tempered by compassion, charity and tenderness, he undertook the difficult mission and the stupendous struggle connected with it, and he did not rest until he had attained what he wanted : until Arabia professed his Faith.' (Daumer, quoted in Zaki Ali's Islam in the World, pp. 12-13).
19. Orphan's condition was specially deplorable in pagan Arabia.
20. (thee providentially out of His solicitude for thee).
21. (in thy pre-prophetic life)
22. (in the way of God, born as thou wast in the midst of worst idolatry) i. e., struggling to find thy way ; in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers. 'It is quite in keeping with the character of Mohammed that he should have shrunk from the coarse and licentious practices of his youthful friends. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation for leisure hours spent by others of a lower stamp in rude sports and profligacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow-citizens; and he received the title, by common consent. of Al-Amin. the faitliful.' (Muir. op. cit., pp. 19-20 '
23. (thee to the very source of Light, by making thyself the recipient of Revelation). See also P. XIX. n. 144.
24. (to express thy gratitude in action and deed).
25. Compare a remarkable tribute paid to the spiritual genius and constructive greatness of the holy Prophet paid by an unfriendly Christian :-'Muhammad's career is a wonderful instance of the force and life that resides in him who possesses an intense Faith in God and the unseen world....he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can exercise, and as one of those whose efforts to propagate a great verity will prosper.' (Rodwell, 'The Koran,' Pieface, pp. 14-15).


# Sūral-ul-Inshirāh <br> The Opening Forth. XCIV 

(Makkan, 1 Section and 8 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. . . . . . . 1 ) Have We not opened for thee thy breast ${ }^{1266}$ ?
2. ( , , . . . . .
3. (bit . . . . 4 (il) which weighed down thy back ${ }^{428}$.
4. ( $3 \int_{j} \ldots$. lini, $)$ ) And We have exalted thy fame ${ }^{\text {t2? }}$.
5. (b) Verily then along with every hardship is ease.
6. (ان . . . . . . . . Verily along with e ery hardship is ease ${ }^{43 " M}$.
7. ( $)$. . I 13 ) Toil then ${ }^{431}$ when thou art relieved ${ }^{153}$.
$8\left(\dot{\varepsilon}, 6 \ldots d^{\prime \prime}\right)$ ) And attend ${ }^{433}$ thou to thy Lord.
8. (by disposing and expanding it to receive the Truth and wisdom. and by freeing it from ignorance and uneasiness. O Prophet !).
9. (by making thy soul fully illumined).
10. (in thy pre-prophetic period). In all he did and wrote Muhammad, was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries...that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken possession of his own soul.' (Rev. Rodwell, The Koran, Preface, p. 13).
11. So much so that even the anti-Muslim Christian scholars have to acknowledge the greatness, almost super-human, of the holy Prophet. 'One of the most remarkable men in history of the world.' (Drinkwater op. cit., I. p. 146). To mention another tribute, Mr. Charles Issawi of New York City, writing under the caption 'Muhammad's Historical Role', says at the end of his article....'It does no steem too much to say that if any one man changed the course of history that man was Mullammad.' (TheMuslim World, Hartford, for April, 1950, p. 95) The man',
says Draper, who 'of all men, has exercised the greatest influence upon the human race.' (Intellectual Development of Europe, I. p. 329). The verdict is endorsed in one of the recent editions of the Encyclopaedia Britannica which refers to him as 'that most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed.) In the words of yet another Christian : 'Compare Mohammed with the long roll of men whom the world by common consent has called "Great"....Take him all in all, what he was and what he did, and what those inspired by him have done, he seems to me to stand alone, above and beyond them all.' (Bosworth Smith, op, cit. pp. 339-340). And to come to an estimate still later :-Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression ; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race ; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world.' (Hitti, op. cit., pp. 121-122). See also P. IV. n. 212; P. XXVI. nn. 107, 333; n. 425 above and n. 580 below.
12. The passage revealed at the moment of the greatest difficulties in the life of the holy Prophet, when he was derided and shunned 'must have struck the disbelievers as ridiculous. It...'speaks of future events as accomplished, as is usual in the Koran, the revelation coming from a plane where time is not. Verse 4. speaking of his fame as exalted, must have seemed particularly absurd at that time of humiliation and persecution. But to-day, from every mosque in the world, the Prophet's name is cried, as that of the messenger of God, five times a day and every Muslim prays for blessings on him when his name is mentioned.' (Pickthall). See also nn. 580. 581.
13. (of the preaching).
14. (from the performance of thy own devotions and prayers).
15. (heart and soul).


## Sūral-ut-Tin

## The Fig. XCV

(Makkan, 1 Section and 8 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1


2. ( وطر, ) by the Mount Sinai ${ }^{436}$,
3. ( رهذ ) ) by this secure city ${ }^{457}$,
 mould ${ }^{438}$.
5. ( ( . . (.) Thereafter ${ }^{439} \mathrm{We}^{440}$ revert him to the lowest of the low ${ }^{11}$
6. (الا ) . . الا ) save those who believe and work righteous deeds ${ }^{142}$. Theirs shall be wage unending.
7. (.) . . (i)) What will ${ }^{143}$ make thee ${ }^{444}$ deny the Requital?
8. (الس ( ) Is not Allah the Greatest of the rulers ${ }^{45}$ ?
434. زينون $\operatorname{j}$ are two of the most useful fruit-trees. Fig is the most approved of fruits and the most nutritious, and the least flatulent ; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative ; ... it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body.' (LL).
435. For olive see P. XVIII. in. 25, 26.
436. 'Sinai is the usual name for the mountain....where Moses received the divine commands. Sinai is, therefore, the mountain of the giving of the law.' (Bi. c. 4629). See P. I. n. 284.
437. (of Makka, the sanctity of which was respected even in the pagan days). See P. I, nn. 563, 566, 573.

438, i. e., man as the comeliest specimen of God's handiwork is born pure and individually perfect, with no chains of reincarnations to stagger through and certainly with no stigma of original sin.
439. (as he makes wrong use of his opportunities and misuses his free-will)
440. (as the Ultimate cause and Author of the Universal Scheme).
441. Or 'the vilest of the vile.' The sinners destroy their original perfection by their own hands.
442. The original, innate, purity can be retained by realizing God's uniky and submitting to His laws.
443. i. e., after clear exposition of God's potency and providence.
444. (O ungrateful man!).
445. (powerful enough to raise the dead). SL is not only 'a judge' but also 'a ruler.'


# Sūral-ul-Alaq <br> The Clot. "" XCVI 

(Makkan, 1 Section and 19 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (اترا . . . Recite thou in the name of thy Lord Who has created everything ${ }^{417}$ ——
2. (نات ) . . . . . . has created man from a clot!

3. (الإى . . . . . Who has taught man by the pen -
4. (علم) . . . . . . . has taught man what he knew not.
5. ( $ى^{162!}$. . . $\gg 5$ ) No indeed: Verily man ${ }^{89}$ exorbitates, ${ }^{150}$,
6. (الن ) . . . ) as he ${ }^{451}$ considers himself self-sufficient.
7. (ان . . . . الر ان ج ا
8. (ار.بت . . . . . Hast thou ${ }^{453}$ considered him who forbids,
9. (c.c (. . . . . . ملى) a bondman of Ours when he prays ${ }^{\text {dst }}$
10. (ار.بت . . . Hast thou considered ${ }^{455}$. if he ${ }^{456}$ is himself guided,
11. (ار ار ار بالترى) () or, he commands piety ${ }^{467}$ ?
12. (ار.رت Hast thou considered ${ }^{453}$, if he ${ }^{459}$ denies and turns away ${ }^{450}$ ?
13. ( $s, \ldots, k^{\prime \prime}$ ) Does he not know that Allah sees ${ }^{461}$ ?
14. (اكنام: . . . N No indeed: If he desists not ${ }^{182}$, We shall seize and deal him by the forelock ${ }^{183}$ —
15. (نامبا . . . . ( a forelock, lying ${ }^{481}$, sinning.
16. (i) Well, then, let him call his assembly ${ }^{\text {coss. }}$
17. (ـنـع الزانبة) We a/so shall call the infernal guards ${ }^{166}$.
18. ( الهر) . . No indeed! Do not obey thou him ${ }^{667}$. Continue to adore ${ }^{468}$, and continue to draw near ${ }^{169}$.
19. The first five verses of this chapter are the first revelation of the Qurăn, which took place in the month of Ramadhān 13 B . H.--probably during the last ten nights of it——corresponding to July or August 610 C. E.
20. (everything, O Prophet!)
21. (although thou art not learned in reading actual scripts, O Prophet !) 'The primary duty of a Prophet, in contrast with that of any other spiritual leader is not to produce images and ideas born in his own mind ; it consists only in the reading out of the unseen book of Divine Truth and the reproducing of its meaning to mankind without additions or substractions. In the word "Read!" which opened the first revelation to Muhammad his call to Perfect Prophethoodis already fully expressed. The law of God, the Eternal Truth behind the perceptible things, was laid bare before him, waiting to be understood by him in its innermost meaning.' (ASB. I. p. 19).
22. i. e., the ungrateful man.
23. (and trespasses his bounds).
24. (in plenty and riches).
25. (of one and all).
26. (O reader !).
27. It is related that once Abu Jahl arrogantly threatened the Prophet that if he found him in the act of adoration, he would set his foot on his neck. But when the Prophet was next in that posture, and Abu Jahl came to him, he suddenly turned back as in a fright, and said that he actually saw a ditch of fire between himself and the Prophet with terrible troops to defend him.
28. (O reader !).
29. i. e., Our bondman.
30. (to others. as an apostle).
31. (O reader !).
32. i. e. the other fellow ; the pagan hinderer.
33. (from the obvious truth).
34. (his exorbitance and his misdeeds).
35. (from his acts of arrogant infidelity).
36. The phrase is expressive of the lowest depths of humiliation.
 owner is a liar.' (LL).
37. (to his assistance). The allusion is to the principal Makkans, the far greater part of whom were the adherents of Abu Jahl.
38. (to cast him into Hell). الزبانة signifies 'certain angels, the tormentors of the damned in Hell, so called because of their thrusting the people of the fire thereto.' (LL).
39. (in the future, as thou hast not obeyed in the past).
40. (God, and to prostrate thyself).
41. (unto Him). True and devoted humility is the straight road to Godliness.


## Süral-ul-Qadr

## Power. XCVII

(Makkan, 1 Section and 5 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

 Power ${ }^{471}$.
2. (الarد . . . ا.ر) And what will make thee know what the Night of Power is ?
3. (الف : . . . 4 ) The Night of Power is batter than a thousand months 4. $_{472}$. . . . $\mathrm{J}_{\mathrm{j}}$ ii) The angels and the spirit ${ }^{773}$ descend $d^{474}$ therein by the command of their Lord with His decrees for every affair.
5. ( $\quad$ ail $\ldots \mathrm{s}^{\text {L }}$ ) It is all peace till the rising of the dawn,
470. i. e., the Holy Qurān.
471. (when the Prophet received his first revelations). $\mathrm{u}_{\mathrm{j}}$ is power, honour, glory, and also decree, and destiny. تدر means, 'He (God) distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence. Hence some say, the appellation of للِة as being The Night wherein the means of subsistence are apportioned.' (LL). See also P. XXV. n. 143.

472 To pray in that single night is even more meritorious than to pray during these long months. 'The Apostle of Allah said : "Whosoever keepeth awake during the night of Qadr with faith and in view of God, shall be forgiven that which is past of his sin.' (Bkh. I. $15: 35$ ).
473. i. e., Gabriel, the angel of Revelation.
474. (on earth).


## Sūrat-ul-Bayyinah

## The Evidence. XCVIII

## (Madinian, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (.ل. . . . 1) Those who have disbelieved ${ }^{475}$ from among the people of the Book and the associaters, could not break off ${ }^{476}$, until there came unto them evidence ${ }^{d 77}$ ——
2. (ر) a messenger from Allah rehearsing ${ }^{478}$ Writs cleansed $d^{479}$,

3. ( 4.0 .10 ) And those who are vouchsafed the Book ${ }^{432}$ differed not ${ }^{483}$ save after there had come unto them the evidence ${ }^{484}$.
4. (الin . . . bs) And they were commanded not ${ }^{685}$ but that they should worship Allah keeping religion pure for Him, as upright men ${ }^{\text {s66 }}$, and that they should establish the prayer and pay the poor-rate. That is the right religion ${ }^{487}$.
5. (ان ) . . . البر ( ) Verily those who disbelieved from among the people of the Book and the associaters shall be cast unto Hell-fire as abiders therein. These are the worst of creatures.
 - these I they are the best of creatures.
6. ( 4.3 . . . . . . . 4 . Their recompense with their Lord shall be Gardens Everlasting with running waters, as abiders therein for ever. Well-pleased will be Allah with them and well-pleased will be they with Allah ${ }^{188}$. That ${ }^{180}$ is for him who fears his Lord ${ }^{480}$.
7. (in pre-Islamic period).
8. (from their course of infidelity).
9. i. e., the Holy Qurān, or the Holy Prophet.
10. (unto them).
11. from all corruption and falsehood.
12. As oppossed to crooked and transitory.
13. (and ordinanoes).
14. (and whose reponsibility on that account was all the greater).
15. (among themselves, and separated from the religion).
16. i. e., when the promised Apostle was sent, and the truth became manifest to them, they denied the clearest evidence, differing from one another in their opinions, some believing and others denying.
17. (in their own scriptures).
18. li: may well be translated by 'unitarians.' $\because$ is not one who turns away from right religion but one fleeing from paganism. See P. I. n. 618; III. n. 523 ; IV. n. 16.
19. 'A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the conscience of men.' (Edward Montet, quoted in Arnold's Preaching of Islam, p. 414).
20. As we spiritually advance and grow in our knowledge and love of Him our own wills become almost impossible for us to experience delight in anything except that which is pleasing to Him,
21. i. e., the reward mentioned.
22. (as the fear of God is the basis of all true piety and religion).


## Sūrat-uz-Zilzāl

## The Quaking. XCIX

(Madinian, 1 Section and 8 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (اذزا $\quad$. . . When the earth is shaken by her full shaking ${ }^{401}$,
2. (واز $)$ ) and the earth shakes off her burdens ${ }^{152}$,
3. () (46) and man says ${ }^{497}$; what ails her,
4. (.) on that Day will she relate what had happened to it ${ }^{194}$,
5. ( $\hbar^{\top}$. . . 4 ) since thy Lord will inspire $i^{405}$.
6. (يو.0. On that Day will mankind proceed ${ }^{498}$ in bands ${ }^{497}$, that they may be shown their works.
7. (نسن) ... Then whosoever has worked good of an atom's weight shall see it ${ }^{\text {988 }}$.
8. ( بـرأز) . . . نر (ر) And whosoever has worked ill of an atom's weight shall see $\mathrm{it}^{49}$.
9. (at the second blast of the Trumpet).
10. Such as dead bodies.
11. (in consternation).
12. i. e., she will declare all the events that ever took place on her.
13. Subject to the will of her Lord as she is, she will be enabled by Him to speak and to give evidence of the actions of her inhabitants.
14. (from the place of reckoning).
15. i. e., divided as inmates of Hell and Paradise.

498, 499. (in its minutest details).


## Sūrat-ul-Ädiyät

## The Chargers. C

(Makkan, 1 Section and 11 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (والدبت ضبا) ) By the chargers panting ${ }^{500}$,
2. (bالمر بت اندا) ( ) and the striking sparks of fire by dashing their hcofs ${ }^{501}$,
3. ( ) (bilit ) and raiding ${ }^{502}$ at dawn,
4. ( ا

5. (ان . . لـكغ, ) ( ) verily man is ungrateful to his Lord.
6. (و) And to that he is a witness ${ }^{506}$.
7. (و) And he is vehement in the love of wealth.
8. (انلان . . . . لانور) Does he not know - when what is in the graves ${ }^{507}$ shall be ransacked?
9. (وحل ) . . . المدور) and what is in the breatss ${ }^{508}$ shall be brought to light?
 them ${ }^{509}$
10. (against the stones).
11. i. e., horses making a hostile incursion. The spirit and swiftness of the Arab horse are 'proverbial. The Arab horse is an almost exclusively war animal, and an Arab is prepared to take endless trouble on its account, because it serves him as a weapon of war.' (Inayatullah, op. cit, p. 67). An Arab could take better
care of it than even of his own children. 'He milks first for his mare and would pour out the last drop from the water-bag for the pampered animal, while the children are crying for water.' (p. 66). 'Renowned for its physical beauty, endurance, intelligence and a touching devotion to its master, the Arabian thoroughbred is the exemplar from which all Western ideas about the good-breeding of horseflesh have been derived...In Arabia...its possession is a presumption of wealth. Its chief value lies in providing the speed necessary for the success of Bedouin raids. It is also used for sports : in tournament-coursing and hunting.' (Hitti, op. cit.. p. 21) Arab horses 'are accustomed only to walk and to gallop :...no sooner do they feel the touch of the hand on the stirrup than they dart away with swiftness of the wind. (GRE. V. p. 315). There have also been even outside Arabia, several war horses famous in history. For example, the charger of Alexander ; the stallion of Napoleon; and the favourite of Caligula. See also P. X. n. 93.
12. (the enemy camp). This picture 'of a cavalry charge in a morning fray is as spirited as any in the Arabic literature,' (Inayatullah, op. cit , p. 68). 'The gusto and pride, with which the Arab warrior poet describes the fine points of his valued mare and the martial exploits performed on its back. are well known to all readers of Arabic poetry' (ib). 'It is much easier to make or repel an attack on horseback than when mounted on a camel. The power and prestige a tribe enjoys is proportionate to the number of horses it can bring into the field.' (pp. 67, 68).

503, 504. i. e.. in that early hour. The Arabs generally chose the early morning to fall upon the enemy tribe.' (Bell).
505. Cf., the portrayal of the war-horse in the Bible :-'Hast thou given the horse strength? Hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men.... He swalloweth the ground with fierceness and rage.' (Job. 39 : 19-24).
506. (by his very deeds). Ingratitude on his part is conscious and deliberate.
507. i.e., the dead.
508. ie., secrets closely guarded.
509. (and shall requite accordingly).


## Sūrat-ul-Qārıah

## The Clatterer. CI

(Makkan, 1 Section and 11 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (الفارءi) The clatterer!
2. (مالنارء ) What is the clatterer?
3. ( . . . . . التارءن) And what will make thee understand what the clatterer
is $?^{510}$.
4. (بوم) A Day when mankind shall become as moths scattered ${ }^{\text {sin }}$.
5. (ونكرن . . .
6. ( . . . . .6 ) Then ${ }^{513}$ as for him whose balances are heavy ${ }^{514}$,
7. ( . . . . .
8. ( . . . . . . . ) And as for him whose balances are light ${ }^{515}$,
9. (
10. (4.al. . . . Ly) And what shall make thee understand what she is ?
11. (نار مابغ ) A Fire exceedingly hot.
12. i. e., who is able to depict that terrible day unto thee, O Prophet !
13. (in a violent storm). The phrase conveys the idea of the confusion, distress and helplessness with which men will find themselves overwhelmed on the Judgment Day.
14. (and driven by the wind).
15. (after actions have been weighed).
16. (with good works) i.e., whose good works weigh down the scales in his favour.
17. i. e., whose good works do not counterbalance his evil ones, and who is devoid of true belief and faith. Of course any creed that promises bliss as the reward for faith and good works must also threaten damnation as the penalty for infidelity and evil-doing.


## Sūrat-ul-Takāthur

## The Emulous Desire. CII

(Makkan, 1 Section and 8 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. ( $j^{\text {Kill }} \mathrm{K}^{5 / 11}$ ) The emulous desire of abundance ${ }^{516}$ engrosses you ${ }^{517}$,
2. ( ) . .
3. (ن) $ن$, . . . 15 ) Loly you shall soon ${ }^{519}$ know $^{550}$,
4. (نیلون . . . c Again lo I you shall soon ${ }^{521}$ know.
5. (5) Lo! would that you knew now ${ }^{522}$ with sure Know-
ledge I
6. (لترون الهrج ) Surely you shall behold the Scorch.
7. (الـة. . . . c) Then you shall behold with sure vision.
8. ( الن ( . . . ) Then on that Day, you shall be questioned ${ }^{523}$ about the delights ${ }^{534}$.
9. (in wealth, number, strength and position), $\mathrm{f}^{6} \mathrm{~K} \cdot \mathrm{l}$ 'in the Qurān signifies: The contending together for superiority in the amount or number of property and children and men.' (LL).
10. (and keeps you heedless of the Hereafter, having no time for things spiritual). The address may as well be to the nations as it is to individuals.

518, $i$, e., until ye die.
519. (on your death).
520. (your folly). The inordinate passion for things temporal.
521. (on your rising from your graves).
522. (the consequences of your rejection O infidels !).
523. (as to how you have acquitted yourselves).
524. (and pleasures you indulged in while in the world, O mankind !).


Sūrat-ul-As sr<br>Time. CIII<br>(Makkan, 1 Section and 3 Verses)

In the name of Allah, the Compassionate the Merciful.

## SECTION 1

1. ( والیر ) By the time ${ }^{525}$,
2. (ان ) . . . .
3. (الا . . . المر) But not those who believe and work righteous deeds $s^{527}$, and enjoin upon each other the truth ${ }^{528}$ and enjoin upon each other steadfastness ${ }^{529}$.
4. (through the ages, wherein man is the author of his undoing). is 'Any unlimited extent of time, during which people pass away and become extinct.' (LL).
5. (who employs himself in acts of disobedience).
6. i. e., those whose Intellect and Will both are attuned to perfect discipline. In the Aristotelian phraseology, moral choice is nothing but Will consequent on Deliberation. 'The Reason must be true and the Will right, to constitute good Moral Choice, and what the Reason affirms the Will must persue.' (Aristotle's 'Ethics'), VI : 2. p. 163).
7. i. e., the true doctrine.
8. i. e., perseverance, and constancy in good works and righteousness.


The Slanderer. CIV
(Makkan, 1 Section and 9 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (s) Woe be to every slanderer ${ }^{530}$, traducer ${ }^{531}$ )
2. (الذى) who amasses wealth ${ }^{532}$ and counts $\mathrm{i}^{\text {ts }}$.
3. (.. (. . . . . . . He thinks ${ }^{534}$ that his wealth shall abide for him ${ }^{585}$.
4. (unbar . . . VV 15 ) LO! he shall surely be cast into the Crushing Fire ${ }^{556}$
5. (i, bar l . . . b, ) And what shall make thee understand what the Crushing Fire is ?
6. (ناراهن المرفدة) Fire of Allah. kindled ${ }^{537}$,
7. (التى ) . . . الاندة) which mounts up to the hearts ${ }^{588}$.

8. (is ) in pillars stretched forth.
9. As is 'One who defames men ; ....or conjointly with . A ', one who speaks evil of men, or backbites them and defames them.' LL). A backbiter; a scandal-monger.
10. . ${ }^{\circ}$ ) is 'One who blames, upbraids, reproaches, or finds faults with others, much, or habitually.' (LL). 'One who habitually attacks the honour and character of others.'
11. (with excessive greed).
12. (every now and then out of his love for money).
13. (as is apparent by his conduct and behaviour).
14. Or 'his opulence will perpatuate him.'
15. iur is 'A vehement fire that breaks in pieces everything that is cast into it. Hence mbarll a name of Hell, or of Hell-fire, or as some say, the fourth stage of Hell.' (LL).
16. (by Him, and therefore shall not be extinguished by any).
17. (of those who shall be cast therein).
18. (as an enclosed vault above them).


## Sürat-ul-Fïl

## The Elephan $t^{50}$. CV

(Makkan, 1 Section and 5 Verses)
In the name of Allah, the Compassionate, the Mercifu'.

## SECTION 1

1. (الم زكف. . . الفزل) Has thou not seen how thy Lord dealt with the fellows of the elephant ${ }^{\text {sid }}$ ?
2. (ال . . ${ }^{\prime}$ ) Did He not set their stratagem at naught ${ }^{562}$ ?
3. (رار-ل . . . بابیل) And He sent against them birds in flocks.
4. (زیمبn) They hurled upon them clay stones.
5. (0) (0. . . .
6. The chapter is remarkable for its allusion to an incident in the history of Makka, as an example of how God deals with those who oppose His will. About fifty days before the birth of the Prophet, Abraha the Abyssinian viceroy of Yemen, Christian by religion, proceeded against Makka, at the head of a large army, with the object of destroying the K'aba. He had with him, one or more elephants, and the invading army was deemed invincible. The Makkans in their despondency retired to the neighbouring hills, leaving the Lord of the K'aba to protect it. Suddenly a large flock of birds, like swallows, came flying from the sea-coast and pelted the invading army with stones. Panic-stricken they made a hasty retreat in disorder and dismay, and there was an outbreak of smallpox in the camp. Scattered amon gthe valleys, and forsaken by their guides, everyone of these perished, including Abraha himself, and the Holy K'aba was miraculously saved from destruction. 'The incident is said to have taken place in the year of the birth of the Prophet ( 570 or 571 ), which year has been dubbed 'am al-fill' the year of the elephant, after thee lephants, which accompanied Abraha on his northward march and which greatly impressed the Arabians of Al-Hijaz, where elephants had never been seen. The

Abyssinian army was destroyed by smallpox, "the small pebbles" (sijjil) of the Qorān'. Hitti, op. cit., p 64). This Abraha had 'built in San'a, now the capital. one of the most magnificent cathedrals of the age' called by the Arabian writers al-Qalis. The cathedral, of which little is left to-day but the site. was built from the ruins of ancient Marib (Hitti, pp. 62-63).
541. (by disappointing $A$ braha's magnificent and claborate preparation in a manner totally unexpected and unforeseen, O Prophet!). The passage is a glorified description of an epidemic of smallpox——also termed "small stones" in Arabicwhich is historical. The Abyssinian army retreated and Abraha died at San'a of the foul disease. The news that the Ka•ba had been protected by divine intervention must have spread far and wide, and greatly enhanced the sanctity of the shrine and the prestige of the Ka'ba.
542. (and failure).
543. (by cattle).


Sürah Quraish<br>The Quraish ${ }^{54}$. CVI<br>(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (لابان تربش) For ${ }^{565}$ the protection of the Quraish ${ }^{515-A}$,
2. (الانمر) . . . اله.i) for certain protection in the journey ${ }^{\text {sse }}$ in the winter and the summer ${ }^{567}$

3. الدى ( . . . . ن خرن) Who has fed them ${ }^{519}$ against hunger ${ }^{560}$, and has rendered them secure from fear of being waylaid ${ }^{551}$.
4. The Quraish, among whom the Prophet was born, was a tribe held in great esteem as the guardians of the K'aba by the Arabs. The tribe was a branch of the Northern Arabs, was of the purest stock, and formed the aristocracy of Hijazz.
5. i. e., in gratitude of.

545-A. Originally nomads, they had been settled in Makka for about two hundred years, wielded full authority and were even the de facto ruling tribe of the city.
546. i e, their setting forth of the caravan of metchants. 'Mecca is placed almost at an equal distance, a month's journey, between Yemen on the right, and Syria on the left hand. The former was the winter, the latter the summer, station of her caravans ; and their seasonable arrival relieved the ships of India from the tedious and troublesome navigation of the Red Sea... The lucrative exchange diffused plenty and riches in the streets of Mecca; and the noblest of her sons united the love of arms with the profession of merchandise.' (GRE. VI. p. 202). The extent and degree of business actively carried by means of these caravans were truly astonishing. 'Few caravans set forth in which the whole population. men and women, had not a financial interest'...On departure the caravans carried leather,
speices precious essences, and metals, particularly silver from the Arabian mincs.' (Lammans, op. cit, p. 16). 'On their return every one received a part of the profits proportionate to his stake and the number of shares subscribed. The dividend was never less than 50 per cent and often amounted even to a double.' (ib).
547. (to Yemen and Syria respectively). 'Makka owed its economic prosperity to its geographical position and to its relations with the important trade route to India...From Babylonia, from the ports of the Persian Gulf as well as from the Yemen, flowed the rich products of the Middle East and of India : from Syria those of the Mediterranian world. We see Makka opening negotiations with the neighbouring states, obtaining safe-conduct, free passage for her caravans, and concluding the equivalent of commercial treaties with Byzantium, Abyssinia, Persia and the Emirs of Yemen. (Lammans, op. cit., p. 13).
548. i. e., K'aba. 'This temple, which Abraha al-Ashram had wished to destroy, had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and Ishmael, the house of Allah...The Sabians, the fire worshippers, sent their offerings to it; even the Jews showed a deep respect for this revered spot. The guardians of the temple, the Koreish clan, had a sort of religious authority which was willingly recognised by all.' (HHW. VIII, p. 112) 'Though in an inhospitable and barren valley with an inclement and unhealthy climate this sanctuary at Makka made Al-Hijaz the most important religious centre in North Arabia.' (Hitti, op. cit., p. 101).
549. --dwellers of arid desert as they are
550. (by means of the aforesaid caravans).
551. (in the course of their journeyings, by making them respectable and esteemed in the eyes of others as guardians of the Holy House). The blessings of satiety and security, welcome everywhere, were particularly more so in a country so poor in natural resources as Arabia.


## Süral-ul-Mäün

## Common Necessaries. CVII

## (Makkan, 1 Section and 7 Verses)

In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (ار.ر . . . . Hast thou seen ${ }^{552}$ him who denies ${ }^{553}$ the Requital?
2. (ii $)$ it is he who pushes away the orphan ${ }^{554}$,
3. (
4. (: ) So ${ }^{558}$ woe be to such performers of prayers,
5. (الدن ) . . . ساهون) as are heedless of their prayers ${ }^{559}$ -
6. (الدن . . . . . رأزن) they who would be seen ${ }^{560}$;
7. (ر.8.8. (.لمرن المارن)) and who withhold ${ }^{561}$ even the common necessaries from others ${ }^{563}$.
8. (O Prophet !).
9. (in word and deed).
10. (in his hard-heartedness, and treats him with harshness, roughness, or violence).
11. (far from himself feeding the hungry).
12. (even upon others).
13. i. e., who are, in short, altogether negligent of the rights of their fellow-beings.
14. Evil as it is the negligence of the rights of human beings, far worse is the negligence of the rights of the Creator.
15. i. e., those who are not regular in their prayers; those who do not observe the proper conditions of prayer.
16. (of men, when they pray at all). vil, signifies: 'He acted ostentatiously; ie., he did a deed in order that men might see it ; or . It, signifies making a show of what one does to men, in order that they may see it and think well of it.' (LL).
17. (in extreme niggardliness).
18. (to neighbours).


## Sürat-ul-Kauthar

## Abundance of Good. CVIII

(Makkan, 1 Section and 3 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (
2. (, . . . Jai) So So $^{565}$ pray thou to thy Lord ${ }^{566}$, and sacrifice ${ }^{667}$.
3. (ان . . . . الإنز ) Truly it is thy traducer ${ }^{568}$ who shall be childless ${ }^{569}$.
4. (O Prophet !)
5. Or 'abundance of good.' ;s is literally 'A large quantity, or number. هن . of property, or cattle.' And $;$. 'A certain river in paradise, from which flow all the other rivers thereof, pertaining specially to the Prophet.' (LL).
6. i. e., in recognition of Our great favour to thee both in this world and the Next.
7. (with fervency and intense devotion).
8. i.e., slay the victims, as a counterpart to these acts of devotion.
9. (taunting thee with the absense of a male issuc). Some of the leading pagans rejoiced in the fact that the Prophet had no son, and therefore none. they argued, to uphold his religion after him.

569 (and cut off from all future hope). Apart from the superstitious pagans, the Jews also have considered it as the greatest curse for a man to remain childless. 'Since the days of Abraham, to possess a child was always considered as the greatest blessing God could bestow ; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead; while the Cabalists in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world.' (JE. IV. p. 27).


## Süral-ul-Käfirūn

## The Infidels. CIX

(Makkan, 1 Section and 6 Verses)
In the name of Allah, the Compassionate, the Merciful

## SECTION 1

1. (الكغر

2. (ر) ( y ) Nor are you ${ }^{578}$ the worshippers of what I worship,
3. (ولا . . . . . worshipped.
4. (y) Nor will you be the worshipper of what I worship ${ }^{575}$.
5. () . . . لك ) Your requital shall be yours ${ }^{576}$, and my requital shall be $m i n e^{577}$.

570, (O Prophet!)
571. Some of the leading pagans of Makka had proposed to the Prophet a compromise between Islam and the ancient faith such as they conceived it, whereby he would concede to their gods an honourable place. This chapter indignantly repudiates all such suggestions. And 'It (this surah) breathes aspirit of uncompromising hostility to idolatry.' (Muir op. cit., p. 74).
572. (on the other hand I deny and repudiate your gods).
573. (at present).
574. (in future).
575. (so long as you cling to your views of Godhead; so that their can be no common ground between the worship of the One and the many--monotheism and polytheism).
576. i. e., recompense due to you as polytheists.
577. i. e, recompense due to me as a monotheist.


Sürat-un-Nasr<br>Succour ${ }^{588}$. DX<br>(Madinian, 1 Section and 3 Verses)

In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (اذا . . . . .
2. (ورا! ( . . . . . . ) and thou finds the mankind entering the religion of Allah ${ }^{580}$ in crowds ${ }^{581}$,
3. ( $!, \ldots \tau^{-3}$ ) then hallow the praise of thy Lord, and ask forgiveness of Allah ${ }^{58}$. Verily He is ever Relenting.
4. The chapter is only Madinian in the sense that it was revealed during the Madinian period of the Prophet's life. It was actually revealed at, or near, Makka when the Prophet was there on the occasion of his farewell pilgrimage.
5. (causing thee to prevail over thy enemies and to enter the city of Makka in triumph, O Prophet !) Only too often, in this world, success is the criterion of right and truth. It is no wonder then that after the ascendancy of Islam was assured the Arabs who had hitherto held aloof, 'now hastened to give in their allegiance to the new religion.' (Arnold, Preaching of Islam, p. 38). 'Delegations flocked from near and far to offer allegiance to the prince-prophet....Tribes and districts which had sent no representatives before, sent them now. They came from distant 'Unman. Hadramaut and al-Yemen. The Tayyi' sent deputies and so did the Hamdan and Kindah. Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muhammad and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality.' (Hitti, op. cit, p. 11).
6. A detractor, not an admirer, of the holy Prophet and his teachings thus sums up the chief characteristics of the religion of God :- One characteristic is its uncompromising monotheism; its simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is
its complete detachment from the sacrificial priest and the temple. It is an entirely prophetic religion, proof against any possibility of relapse towards blood sacrifices. In the Koran the limited and ceremonial nature of the pilgrimage to Mecca is stated beyond the possibility of dispute, and every precaution was taken by Muhammad to prevent the deification of himself after his death. And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their colour, origion or status.' (Wells, Short History of the World, p. 165). To us, in the fourteenth century of the Hijri era, the doctrine of monotheism might well look almost as a truism, but in the pagan world of the sixth century of the Christian era it had all the elements of shocking and rebellious innovation. To preach such a moral doctrine to a world such as that in which the Prophet lived, required a rare amount of courage and heroism. It was a work in which success was impossible without Divine help and support. That it succeeded and succeeded so well, is in itself a convincing proof of its Divine origin.
7. The almost instantaneous expansion of Islam is one of the stupendous miracles still bafflin gthe intellect of many a student of history. Gibbon refers to it as 'one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.' (GRE. V. p. 311). And says a modern rationalist : 'The expansion of Islam is the most miraculous of all miracles. The Roman Empire of Augustus, as later'enlarged by the valiant Trojan, was the result of great and glorious victories, won over a period of seven hundred years. Still it had not attained the proportions of the Arabian Empire established in less than a century.' See also n. 429 above.
8. The verse gave a clear hint to the Prophet of the approach of his death, as it announced that his work of preaching had been finished.


## Sūrat-ul-Lahab

Flame. CXI
(Makkan, 1 Section and 5 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (تق) Perish the two hands of Abu Lahab ${ }^{582}$, and perish $h e^{554} 1$
2. (
3. (بـ) . . . . . 4 ) Soon ${ }^{588}$ he shall roast in a Fire, Flame,
4. (وار ا) . . . . . .
5. (土ـ . . . نे) Around her neck ${ }^{530}$ shall be a cord of twisted palmfibres ${ }^{501}$.
6. Abu Lahab (literally, 'The Father of Flame') was the surname of Abdul -Uzza, an uncle of the Prophet, and a bitter and powerful opponent of Islam. 'He made it his business to torment the Prophet, and his wife took a pleasure in carrying thorn bushes and strewing them in the sand where she knew that the Prophet was sure to walk barefooted.' (Pickthall). 'Until his death he sided with the most resolute adversaries of Muhammad in Makka.' (EI. I. p. 97). The two hands of Abu Lahab may mean his hopes both in this world and the next.
7. 'The news of the bad issue of battle (of Badr) threw him in such an anger that he betook himself to violent acts against the bearer of the news and his wife. Shortly afterwards ( 7 days according to Ibn Hishām) he died of smallpox... His sons feared to touch his corpse, which they let to become corrupt, and when they were ordered to remove it, it got an unworthy burial.' (EI. I. p. 97).
8. i. e., his capital.
9. (which great wealth he had set apart for opposing Islam).
10. (by way of profit on his capital).
11. i. e., immediately at his death.
12. Known as Umm Jumail, a daughter of Harb and a sister of Abu Sufian, she was the miserable creature who had often strewn thorns in the Prophet's path. 'She showed much hostility to the Prophet and stirred against him her husband's antagonism.' (EI. I. p. 97). 'She used to tie bundles of thorns with ropes fo twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury.' (AYA).
13. (in Hell) .ب. is generally a beautiful neck. Here the use is ironical,
14. The phrase in the text is also said to mean: 'A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, firmly twisted of iron ; as though it were a rope of iron strongly twisted (LL).


## Süral-ul-Ikhlās <br> Purity ${ }^{522}$. CXII

(Makkan, 1 Section and 4 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (ت) Say thou ${ }^{593}$ : He is Allah, the One ${ }^{584}$.
2. (اله الهـد ) Allah, the Independent ${ }^{595}$.
3. ( $\quad$. . . ل) He begets not ${ }^{596}$, nor was He begotten ${ }^{597}$.
4. ( $4-1 \ldots \lambda^{1}$ ) And never there has been anyone co-equal with $\mathrm{Him}^{598}$.
5. ان ألاص properly signifies The asserting oneself to be clear, or quite, of believing in any beside God.' (LL). The chapter is rightly held to contain the essence of the Holy Qurān ; and, according to a saying of the Prophet, it is equal in value to a third part of the whole Book.
6. (O Prophet !).
7. (and only) i. e., One in person and nature. • sty as an epithet, is applied to God alone, and signifies The One ; the Sole; He Who has ever been one and alone ; or the Indivisible ;' or He Who has no second to share in his lordship. nor is his essence. nor in his attributes.' (LL). The polemic is aimed not at the pagans alone, but also clearly at the trinitarian Christians.
8. (of everyone and everything, and yet besought of all) $i$ e., lacking in nothing, and wanting none to complement Him ; the Absolute ; the Eternal. the and 1 , as epithets applied to God, signify 'A lord; because one repairs, betakes himself, or has recourse, to him, in exigencies, or, when applied to God, because affairs are stayed, or rested, upon Him and none but He accomplishes them ; ....or the Being that continues, or continues for ever or is everlasting ; or the Creator of everything, of whom nothing is independent, and whose unity everything indicates.' (LL). The verse strikes at the root of the pagan and Christian conception of incomplete God.
9. (as believed in by the Christians and many polytheistic peoples). Compaer and contrast the Christian creed :-'God the Father, the First Person of the

Blessed Trinity....is Truly Father as He begets a co-eternal and co-equal Son, to whom He imparts the plenitude of His nature and in Whom He contemplates His own perfect image.' (CD. p. 360) According to popular Hinduism, the creation was brought about by Brahma's incest with his daughter. See ERE. II. p. 811.
597. (as believed in by several polytheistic rel gions). In Vedic India, for example, the father Heaven and the mother Earth 'were regarded as the parents not only of men but of the Gods.' (FWN. I. P. 23). In the Vedas, the gods themselves had been the earliest products of creation. They were semi-anthropomorphised forces of nature.' (Tara Chand, Influence of Islam on Indian Culture, p. 4). 'The account which became popular was that the primeval being created the waters on which floated the golden egg, he then entered it, and was born from it as Brahma, the first of created things. Brahma then created gods, heaven, earth, sky sun, moon, universe and man.' (ib. pp. 2-3). Many of the Hindu gods are the results of 'the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous.' (Barth, Religions of India, p. 27).
598. (in nature, person, or attributes). i. e., least of all He is an anthropomorphic God: 'In this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion.' (Hitti, op. cit., p. 129). 'The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty-three, but those to whom the greatest number of hymns were devoted were Indra, Agni, and Soma....Later Siva and Visnu attained the predominant position and joined with Brahma formed the great Tiinity.' (Tara Chand, op. cit., p. 5). For Christolatry see P. VI. n. 261 ; P. XXII, n, 307.


## Sürat-ul-Falaq

## Daybreak ${ }^{570}$. CXIII

(Makkan, 1 Section and 5 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (il (il . . Jay thou ${ }^{600}$ : I seek refuge with the Lord of the daybreak,
2. ( من ) . . from the evil of what He has created ${ }^{601}$,
3. (وهن) and from the mischief of the darkening when it comes ${ }^{602}$,
 knots ${ }^{803}$,
4. (土- . . . ن.g) and from the mischief of the envier when he envies.
5. The chapter is really a prayer for protection, teaching mankind the way of asking protection from fears proceeding from the unknown.
6. (O Prophet!).
7. (that He may deliver me from its mischief). The verse implies that everything is a creation of God the Almighty, and nothing, neither the devil nor anything else, has got the power to hurt anyone.
8. (with its dreary-fear inspiring hours).
9. i. e., enchantresses who used to tie knots in a cord and to blow on them, muttering over them magical formulae in order to injure their victims.


- Sürat-un-Nās

Mankind. CXIV
(Makkan, 1 Section and 6 Verses)
In the name of Allah, the Compassionate, the Merciful.

## SECTION 1

1. (نل) Say thou ${ }^{804}$ : I seek refuge with the Lord of the mankind $^{605}$.
2. ( ) the King of mankind ${ }^{678}$,
3. ( ال الناس) the God of mankind ${ }^{607}$
4. (هن ) from the mischief of the sneaking whisperer ${ }^{6 n 8}$,
5. (الذى . . (الناس) who whispers ${ }^{609}$ into the breasts of mankind,
6. (من) whether of jinn or of mankind ${ }^{610}$.
7. (O Prophet!).
8. i. e., the Maker, Cherisher and Sustainer of man.
9. $i$. e., the Ruler, Legislator, Governor of human race.
10. i. e., the only Being entitled to worship.
11. (that God may deliver me from Satan's mischief) means 'The devil ; an epithet applied to him, because he retires, or shrinks, or hides himself, at the mention of God.' (LL).
12. (evil suggestions).
13. i. e., the tempter may belong either to the species of genii or men.

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[^0]:    350. (in consequence of his own foolthardiness). The allusion is to certain pagans who had advised the holy Prophet to discard his indignant companions out
    of regard for the proud and conceited Quraish chriefs. ard for the proud and conceited Quraish chriefs.
    351. 'Thus the plement of guidance and dir 351. 'Thus the element of guidance and directive control in the ego's Rctivaty clearly shows that the edom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freerlom of His own free-will.' (Iqbal, op, cit, page 151).
    (Compound of flyme and smoke).
    (With its burning heat).
    352. 
    353. 
    354. 
[^1]:    1. Ruk-ut-Ma'ani, (Surat-2l-Kahf)
[^2]:    1. Literally "The wo-horned" one
[^3]:    191. The whole phrase is on behalf of the angel Gabriel to whom the holy Prophet in his eagerness for incessant Divine communion had complained of long intervals between the revelations.
    192. (in space and in time). This demonstrates once more the rosolute
    dependetre of angers on Gor's will.
    Cognizant of all purposes).
    193. (O reader!) $\mathrm{s}^{2}$ (is $\pi x$ only a namesake, but also one co-equail) (Rgh).
    194. (and We are the same old Creator, having lost or forgotten nothing
    
    who seduced him.
    (seized with extreme terror).
    (to consign them to the lowest dupth of Hell and the ifrearest degrees of torment).
[^4]:    (expressive of His most perfect attributes).
    (on hraphet!!.
    
    
    bush was not consumed.' (Ex, 3: 2).
    257. (in our way) The night was tlark and snowy, and Moses' wife was in

[^5]:    486. (for them in the Hereafter).
    487. (as these are the important things worth attending to).
    488. (as We provide for all and sundry).
     provision for thyself and thy family.
[^6]:    18. (and not demi-gods, angels, or other superhuman beings). Note the
    import of the word J ر. . It is always male human beings who have been chosen for the prophetic office, and never any female.
    19. (O pagans!) The address is to the pagans, who denied the very possibility of Revelation to a human being. They are asked to refer to the people of the
     'a Book containing an exposition of religion, and an institution of religious laws: 20. i. e., umlike angels who require neither food nor drink, the apostles have invariably been mere men, preaching and proclaiming the will of God, standing by His Law, and rebuking evil and promulgating virtue, but strictly subject to the common physical laws of humanity.
    20. (approaching them, whether in the form of an army of conquest or
    some other physical calamity).

    ## (from Our wrath which overtook the rebels roundabout them). (and they were those who submitted to Our messengers).

[^7]:    84. So hasty and impatient indeed is he ! $W$ sognifies the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season' (LL). The passage denotes the excess of this quality in man.
    85. (at the proper time). 'My signs' signify the approach of the Hour
    of the torment.
     vengeance immediately. The conditional particle $\boldsymbol{y}$ implies that what is supposed either does not take place or is not likely to do so. (WGAL. II. p. 347)
    86. i. e, the Hour, or Divine vengeance
    87. (by the scoffers of their day, O Prophet!).
    88. (in this world).

    93, (so take comfort then, O Prophet !).
    (O Prophet! to the scoffers).
    95. i.e., from His wrath which may descend on the rebels at any time. 96. i. e., from His true worship shorn of all other worships.

[^8]:    438. (and One so powerful and mighty is well Able to make rightenusness triumph despite all appearances to the contrary).
    439. (so He is well Aware of the deeds of aggression on the part of the pagans).

    > 440. (in whose way none can stand).
    442. (so He alone is to be looked up to, and not the imaginary deitised).
    444. (and there is no other Cloud-compeller, no Rain-god, and no Zeus thunders and holds the rainbow).
    445. .abl is both 'gentle and benignant' and knower of subtletics and nice-
    used here in both these senses.
    446. (needing no help or support from any quarter). 447. (combining in Himself all perfections).

[^9]:    removed the barriers between Cessar's and God's domains.' (Leopold Asad, op, cit.) See also P. II. n. 362 .

    See P. I. n. 559.
    491. The pronoun preferably refers to God, not to Abraham.
    493. (on the Day of Judgment). The absolutely pure and perfect life of
    the bly Prophet will serve as the norm, the standard, by which the Muslims shall
    494. (as the testifiers, promulgators and standard-bearers of the Divine 494.
    495.
    495. The Muslims are the norm, the standard by which the rest of mankind
    will be judged on the Day of Judgment.
    496. (without any swerving or turning back).

[^10]:    and given new names. . . . These abnormalities have been restricted to no one country and class,' (Forbate, Love, Marriage, Jealousy, p. 110)

    Note the effect of this teaching on the general conduct of the Muslim society as observed by a much-travelled learned Chistian in the cightees of the nineteenth century :- The Muhammadans bave no towers, gaming-houses, or brothels, nor have they any idea of legalising prostitution ; and as regards their general conversation it is infinitely more decent, as a rule, than that of most Europeans. I have seen young Muhammadan fellows at school and college, and their conduct and talk are far better than is the case among English young men; indeed the talk of the latter is often such as would incur punishment in a Muhammadan land.' (Dr. G. W. Leitner, Ex-Director of Public Instruction, Punjab).
    11. i. e., those who fulfil all their obligations, whether financial or otherwise.

    Kן! present with him and in the daily prayer manifests itself in a solemn and impressive, ritual which cannot leave either the worshipper or the spectator unaffected.' (Arnold, Preaching of Islam, p. 413).

[^11]:    160. So short will the duration of this life seem to them in comparison with the interminable length of their torments.
    161. i. e., the angels who have recorded everything.
    162. The age of the world itself can bear no comparison with the eternity
    of the Hereafter.
    163. ( 0 mankind ! ).
     tion and the Buddhist notion of extinction. The end of every human soul is a return to God for final reckoning, not a deliverance from all existence, or a termination of all consciousness, like the blowing out of the flame of a lamp.
    164. While the connection of the God of Islam with the sky of the honoured Throne is clear, it is equally manifest that He is their Master, Creator and Lord, and that there can be no conceivable identification of His exalted personality with the material sky,
    165. (in contrast with the believers who are sure to thrive). See the first
    verse of this Surab.
[^12]:    195. (by fair promises) A device well-known to the politicians all the world

    Or 'rounders-up.' (6) is 'One who congregates, or collects together
    196.
    197.
    198.
    198. (of your empire). Expert magicians were scattered throught the
    199. $\mathcal{L}$ is an intensive form of $\boldsymbol{\sim}$. denoting habit or frequency.
    'The Pharaoh also called the wise men and the sorcerers.' (Ex, 7:11)
    (to witness the glory of the State religion and the discomfiture of these
    in religion).
    (in religion).
    Who were also the priests of the Egyptian religion.
    (to be sure).
    (over and above that reward).
    (to my person and throne).
    See P. IX, nn. 64,65 ; P. XVI. n. 338 .
    See P. IX. n. 68 ; P. XVI. 342 .
    200.
    P.
    201.
    tenders).
    202.
    203.
    204.
    205.
    206.
    207.
    208.
    209.
    God).
    over.
    people.
    empire.
    Also see

[^13]:    created heaven and earth, the whole world.' (ERE. IV. p. 156).
    5. 怆 2 of which the plural is $J l_{2}$, is 'An interstice, an interspace or inter(TI) ¿今Su! 7. (such as earth-god, river-god, mountain-god, etc.).
    8. 'With the advent of monotheism, prayer reaches a new dignity and power. Belief in the one Deity, sovereign of the universe, carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes manstrong and free-in the world. Here is the secret of the transformation which Islam effects for the African animist.' (ERE. X+ p. 171).
    9. (which distressed him). It is absolutely forbidden in Islam to address
     he Christian Churches istic practice of the Christian Churches.
    
    
    
     new numbers to its ranks from many strange sources. . . The Romans, indeed,
    
    
     of the Idea of God, p. 21).

[^14]:    1. Sürah xxvili (al-Qasas), vv, 4-6.
    2. Mbid, v, 8
    3. Ibid. v. 38.
[^15]:    4. Sürah xxix (al-'Ankabūt), v+ 39.
    5. Sürah xl (al-Mu' min), vv, 23-25.
    6. Ibid., vv. 36-37.
    7. Published in Padua (Italy) in 1698 ,
    8. George Sale, footnote "h" on page 239 of Vol It of his translation of the Qur' 1825 in London. It appeared first in the 1734 edition. Rev. Wherry reproduced it ax note No. 5 on page 151 of Vol. III of his Comprehensive Commentary on thr Quran, published in 1896 by Kegan Poul, Trencls, Trubner ${ }^{2}$ Co. Londan.
[^16]:    20. Professor Steindroff, The Religion of the Antient Egyptians, (New York and London : G. P. Putnam's Sons, 1905), pp. 96-97.
    21. Sir Flinders Petric, Religious Life in Ancient Egypt, op. cit., pp. 54-55.
    22. Professor Breasted, Development of Religion and Thought in Ancient Egypt, (London : Hodder \& Stoughton, 1912), p. 153.
    2.5. Sir Flinders Petric, Roligions Lifa in Ancient Egypt, op. cit., pp. 84 and 208-09.
[^17]:    30. Universal Jewish Encyelopaedia (Now York, 1943), IV, 170.
[^18]:    36. Universal Jetwish Encytopaedia, op, cit., I, 137.
    37. Websters' Bisgraphical Dictionary (Springfield : G \& C. Merriam Coi, 1958), p. 17.
    38. De Bunsen, Iflam or Truy Chrisfionity (London, Trubner \& Co.), p. 131
    39. Carlyle, Hero IVorship (London Chapman \& Hall Letd, 1889), p. 18
[^19]:    211. is a 'trial whereby the condition of a man may be evinced . . . . or a means whereby the condition of a man is envinced, in respect of good and of evil ; hence it often means a temptation.' (LL)
    212. As the word ij in another sense means 'fresh butter with dates, the Makkan pagans had mockingly said, 'well, we will enjoy these foods with the greater relish.' The verse answers such scoffers.
    213. so hideous to behold !
    214. i. e., the present-day infidels.
    215. (but who heeded not).
    216. (but who heeded not).
    217. (who were on the other hand rewarded for their merits).
    218. (for help).
    219. لol ! here stands for 'those who followed him,' and does not signify
    Noah's family.
    220. (while the rest perished).
    221. Who peopled the earth. It is from Noah that the genealogies of the
    present races of mankind make their start.
    222. (the following salutation).
[^20]:    135. i. e., Able to make whomsoever Thou wilt enter the Paradise.
    136. i. e., Full of wisdom in apportioning degrees to the immates of Hell
    and Heaven.
    137. (of every sort).
    138. (when in the agony of Fire they will be feeling highly disguested with
    themselves).
    139. (towards you).
    140. (just now).
    141. (while in the world).
[^21]:    270. t. e.. evidences of His might and majesty in every act of His creation.
    271. (O mankind !)
    269... For instance. one may travel by their means.

    $$
    271 .
    $$

    

[^22]:    306. i.e., its creation. See P. I. n. 128 .
    307. i. e., its matter which had already been created.
    308. i.e., in the form of a smoky gas or some such substance. (f. the OT :-
    There went up a mist from the earth. and watered the whole face of the ground.'
    (Ge. $2: 6$ )
    309. The purport is: Obey you must Our physical laws and commandments
    like all others created beings; now the question is, shall ye accept the Divine rule
    heartily and checrfully or only grudgingly, feeling it as a yoke?
    310. i. c., submit to Thy rule.
    311. i.e., with the passionate happiness of loyal and loving servants, not in
    the drab discoloured waty of Stoic resignation.
[^23]:    230. i. e., Able to inflict destruction on them without human intervention. 231. i. e., using human agency in His wisdom.
    231. (against mankind on the Day of the Judgement). 233. (unto the righteous believer3).
    (unto the ungodly sinners).
    (O mankind!).
    232. i.e., His religion.
[^24]:    180. (and even these they only happen to commit accidentally and not with full deliberation).
    181. i.e., is he assured that the man with whom he has made the agreement
[^25]:    280. The time when they shall receive this full sentence is the Day of Judge-
[^26]:    258. i.e., the seeking of gain by buying and selling. It must be borne in mind
    
    
     โе! and commercial m. Beliefs and Institutions, p. 15). the 'According to Strabo, all Arabs are stock brokers and merchants. enterprises. (Lammens, Islam
[^27]:    25. It is the earth that is made for man, and not man for the earth. The enunciation of this simple doctrine demolishes the polytheistic conceptions of 'EarthGoddess' and 'Mother-Earth.'
    26. Which grows upon the earth.
    27. Which reminds us that in all human activities the Hereafter is the real goal.
    28. i. e., Who rules the heaven as well (Th).
[^28]:    413. صو د literally is 'an ascending road; a mountain-road difficult of ascent ; a difficult place of ascent.' And دent is 'A certain mountain in Hell, consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever.' (LL).
    414. i. e., the sworn enemy of Islam.
    415. i. e., employed his mind in respect of the Qur'ān.
    416. (as if in great aversion).
