61. Or, Who created the heavens and the earth, and \textsuperscript{a}Who sent down water for you from the sky wherein We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a god besides Allah? Nay, \textsuperscript{b}they are a people who deviate from the right path.\textsuperscript{2854}

62. Or, \textsuperscript{c}Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and \textsuperscript{d}put a barrier between the two waters? Is there a god besides Allah? Nay, most of them know not.\textsuperscript{2855}

63. Or, \textsuperscript{e}Who answers the distressed person when he calls upon Him, and removes the evil, \textsuperscript{f}and makes you Successors in the earth? Is there a god besides Allah? Little is it that you reflect.\textsuperscript{2856}

\begin{flushright}
\textsuperscript{2854} Commentary:

The first argument in favour of the subject introduced in the preceding verse is taken from nature—from the creation of heavens and earth, from the coming down of rain and the life it gives to the dead earth and from mountains and rivers. All these things point to the existence of a great Divine Being Who is One and unique in His marvellous powers and attributes.
\end{flushright}

\begin{flushright}
\textsuperscript{2855} Commentary:

The argument begun in the preceding verse is here further developed and expanded. For an explanation of the expression “and put a barrier between the two waters” see 25 : 54.
\end{flushright}

\begin{flushright}
\textsuperscript{2856} Commentary:

This verse gives the second argument in support of God’s existence, His great and unlimited powers and Unity. It purports to say that as God’s great powers are manifested in the marvellous working of the laws of nature, so are they manifested in man’s inner conscience when he cries to God in the agony of his soul and God listens to his cry. The acceptance of prayers which is the pith and kernel of all religious belief constitutes one of the most important arguments to prove the existence of God. If man had not witnessed great miracles being performed in all ages through the acceptance of prayers by God of His dear ones, he would have justifiably ceased to believe in God’s existence.
\end{flushright}
64. Or, Who guides you in every kind of darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a god besides Allah? Exalted is Allah above what they associate with Him.2857

65. Or, aWho originates creation, and then repeats it, b and Who provides for you from the heaven and the earth? Is there a god besides Allah? Say, 'Bring forward your proof if you are truthful.' 2857A

66. Say, c"None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up."2858

The words, "Who answers the distressed when he calls upon Him," may also refer to the extremely weak and distressed state of the Companions of the Holy Prophet when in their agony they prayed to God and He heard their prayers. The words, "and makes you Successors in the earth," lend support to this inference inasmuch as they implied a prophecy that the weak and distressed Muslims would one day become rulers in the land in which at that time there was no security and safety for them.

2857. Commentary:

The words, "Who answers the distressed when he calls upon Him," may also refer to the extremely weak and distressed state of the Companions of the Holy Prophet when in their agony they prayed to God and He heard their prayers. The words, "and makes you Successors in the earth," lend support to this inference inasmuch as they implied a prophecy that the weak and distressed Muslims would one day become rulers in the land in which at that time there was no security and safety for them.

2857A. Commentary:

The words, "originates creation and then repeats it," signify creation and procreation.

2858. Commentary:

Another invincible argument in favour of the theme dealt with in the preceding verses is embodied in the verse under comment, viz., that God alone knows the unseen in the heavens and the earth. The fact that the possession of knowledge of the unknown is the sole prerogative of God is established by the knowledge of the unknown which He vouchsafes to His Messengers and His righteous servants, instances of which are to be witnessed in every age among the true followers of Islam.
67. Nay, their knowledge respecting the Hereafter has reached its end, nay, they are indeed in doubt about it; nay, they are blind to it. 2858A

68. "And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth again?" 2859

69. "We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

The words "when they will be raised up" may also mean "when their resurrection as a great nation will take place?"

2858A. **Important Words:**

- **ادرَك** (has reached its end) is derived from **درَك**. They say >...JI **ادرَك** (darraka) i.e. the rain dropped with close consecutiveness. أدرك **اٌدرَك** or **اٌدرَك** means, they attained, reached, or overtook him. اٌدرَك **اٌدرَك** or **اٌدرَك** means, they attained, reached, overtook one another so as the last of them met with the first of them. بل **اٌدرَك** (with regard to the meeting of the Hereafter has reached its end i.e. they have become devoid of knowledge about it. See also 7: 39.

**Commentary:**

No amount of human knowledge and intelligence alone can satisfy the craving of the human soul after God, or can prove beyond doubt the existence of God and life after death, the two most fundamental of all religious beliefs, because their full comprehension is beyond human ken. It is Divine knowledge acquired through Divine revelation that can and does actually engender certainty in human mind about these two basic religious problems. Man's knowledge can, at best, lead to the conclusion that there must be a Divine Being and a life after death but it is Divine revelation alone that can change this "must be" into a certain "is."

2859. **Commentary:**

This and the next few verses deal with a worn-out and hackneyed objection of disbelievers about life after death. It further says that these people—the Arabs, have completely despaired of their future. They do not believe that the appearance of the Holy Prophet will raise them from a degraded and corrupt people into a living nation and therefore instead of accepting him, they oppose him.
70. Say, "Travel in the earth and see how evil was the end of the sinful!" 2860

71. And grieve thou not for them, nor be thou in distress because of what they plan.

72. And they say, 'When will this promise be fulfilled, if you are truthful?' 2861

73. Say, 'It may be that a part of that which you would hasten on may be close behind you.' 2862

2860. Commentary:
In this verse the disbelievers are warned that they will not be allowed to arrest or retard the progress of the Holy Prophet's noble cause; on the contrary, by opposing him they will only bring ruin upon themselves. The lesson is writ large on the pages of history that denial of truth has always led disbelievers to destruction and desolation. In the next verse the Holy Prophet is consoled and comforted that he should not feel distressed because of the plots and conspiracies of his enemies, as their evil designs can do him no harm and will only recoil on their own heads.

2861. Commentary:
The disbelievers tauntingly ask the Holy Prophet not to refer to what had happened to other peoples in the past but to "let us know when the punishment about which you hold out to us a threat will overtake us."

2862. Commentary:
To the challenge of disbelievers referred to in the preceding verse as to when the promise about the departure of their glory and greatness will be fulfilled, they are told that a part of it will be fulfilled very soon. At another place in the Qur'an it is stated that the promise of punishment to the disbelievers will be fulfilled within a year after the Holy Prophet's flight from Mecca when "the glory of Kedar (Quraish) shall depart" (34:31).
74. And, truly, "thy Lord is gracious to mankind, but most of them are not grateful." 2862A

75. And surely, thy Lord knows what their bosoms conceal and what they reveal. 2863

76. And there is nothing hidden in the heaven and the earth, but it is recorded in a clear Book.

77. Verily, this Qur'an explains to the Children of Israel most of that concerning which they differ. 2864

78. And verily, it is a guidance and a mercy to the believers.

2862A. Commentary:
To the demand for punishment made by disbelievers and mentioned in v. 72 above, the present and the preceding verse constitute a befitting answer. The preceding verse purported to say that the disbelievers will soon receive Divine punishment but it will not be a devastating and all-destroying punishment, but will only constitute a part of what they demanded because God is gracious to mankind i.e. in deference to the Holy Prophet his people will be shown mercy and like the disbelievers of the former Prophets they will not get a destructive punishment.

2863. Commentary:
This and the next verse refer to the plots and conspiracies that disbelievers were hatching against Islam and the Holy Prophet.

2864. Commentary:
The implied reference in this verse may be to Solomon whom the Jews accused of resorting to Shirk (idolatry) in order to win the affection of an idolatrous woman. The Qur'an absolves him of this most heinous charge (as it absolves all other Prophets of the charges levelled against them by the Jews) by stating that far from stooping to idol-worship in order to win the love of the Queen of Sheba, Solomon actually converted her to the worship of the One True God and made her renounce the worship of false gods. As there had existed difference of opinion among the Jews about Solomon's behaviour towards the Queen, the Qur'an has lifted the veil from the real fact. The verse may possess general application also.
79. Verily, thy Lord will decide between them by His judgment, and He is the Mighty, the All-Knowing.

80. "So put thy trust in Allah; surely thou standest on manifest truth.

81. Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retiring.\(^{2865}\)

82. "And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit.

83. And when the sentence is passed against them, We shall bring forth for them an insect from the earth which shall wound them because people did not believe in Our Signs.\(^{2866}\)

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\(^{2865}\) Commentary:
The words, "when they turn back retiring," can equally be applied to both "the dead" and "the deaf," thus making it clear that "the dead" mentioned here are "the spiritually dead" as the blind in the next verse are "the spiritually blind." Wherever in the Qur'\(\text{\'}n\) the Holy Prophet is mentioned with reference to "the dead" they are the "spiritually dead" or "the dead of heart" (8 : 25).

\(^{2866}\) Important Words:
- "
  - توضع" (is passed). They say ـبـ، the thing fell form his hand. ـوقـ، the truth became established (Lane & Aqrab).
- قول is inf. n. from قال and means, decree, sentence or the prophecy about punishment.
- ـوفقـ، the bird descended upon the tree. The expression ـوقـ، the sentence or the decree became due against them; they made themselves deserving of the sentence or the decree (Lane & Aqrab).
- ـدبةـ (insect) is active participle from ـدـب which means, he or it crept or crawled slowly like an ant or a reptile or a weak person. ـدبةـ
7 84. And *remind them of the day* when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in separate groups.

85. Till, when they come, He will say, Did you reject My Signs, while you did not comprehend them in knowledge? Or what was it that you were doing?" 

**signifies all such animals or insects as creep or crawl or walk slowly, all animals big or small, whether walking on two legs or on four legs or creeping on the belly, etc. The word is also used about beasts like the horse, the mule, the donkey, etc. (Lane & Aqrab). In the Qur'an the expression دابة الأرض has also been used for a worldly-minded man whose efforts are wholly devoted to the acquisition of material benefits; a grossly materialistic person, a worthless creature or worm of the earth (34 : 15).**

**(shall wound them) is aorist from (kallama). **

**Commentary:**

The verse seems to imply two prophetic references. Taking دابة الأرض in the sense of a grossly materialistic person whose endeavours are wholly directed to the acquisition of worldly riches and material comforts, the reference seems to be to the materialistic Western nations "whose labour is all lost in search after things pertaining to the life of this world" (18:105) and who have fallen on this world with all their might and main. The verse purports to say that when men will reject the Signs of God and by indulging in evil deeds will make themselves deserving of Divine punishment, they will fall a victim to the plunder and pillage of the materialistic and mechanistic Western nations. Taking the word in the sense of "a worm or insect of the earth," the reference may be to the bubonic plague which was to have appeared in the time of the Promised Messiah and from whose ravages his followers were to remain miraculously immune, thus bearing witness to the truth of his claims.

2867. **Commentary:**

The main subject dealt with in the Sūra is life after death and by implication the great spiritual revolution that was to be brought about by the Holy Prophet. The appeal of the Holy Prophet to the Quraish naturally split his people into two camps—the Faithful and the disbelievers. The present and the next few verses deal with the rejectors of the Prophet's Message and the fate that was in store for them. Life after death is another subject dealt with in these verses.

2868. **Commentary:**

The particle (rather) sometimes is used to lend emphasis to the statement which follows it. It is also used in the sense of (rather). Here it is used in the latter sense.
86. And the sentence shall fall upon them because they did wrong, and they will be speechless.  

87. "Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.

88. "And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allah pleases. And all shall come unto Him, humbled.

89. And thou seest the mountains that thou thinkest to be firmly fixed passing away like the passing away of the clouds—the handiwork of Allah Who has made everything perfect. Verily, He knows full well what you do.

2869. Commentary:

The expression "they will be speechless" means, "they will not be able to put in a defence of their misdeeds." The charge against them being quite true and clear will be incapable of being defended and so the sentence of punishment will be passed against them.

2870. Commentary:

The words "when the trumpet will be blown" besides referring to the Day of Resurrection, refer to the new Order that was ushered in by the Holy Prophet as if by the blowing of a trumpet. As a result of this new Order and the great revolution that the Holy Prophet brought about in the Arabian society, those disbelievers who were regarded as their leaders and chiefs were humbled and humiliated.

2871. Commentary:

At the advent of the Holy Prophet old ideas and institutions that seemed to have been firmly rooted like mountains, melted and vanished away like the passing of clouds. Human history fails to cite an instance of such a mighty revolution brought about in so short a time in every sphere of men's ideas and actions as was wrought by the great and noble Prophet of Islam. The word جبال (mountains) may equally refer to the great and firmly established Roman and Persian Empires which were scattered like chaff before the irresistible victorious Muslim armies.
90. "Whoever does a good deed shall have a better reward than that, and such will be secure from terror that day." 2872

91. And those who do evil shall be thrown down on their faces into the Fire; and it will be said to them, 'Are you not rewarded for what you have been doing?' 2872A

92. Say, "I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit to God;" 2873

93. 'And to recite the Qur'an.' So whoever follows guidance, follows it only for the good of his own soul; and as to him who goes astray, say, 'I am only a Warner.' 2874

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**Commentary:**

Those who believed in the Holy Prophet and did righteous deeds had a good reward and became immune from all fear and apprehension about the future. And the burning of heart, as says the next verse, was the lot of the disbelievers and evil-doers. These verses may also apply to the condition of believers and disbelievers in the life after death.

**Important Words:**

For كيت (thrown down) see 26:95.

**Commentary:**

One of the major causes of the opposition of Meccans to the Holy Prophet was that they believed that if idol-worship disappeared from Arabia, Mecca (or the Ka'ba) being the repository of all their well-known idols will lose its importance and consequently they will also lose the prestige and influence they had enjoyed in Arabia as the custodians of the Ka'ba. The present verse disabuses their minds of this false notion and purports to say that being the centre of a World Movement and of the last Message for all mankind, Mecca, far from losing its importance, will, on the contrary, immeasurably add to its prestige and will continue to be respected and revered till the end of time.
94. And say, 'All praise belongs to Allah; He will soon show you His Signs, and you will know them.' And thy Lord is not unaware of what you do.  

will emanate the light of the Qur'an which will illumine the whole world.

2875. Commentary:

In this verse we are told that in order to further the Quranic message God will show mighty Signs in every age which will be too manifest to be denied or ignored.
CHAPTER 28

AL-QASAS

(Revealed before Hijra)

Date of Revelation

It is generally agreed that this Sūra belongs to the Meccan period. 'Umar bin Muhammad is reported to have been of the opinion that it was revealed while the Holy Prophet, during the Hijrat, was on his way to Medina. If this opinion of 'Umar is accepted as correct, even then the Sūra will have to be assigned to the Meccan period, because the Holy Prophet was yet on his way to Medina and the Hijrat had not become complete. Wherry believes that 'Umar bin Muhammad's view is due to the fact that the Sūra contains a prophecy about the return of the Holy Prophet to Mecca which is embodied in the verse; “Most surely He Who has made the teaching of the Qur'ān binding on thee, will bring thee back to thy place of return” (28: 86). But Wherry's assumption is uncalled for because the Companions of the Holy Prophet generally based the actual date of the revelation of a particular verse not on its subject-matter but on sound historical data. Rev. Wherry's difficulty lies in the fact that he does not believe the Qur'ān to be Divinely revealed and, therefore, when he comes across a certain verse embodying a prophecy which was later fulfilled in most adverse circumstances he is at a loss how to explain it away. He then vainly tries to show that the said verse contained no prophecy at all but only related to a certain incident. If the time of the revelation of a particular verse is to be determined by its subject-matter, as Rev. Wherry does, then a Sūra which deals with the conquest of Mecca will have to be regarded as having been revealed at the time of the conquest of Mecca. But such an inference would be manifestly wrong. It is a clumsy effort on the part of Mr. Wherry and some other Christian writers of his way of thinking, that they seek to infer from the subject-matter of the Quranic verses the time of their revelation. In this respect the practice of Companions of the Holy Prophet who were in a much better position than anybody else to assign the revelation of Quranic verses to a particular place or time was to fix it not according to the subject-matter of the verses but by authentic historical evidence.

The fact that the verse “Most surely He Who has made the teaching of the Qur'ān binding on thee” occurs in a Meccan Sūra (which the present Chapter admittedly is) clearly shows that the Holy Prophet was yet in Mecca when he was foretold that at first he would have to leave Mecca as a fugitive and then he would come back to it as a conqueror. Incidentally, the fulfilment of this prophecy in a most remarkable manner and under circumstances quite unforeseeable, also constitutes an invincible proof of the Qur'ān being God’s own revealed Word.

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Connection with the Preceding Sūra

The preceding Sūra Al-Naml had ended with the verse, *So whoever follows guidance, follows it only for the good of his own soul and as to him who goes astray, say, I am only a Warner.* The verse meant that no force would be allowed to be used in the propagation of the teachings of the Qur’ān. It was to establish the truth of this Quranic claim that the present Sūra was revealed. The Sūra opens with the abbreviated letters ﷽fatḥ, of which stands for لطفیف (Benignant), ﷿س (All-Hearing) and میجم (All-Knowing) or ملک (Sovereign) or میجم (Lord of honour). These abbreviated letters signify that God is Benignant and very kind to His servants. He does not use force for the propagation of truth nor does He punish men without a compelling reason. He is All-Hearing inasmuch as when darkness enshrouded the entire face of the earth and the cry went up from the innermost depths of the human soul for heavenly guidance, He revealed the Qur’ān. He is also the Sovereign and the Master and so He does not leave His servants in the lurch and being the Lord of honour it is inconsistent with His Dignity and Majesty to leave them without right guidance. For this purpose He has revealed the Qur’ān which is an illuminating Book. The Qur’ān stands in need of no outside help or assistance in order to support and substantiate the truth of its claim but gives its own proofs and arguments.

Subject-Matter

The present is the third and last of the Sūrās which belong to the ﷽fatḥ group. These three Sūrās open with the same Muqatta’āt (abbreviated letters) and therefore possess a striking similarity in subject-matter. They all begin with the important subject of the revelation of the Qur’ān and end with the same subject. In all of them the life-story of Moses, the greatest Israelite Prophet and a counterpart of the Holy Prophet, and an account of the varying conditions and circumstances through which the Israelites had to pass to come to their own, have been given. The emphasis in these Sūrās is on the different aspects of Moses’s life. In Chapter 26th—Al-Shu’ārāʾ—which is the first Sūra of this group, much space is devoted to the presentation by Moses of his message to Pharaoh, the unassailable arguments he gave to prove his thesis and to the great miracles he showed which ended in the discomfiture and humiliation of Pharaoh and in the defeat of the magicians and their eventual belief in Moses and Aaron. In Chapter 27th—Al-Naml—pride of place is given to the manifestation that Moses saw of the Divine Glory and Majesty and to the spiritual experience that he had in the blessed Valley of Ẓuwā. Further on that Sūra deals in some detail with the reigns of David and Solomon, the two great Prophets and monarchs of the Mosaic Dispensation when the Israelite power, prosperity and prestige were at their zenith. In the present Sūra, however, the different phases of Moses’s life have been treated in greater detail than in any other Sūra—his infancy and childhood, his youth, his Hijrat and his Call, the implication being that the Holy Prophet, who was the like of Moses would also go through similar experiences, though under different conditions and circumstances. The Sūra opens with an account of the pitiable condition of the Israelites under Pharaoh—how by his policy of ruthless exploitation and suppression he sought to kill in them all manly qualities and how when their degradation and humiliation had reached its nadir, God raised Moses and through him brought about their emancipation, drowning Pharaoh and his mighty hosts in the sea before their very eyes. The Sūra then
proceeds to tell briefly but very graphically how Moses was cast into the sea and was then taken out of it alive and later on was brought up by Pharaoh, his arch-enemy, to serve as an instrument of the latter's destruction in the hands of Destiny.

Next, the Sūra deals in greater detail with the circumstances that led to Moses's flight from Egypt and to his sojourn in Midian for ten long years in the company of a righteous servant of God, which left an indelible and abiding imprint on his whole spiritual career. After this mention is made of Moses's greatest spiritual experience in life when in a vision he saw a manifestation of Divine Glory and Majesty. Then we are told that having been fully equipped with all spiritual weapons and assisted and helped by his brother Aaron who himself was a great Prophet of God, Moses went to preach the Divine message to Pharaoh who ridiculed and mocked at him and was consequently seized with Divine punishment.

After having finished the account of Moses's life-story, the Sūra refers to the prophecies that are to be found in the Bible about the Holy Prophet and proceeds to tell the Quraish that if they accepted him, they would enjoy all those spiritual and material blessings and benefits of which Mecca the centre and citadel of the new Faith, was destined to receive. But if they rejected him, they would incur the displeasure of God because God does not punish a people unless He has first raised among them a Messenger.

The Sūra further says that when disbelievers, on account of their persistent rejection of truth are seized with punishment, they start condemning and denouncing the leaders of disbelief who, they say, lead them astray and are the cause of their ruin. But the latter disown them and even curse them for having blindly followed them. The real cause, however, of the rejection of the Divine message, the Sūra says, is that puffed up with material wealth and lulled into a false sense of security, men of wealth and influence make light of God's Prophets, mock at them and persecute them, ignoring the patent fact that the good things of this world are but transient and temporary. But such is the tragedy of human life that man has always consigned to oblivion the supreme moral lesson which is writ large on the pages of history that the rejection of truth has never been allowed to go unpunished and disbelief has always landed its protagonists into ruin.

Towards its close the Sūra makes a pointed reference to a mighty prophecy which was implied in Moses's flight from Egypt to Midian, his sojourn there for ten years and in his subsequent return to Egypt and in delivering the Israelites from the bondage of Pharaoh. The prophecy was to the effect that like Moses the Holy Prophet of Islam also will have to leave his native place and go to live in a strange place for ten years and then will come back to the cradle of his Faith and will conquer Mecca and establish Islam on a firm footing. The last few verses of the Sūra sum up its subject-matter and the Holy Prophet is told that he never had the remotest idea that he will ever be made the bearer of the Divine message, but now that he has actually been entrusted with the onerous and noble task of preaching the truth, he should call all mankind to the ways of the Lord and trusting in God and refusing to be discouraged or dismayed, should fight his way to success like a great soldier.
1. "In the name of Allah, the Gracious, the Merciful."  
2.  
3. "These are verses of the clear Book."
4. We rehearse unto thee a portion of the story of Moses and Pharaoh with truth, for the benefit of a people who would believe.
5. Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties; he sought to weaken one party of them, slaying their sons, and sparing their women. Certainly, he was of the mischief-makers.

See 1:1. 26:2; 27:2. 12:2; 15:2; 26:3; 27:2. 10:84. 2:50; 7:142; 14:7.

Commentary:

See 1:1.

For an explanation of the abbreviated letters, Ta Sin Mim, see 26:2 & 27:2.

This verse has been commented upon in some detail in 12:2; 26:3 & 27:2.

Perhaps in no other Sūra of the Qur'ān have the different phases of Moses's life been treated in such detail as in the present Sūra—his infancy, and childhood, his youth, his Flight or exile and his Call. The Holy Prophet's pre-eminence as a Prophet is a thing apart, but as he has been "likened" to Moses, the conditions and circumstances of his life resemble more those of Moses than of any other Prophet.

The words, "with truth" imply that the Quranic narrative of Moses differs in certain details from that of the Bible but wherever the Quranic description differs from the Biblical account, it will be found to be nearer truth and reality.
6. And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors of Our favours.

7. And to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them.

was also followed by Pharaoh. He had split the people of Egypt into parties and sections and had made invidious distinctions between them. Some of them he favoured and others he exploited and suppressed. Moses's people belonged to the latter unfortunate class.

The words, "he slew their sons and spared their women," besides bearing the apparent sense, viz., that in order to keep the Israelites under permanent subjection, Pharaoh destroyed their manhood and kept alive their women, may also signify that by his policy of exploitation and heartless suppression, Pharaoh sought to kill all manly qualities among the Israelites and thus made them timid like women.

2880. **Commentary:**

When the degradation and humiliation of the Israelites in Egypt reached its nadir and the cup of iniquities of Pharaoh and his people became full to the brim and God in His infallible wisdom decreed that the oppressors should be punished and those held in bondage be emancipated, He raised Moses. Such has always been God's practice that He raises a Prophet to lead a down-trodden people to honour and glory and through his influence and under his lead the erstwhile suppressed and exploited people become the leaders and teachers of men. This phenomenon which took place in the time of every Divine Messenger witnessed its fullest and finest manifestation during the ministry of the Holy Prophet of Islam.

The words "to make them inheritors," refer to the Israelites becoming heirs to that 'land of promise'—Canaan—which, like Egypt, "flowed with milk and honey" and which God had "ordained for them" (5 : 22).

2881. **Commentary:**

Exploitation and tyranny produce their own nemesis and the exploiters and oppressors never feel secure from the standard of revolt being raised against them by those whom they exploit, suppress and oppress. The greater the oppression of the tyrant, the greater his fear of revolt on the part of the tyrannized. Pharaoh, too, was seized with this fear and, therefore, he employed all sorts of means and machinations to keep the Israelites under permanent subjection. But the time had come that he should be punished and those held in bondage should be emancipated.

Hāmān was the title of the High Priest of the god Amon, "ham" in Egyptian meaning high priest and Amon was the god who dominated all other Egyptian gods. "Hāmān
8. "And We revealed to the mother of Moses saying, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers.'  

9. "And the people of Pharaoh picked him up that he might become for them an enemy and a source of sorrow. Verily, Pharaoh and Haman and their hosts were wrongdoers."

was the director of the double treasury and granary and director of the soldiers and all the craftsmen of Thebes. His name was Nebunnef and he was high priest under Ramesus II and his son Merneptah. Being the head of the extremely rich sacerdotal organization embracing all the priesthoods of the country his power and prestige had increased so much that he controlled a most influential political faction and even kept his own private army" (A story of Egypt by James Henry Breasted, Ph.D).

Haman is also said to be the name of a minister of Ahasuerus, a king of Persia who lived many ages after Moses. There is nothing strange or objectionable in two persons living in two different periods bearing the same name. But Mr. Wherry, only to expose his own crass ignorance, has pretended to discover a serious anachronism in the Qur'an having called a minister of Pharaoh by the name of Haman, which accidentally was also the name of a minister of a king of Persia (Wherry's Commentary, vol. 3, p. 254). In fact, anachronism lies in the brain of Mr. Wherry himself and not in the Qur'an.

2882. Commentary:

The preceding seven verses had spoken of Moses's mission and by implication had referred to the mission of the Holy Prophet and in fact to the mission of every Prophet of God. From this verse, however, begins the actual story of Moses.

Whereas Moses was cast into the river by his mother to escape being killed by the people of Pharaoh, the Holy Prophet's mother had to entrust him, while yet a child, to the care of a poor wet-nurse, to whom all the well-to-do families of Mecca had refused to entrust their babies on account of her poverty.

2883. Important Words:

النقطة (picked him up) is derived from which means, he picked it up, took it up from the ground. العقد العظيم means, he picked up the thing; he stumbled upon it unexpectedly without seeking it. لقيته العقيدة means, I met him unexpectedly (Lane & Aqrab).

The particle ل (that he might become) is called لام العاقبة and denotes result and consequence, as in the well-known Arabic couplet:
10. And Pharaoh’s wife said, ‘He will be a joy of the eye for me and for thee. Slay him not. Haply he will be useful to us, or we may adopt him as a son.’ And they perceived not the consequences thereof.2884

11. And the heart of the mother of Moses became free from anxiety. She had almost disclosed his identity, were it not that We had strengthened her heart so that she might be of the firm believers.2885

Commentary:

God’s ways indeed are inscrutable. Pharaoh did not know that the very child upon whom he had lavished so much care and love will one day prove an instrument of punishment for him in the hands of Destiny because he had flouted and defied Divine commandments and had held the Israelites in bondage and had tyrannised over them for a long time.

Important Words:

نارغ (free from anxiety) is derived from فرغ which means, it was or became empty, void, devoid; he died. فرغ له means, he made him or it the object to which he directed himself. نارغ means, vacant, devoid of or free from care or anxiety or disquietude (Lane & Aqrab).

Commentary:

The heart of Moses’s mother became free from care or anxiety because of the consolation and assurance given to her by Divine revelation referred to in v. 8 above. The pronoun 0 in v. 8 may refer either to Moses or to the matter concerned. In the first case the expression ان كادت بلبية would mean that Moses’s mother was so much pleased with Moses having been restored to her that out of joy she was on the point of declaring that the child belonged to her. In the second case the meaning would be that if God had not restrained her, she almost had told people about the whole affair—how she had received a Divine revelation and how in pursuance of it she had put the child into the river and so on.
12. And she said to his sister, 'Follow him up.' So she observed him from afar; and they knew not of her relationship.  

13. And We had already ordained that he should refuse the wet-nurses; so she said, "Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?"

14. Thus did We restore him to his mother that her eye might be gladdened and that she might not grieve; and that she might know that the promise of Allah is true. But most of them know not.

15. When he reached his age of full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.

**2885A. Important Words:**

*(follow him up)* is derived from قدما. They say قدما i.e. he cut it; or he clipped it. قدما means, he followed, or followed after, his track, or footsteps, in pursuit; he endeavoured to trace or track him; he endeavoured to trace him by degrees, or by night or at any time (Lane & Aqrab). See also 7:177 & 12:4.

**2886. Commentary:**

Moses was fully equipped with temporal as well as Divine knowledge. Having been brought up in the house of a powerful monarch of the time he must have had the best tutors to teach him the current sciences. His physical development must also have been perfect as is apparent from 28:16; and he must have been inspired by noble ideals. As God had marked him out for a great destiny, he was endowed with wisdom and spiritual knowledge in a very large measure. By the time Moses had attained maturity he was a محسن i.e. a constant doer of good deeds.
16. And one day he entered the city at a time when its inhabitants were in a state of heedlessness; and he found therein two men fighting—one of his own party, and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses struck him with his fist; and thereby caused his death. Then he said, 'This is of Satan's doing; he is indeed an enemy, a manifest mis-leader.'

17. He said, 'My Lord, I have wronged my soul, so do Thou forgive me.' So He forgave him; He is Most Forgiving, Merciful.

2887. Important Words:

\(\text{وَدَخَلَ السَّلَيْلَةَ عَلَى جِبَلٍ عَفُوٍّ فِي نَهَارٍ، فَأَهْلِهَا}
\(\text{فَوَجَدَ فِيهَا رَجُلَيْنِ يَجْتَلِمُانِ،} \)
\(\text{هُدًى مِنْ شِيْعَتِهِ.} \)

\(\text{قَالَ لَهُمَا: "مَا فَعَلْتَينَ أَيْنَ أَنْسَأَنَا،"} \)
\(\text{وَقَالَ لِإِلْيَاهِ: "عَلَى الْيَهِйَةِ مِنْ عَدْوِيَّةٍ قُوَّةً مُّقَطَّرَةً أَلَّا تَفْسَدَ عَلَى أَنَا.} \)

\(\text{قَالَ مُوسَى: "مَا كَانَ عَلَى الْشَّيْطَانِ إِنَّهُ عَدُوٌّ وَمُضَلٌّ وَكَافُرٌ.} \)

2888. Important Words:

\(\text{فَأَعْفَفَ إِلَيْهِ،} \)
\(\text{إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.} \)

\(\text{20:41; 26:20.} \)

addressed to the dead Egyptian meaning, "this is the outcome of your Satanic deed," \textit{i.e.} "your death is the result of your own wickedness and transgression." The fact that Moses used no lethal weapon and only repelled the Egyptian or at best struck him with his fist shows that the latter's death was accidental. Clearly there was no intention on Moses's part to cause it.

The Qur'an has not mentioned the wicked deed of the Egyptian to which Moses refers in this verse but from Jewish Encyclopaedia we know that the said Egyptian had forced an Israelite woman to commit adultery with him and that was indeed a devilish deed. It apparently led to the quarrel referred to in the verse and ultimately to Moses's interference and the death of the Egyptian (Jew. Enc. under "Moses").

2888. Important Words:

\(\text{ظَلَمَتْ (I have wronged my soul) is derived from ظَلَم which means, he did wrong;} \)

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18. He said, ‘My Lord, because of the favour Thou hast bestowed upon me, I will never be a helper of the guilty.’

19. And morning found him in the city, apprehensive, watchful: and lo! he who had sought his help the day before cried out to him again for help. Moses said to him: ‘Verily, thou art manifestly a misguided fellow.”
20. And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, 'O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only desirest to become a tyrant in the land, and thou desirest not to be a peace-maker.'

21. And there came a man from the far side of the city, running. He said, 'O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely, I am of thy well-wishers.'

22. "So he went forth therefrom, fearful, watchful. He said, 'My Lord, deliver me from the unjust people.'

2891. Commentary:
The words "who was an enemy to both of them," show that the man referred to was an Egyptian. But if he was an Israelite as the Bible says then he must have been in league with the Egyptians and must have reported the previous day's incident to the authorities and thus was an enemy both to Moses and the Israelite who called Moses for help.

2892. Commentary:
The implied reference in the verse is to the counsel that the leaders of Mecca had held to kill the Holy Prophet. But whereas Moses was informed of the designs of the Egyptian chiefs by a well-wisher of his, as the verse under comment says, the Holy Prophet was made aware of the evil designs of the Quraishite leaders against him by God Himself (8 : 31).
23. And when he turned his face towards Midian, he said, 'I hope, my Lord will guide me to the right way.'

24. And when he arrived at the water of Midian, he found there a party of men, watering their flocks. And he found beside them two women keeping back their flocks. He said, 'What is the matter with you?' They replied, 'We cannot water our flocks until the shepherds take away their flocks, and our father is a very old man.'

25. So he watered their flocks for them. Then he turned aside into the shade, and said, 'My Lord, I am in need of whatever good Thou mayest send down to me.'

2893. Important Words:
- تذودان (keeping back) is formed from ذاد which means, he drove; drove away, and he repelled. ذاد عن العا means, he kept back or debarred the camels from the water, or prevented them from coming to it. They say ذاد عن عرضه i.e. he defended his honour (Lane & Aqrab).
- يصدر (take back) is from صدر which means, he returned, went back or turned away from water. صدر آله means, he went to it (Lane & Aqrab).

Commentary:
The girls seem to be jealous of the honour of their father and therefore in order to disabuse Moses's mind of any possible misconception that their father was an indolent and easy-going man for having sent his young daughters to the well and keeping himself at home: they say that their father is an old man and therefore could not himself come to water his flock.

The general opinion among the Commentators of the Qur'an is that Shu'aib was Moses's father-in-law. In the Bible he is called Jethro (Exod. 3:1).
26. And one of the two women came to him, walking bashfully. She said, 'My father calls thee that he may reward thee for thy having watered our flocks for us.' So when he came to him and told him the story, he said, 'Fear not; thou hast escaped from the unjust people.'

27. One of the two women said, 'O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy.'

28. He said, 'I intend to marry one of these two daughters of mine to thee on condition that thou serve me on hire for eight years. But if thou complete ten years, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if Allah wills, of the righteous.'

2894. Commentary:

The words, "thou hast escaped from the wicked people," show that on hearing Moses's story the old and righteous man was convinced that Moses had committed no murder and that the death of the Egyptian was only accidental. On the other hand he dubbed and denounced the Egyptians as a wicked people.

2894A. Commentary:

The construction of the verse does not seem to lend countenance to the conclusion generally considered derivable from it, viz., that Shu'aib or Jethro agreed to marry one of his daughters to Moses in lieu of eight or ten years of service. The fact of the matter appears to be that Shu'aib having grown very old needed an honest man to look after his flocks and Moses having been found as possessing the required qualifications was taken in service by him at the instance of one of his daughters. Eight or ten years were agreed upon as the tenure of service. Shu'aib, however, being a holy man either himself realized or was informed by God that a great future lay before Moses. He, therefore, offered to marry one of his daughters to him and, desiring that his son-in-law should live with him for some time and benefit by his noble company, laid it down as one of the conditions of marriage that Moses should stay with him for eight or ten years. Thus it is not correct to say that Shu'aib offered to marry his daughter to Moses in lieu of the latter serving him for eight or ten years. Whatever remuneration
29. He said, 'That is settled between me and thee. Whichever of the two terms I fulfil, there shall be no injustice to me; and Allah watches over what we say.'

30. And when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of the Mount. He said to his family, 'Wait, I perceive a fire; haply I may bring you some useful information therefrom, or a burning brand from the fire that you may warm yourselves.'

Moses might have received from Shu'aib had nothing to do with the marriage proposal.

The flight of Moses from Egypt and his stay in Midian for ten years bears a striking resemblance to the residence of the Holy Prophet for ten years in Medina after his Hijrat from Mecca. Moses must have, in a large measure, benefited himself spiritually by his God-fearing and righteous father-in-law's company just as his upbringing in the house of Pharaoh had equipped him with temporal knowledge. But the noble Prophet of Islam was indebted to no human being for the great treasures of spiritual and temporal knowledge possessed by him. He had received them direct from God.

The expression 'It would be an additional favour from you.'
31. And when he came to it, he was called by a voice from the right side of the Valley, in the blessed spot, out of the tree: 'O Moses, verily I am, Allah, the Lord of the worlds.'

32. And it also said, 'Throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back. 'O Moses, come forward and fear not; surely, thou art of those who are safe.'

33. 'Insert thy hand into thy bosom; it will come forth white without evil effect, and draw back thy arm toward thyself in order to be free from fear. So those shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely, they are a rebellious people.'

Commentary:
Whereas Moses was only on the side of the blessed spiritual valley, the Holy Prophet Muhammad had actually entered it (53:14, 15). Moses could not attain that high stage of nearness to God, which was reserved for the Holy Prophet.

2897. Commentary:

2898. Important Words:
ذُکَ (those two) is the dual of ذاک which is formed from ذا which is a noun of indication.
34. "He said, 'My Lord, I killed a person from among them, and I fear that they will kill me.'

35. 'And my brother Aaron—he is more eloquent in speech than I; send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood.'

36. 'God said, 'We will strengthen thy arm with thy brother, and We will give power to you both so that they shall not be able to reach you. Go with Our Signs. You two and those who follow you will be the victors.'

Commentary:

In this verse Moses alludes only to the mere fact of a man having been accidentally killed by him and not that he pleads guilty to the charge of deliberately killing him.

Important Words:

\(\text{rada'}\) (helper) is infinitive noun from \(\text{rada'}\).

\(\text{rad'a'}\) (thy arm) is derived from \(\text{adada}\). They say \(\text{adada}\) i.e. he aided or assisted him. 

Important Words:

\(\text{adada}\) (thy arm) is derived from \(\text{adada}\). They say \(\text{adada}\) i.e. he aided or assisted him. 

They say \(\text{rad'a'}\) i.e. he supported or propped the wall by means of a piece of timber or wood or buttress to prevent it from falling. 

They say \(\text{adada}\) i.e. he walked by the side of the beast. 

They say \(\text{adada}\) i.e. he aided or assisted him. 

They say \(\text{adada}\) i.e. they are my aiders (Lane & Aqrab).
37. "And when Moses came to them with Our clear Signs, they said, 'This is nothing but a forged sorcery, and we never heard the like of this among our forefathers.'

38. Moses said, 'My Lord knows best who it is that has brought guidance from Him, and whose will be the reward of the final abode. Verily, the wrongdoers never prosper.'

39. And Pharaoh said, 'O chiefs, I know of no god for you other than myself; so burn me bricks of clay. O Hāmān, and build me a tower, that I may have a look at the God of Moses, though I believe him to be one of the liars.'

2902. Commentary:

The words, "the wrong-doers never prosper," lay down an immutable law of God and an infallible criterion to test the truth of a claimant to Divine revelation. The law is that a false claimant to Divine revelation or a false Prophet never succeeds in his mission. Sooner or later he must come to naught.

2903. Commentary:

The verse is susceptible of two interpretations: (1) The Israelites were already working as labourers at the kilns. Pharaoh alludes to this ignoble condition of theirs and seems derisively to say to Hāmān: "These people do not appear to have sufficient work to do. Having more than enough leisure they have begun to dream of prophethood. They must be put to hard labour; then will they come to their senses and give up having false illusions about God and prophethood." (2) The Egyptians were well-versed in astronomy. They built high observatories for observing the movements of the stars. So Pharaoh jeeringly asked Hāmān to build for him a lofty observatory so that he might have a peep at the God of Moses. The verse may also imply a reference to an ancient belief of the Egyptians that heavenly spirits descended upon lofty places and therefore in order to achieve spiritual perfection they constructed high buildings.
40. "And he and his hosts behaved arrogantly in the land without any justification. And they thought that they would never be brought back to Us.

41. "So We seized him and his hosts, and cast them into the sea. See, then, how evil was the end of the wrong-doers! 2904

42. And We made them leaders who invited people unto the Fire; and on the Day of Resurrection they will not be helped.

43. "And We caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of all good. 2905

2904. Commentary:

The use of the word مَرِيضٌ (sea) in this verse and v. 8 above seems to suggest a curious coincidence. In order to save the child Moses from being killed by Pharaoh, Moses’s mother cast him into the مَرِيضٌ from which he was later rescued. But Pharaoh and his mighty hosts while endeavouring to cross the مَرِيضٌ in order to overtake the Israelites, were drowned. See also 20:79.

2905. Important Words:

مَلْكُونَ (deprived of good) is the plural of مَلْكَةٌ which is passive participle from مَلْكَةٌ (qabaha). They say "مَلْكَةٌ للهِ" (qabbaha) i.e. God removed him or may God remove him far from good or prosperity or from all that is good or God rendered him or may God render him foul, unseemly, unsightly, ugly or hideous or despised. مَلْكَةٌ means, removed far from good or prosperity or from all that is good or from success or the attainment of that which he desires or seeks, or driven away like a dog or despised or rendered foul, unseemly, ugly or hideous. مَلْكَةٌ (qaboha) which is intransitive form means, it was or became bad, abominable, ugly or hideous. مَلْكَةٌ which means, bad, ugly, abominable, etc. is formed from this verb (Lane & Aqrab).
44. "And We gave the Book to Moses, after We had destroyed the earlier generations, as a source of enlightenment for men, and a guidance and a mercy, that they might reflect."

45. And thou wast not on the western side of the Mount when We committed the matter of prophethood to Moses, nor wast thou among the witnesses.

2906. Important Words:

(الصوم) (source of enlightenment) is the plural of (بصيرة) which means, perceptive faculty of the mind, understanding; intelligence; firm belief of the heart; an evidence, testimony, proof or argument; a witness; a shield; the blood by which one is directed to an animal that has been shot (Lane & Aqrab). See also 7:204.

Commentary:

In this verse the Book of Moses has been described as (بصيرة) which in view of the various meanings of this word seemed to possess the following characteristics: (1) It was a potent means of sharpening the perceptive faculties of those who believed in it and followed it, as the Word of God is indeed a great sharpener of human intellect. (2) It constituted a strong evidence in favour of the Holy Prophet and a pointer, directing people to the Qur'an. It also served as an argument and a proof to prove the truth of Moses's own claim. (3) It served as a shield which protected followers of Moses from the vicissitudes of time and heavenly chastisement. (4) It formed a mark or sign which pointed and led to God as the blood of a wounded animal points and leads to the place where it has fallen. This means that the Torah served as a guidance and showed the believers the way to God and led them right up to the threshold of His pleasure and nearness. In fact, all Divine Books possess these attributes and characteristics in a greater or lesser degree in keeping with their Divine status and the scope and tenure of their Message.

2907. Commentary:

The verse purports to say that the prophecy of Moses about the advent of the Holy Prophet (Deut. 18:18) has been fulfilled so clearly and in such detail as if he was present in person with Moses and the latter was actually seeing him when he was making the prophecy. The verse possesses a double significance. It proves the truth of Moses himself, inasmuch as he made a prophecy about the advent of the Holy Prophet which was literally fulfilled, and it proves also the truth of the Holy Prophet, as the prophecy made by Moses about the advent of "a Prophet like unto him from among the brethren of the Israelites" was fulfilled in his person in letter and in spirit.
46. But We brought forth generations after Moses, and life became prolonged for them. Neither wast thou a dweller among the people of Midian, rehearsing Our Signs unto them; but it is We Who send Messengers.

47. And thou wast not on the side of the Mount with Moses when We called to him. But We have sent thee as a mercy from thy Lord, that thou mayest warn a people to whom no Warner had come before thee, that they may reflect.

2908. Commentary:
This verse alludes to two more significant facts: (1) Ages passed and a long line of Prophets appeared after Moses and they preached their Messages, yet none of these Prophets ever claimed to be “that Prophet” about whom Moses had made the prophecy mentioned in Deut. 18:18, till the Qur’an was revealed and it claimed that the grand prophecy of Moses had been fulfilled in the person of the Holy Prophet of Islam (73:16). (2) The words “And thou wast not a dweller among the people of Midian, rehearsing Our Signs unto them” refer to a striking resemblance of the Holy Prophet with Moses. According to the prophecy (Deut. 18:18) the Promised Prophet was to be like unto Moses, and what greater similarity there could be between these two noble Prophets than that Moses had to flee for life from Egypt, where he was born and brought up, to Midian where for ten long years he lived among a strange people, and then went back to Egypt, armed with Divine authority to free and reclaim his depressed people, from the bondage of Pharaoh. Likewise the Prophet of Islam had to leave Mecca where he was born and brought up and then for ten years he lived in Medina among a people who were not of his kith and kin, and again in pursuance of Divine command marched forth to conquer Mecca at the head of an army of ten thousand saints to fulfil another prophecy of the Bible (Deut. 33:2).

2909. Commentary:
The present verse continues the theme of the preceding two verses and purports to say that God spoke to Moses at the side of Mount Sinai, giving him the glad tidings that a Prophet like unto him would appear among the brethren of the Israelites (Deut. 18:18). It further implies that it was not possible for the Holy Prophet first to have caused Moses to make a prophecy concerning him and then to have claimed to have come in fulfilment of that prophecy. The verse emphasizes the fact that one Prophet (Moses) made a prophecy concerning another Prophet (the Holy Prophet) about two thousand years ago in a place far away from the scene of
48. And were it not that if an affliction should befall them because of what their hands have sent before them, they would say, "Our Lord, wherefore didst Thou not send a Messenger to us that we might have followed Thy Signs, and been of the believers?" We should not have sent thee as Messenger.  

49. But when the truth has come to them from Us, they say, "Why has he not been given the like of what was given to Moses?" Did they not reject that which was given to Moses before? They say, 'Two works of sorcery— the Torah and the Qur'an—that back up each other.' And they say, 'We disbelieve in all.'

2910. Commentary:    
The sense implied in the verse is that by their iniquities and transgressions the disbelievers render themselves deserving of God's punishment but as it is inconsistent with His justice and mercy to punish them without first giving them an opportunity to reform themselves, so He raises a Prophet among them so that when punishment should overtake them they might not say that they were not given an opportunity to reform themselves by following the Divine Prophet if one had appeared among them.  

2911. Commentary:    
It is customary with disbelievers in the time of every Prophet that they demand from him Signs and miracles which had been shown by a previous Prophet, while the disbelievers of that very Prophet had also rejected him in spite of the fact that he had shown the same miracles which disbelievers in the time of the later Prophet demanded. The verse exposes the absurdity of this worn-out demand of disbelievers and purports to say that they demand from the Holy Prophet the same teachings which were given to Moses while the spiritual needs and requirements of the Holy Prophet's time are different from those of Moses and, therefore, their demand is foolish. Yet when they are told that prophecies which were made by Moses have been fulfilled in the person of the Holy Prophet and that
50. Say, 'Then bring a Book from Allah which is a better guide than these two Books, that I may follow it, if you are truthful.'

51. "But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily, Allah guides not the unjust people.

R.6 52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

the teachings of the Qur'an in many respects support and corroborate the teachings of Torah, they say that both the Qur'an and the Torah are two pieces of magic that support each other.

2912. Commentary:
The verse alludes to the very high position which both the Qur'an and the Torah hold among heavenly Scriptures, the Qur'an being par excellence the best among the revealed Books and the Torah standing only second to it. It further says to disbelievers that if the revelations of the Qur'an and the Torah do not satisfy them, then let them produce a Book which is better suited to be humanity's guide and which has brought about greater transformation in the lives of men than these Books have done.

2913. Important Words:
وصل (thoroughly conveyed) is transitive verb from وصل (wasala). They say وصل إلى المكان i.e. he came, reached or attained the place. وصل إلى المكان بالشيء (wasala) means, he joined or connected one thing with the other. وصل إليه أو أوصله (wassala-hu) means, he conveyed it to him (Aqrab).

Commentary:
In view of the two significations of the word "وصل" given under "Important Words" the verse may have the following two interpretations: (1) We have joined one revelation with another, which means that God has been sending His Messengers and revelations one after the other. The Qur'an has also been revealed quite in harmony with this time-honoured Divine practice. It has come after the Torah which had made a prophecy about it (Deut. 18:18) and whose prophecies it has fulfilled and whose basic principles it supports.
(2) The Word of God, i.e. the Qur'an, has been fully conveyed to the Meccans and thoroughly explained to them.
53. Those to whom We gave the Book before it—they believe in it.  

54. "And when it is recited unto them, they say, 'We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted ourselves to God.'

55. These will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them.

56. "And when they hear vain talk, they turn away from it and say, 'Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.'

57. "Surely, thou wilt not be able to guide all whom thou lovest; but Allah guides whomsoever He pleases; and He knows best those who would accept guidance.

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Commentary:

The word referring to Torah or to every revealed Book, the verse may either mean, (1) that those who have been given a right understanding of the Book—the Torah, and ponder over it are sure to believe in it—the Qur'an; or (2) that from among the followers of every revealed Book—the Jews, the Christians the Zoroastrians, the Hindus, etc., a large section will believe in the Qur'an and join the fold of Islam during the ages. In this sense the verse embodies a prophecy about the eventual triumph of Islam over all other Faiths.

Commentary:

The verse means to say that when prophecies about the revelation of the Qur'an and the Holy Prophet are recited to them—"the People of the Book," the God-fearing among them believe in it—the Qur'an—saying that they had already expected such a revelation to come.

Commentary:

The verse means to say that such persons from among "the People of the Book" as believe in the Qur'an will have double reward for the belief both in the Torah and the Qur'an and also for suffering patiently for the cause of truth and for their perseverance and steadfastness under trials and tribulations.

Commentary:

The verse shows how anxious the Holy Prophet was that all those to whom he addressed his Message should have believed in him and
58. And they say, 'If we were to follow the guidance with thee, we should be snatched away from our land.' Have We not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from Us? But most of them know not.\footnote{2918}

59. And how many a township have We destroyed which exulted in its manner of life! And these are their dwellings which have not been inhabited after them except a little. And it is We Who become the inheritors thereof.\footnote{2919}

\textit{Commentary:}

The verse seeks to dispel the unfounded fears particularly of those Meccans who think that if they accepted the new Message, more powerful people will swoop down upon them and deprive them of their possessions and freedom. It purports to say that from time immemorial Mecca (which is now going to be the centre of the new Faith) has remained a safe sanctuary and those who ever sought to interfere with its sacred character themselves met with ruin and destruction. When such is the case why should the Meccans be afraid that if they accepted the new Faith they will suffer economically or politically? The fact that Mecca has remained a safe sanctuary throughout the ages amidst all the great changes that have come over the face of the earth bears a standing testimony to the truth of the prophecy that God has made it a haven of safety.

\textit{Important Words:}

\begin{itemize}
\item \texttt{b\textsubscript{2}}: (exulted) is feminine gender from \texttt{b\textsubscript{2}} which means, he exulted; or exulted greatly or excessively and behaved insolently, or he exulted by reason of wealth and behaved with pride.
\item \texttt{b\textsubscript{2}} means, thou exultest excessively and behavest insolently in thy manner of life.
\item \texttt{b\textsubscript{2}} in reality is \texttt{b\textsubscript{2}} which means, he held the favour in light estimation and was ungrateful for it.
\item \texttt{b\textsubscript{2}} means, he disdainfully rejected the truth (Lane & Aqrab).
\end{itemize}

The verse means to say that the Meccans fear that if they accepted the new Message, they will be deprived of their property and possessions by more wealthy and powerful peoples. But they seem to ignore the fact that there had lived in the past peoples who were more powerful and wealthier and possessed superior civilizations than the people of whom the Meccans are afraid and yet when those people rejected the truth and
60. **And thy Lord would never destroy the towns until He has raised in the mother-town thereof a Messenger, reciting unto them Our Signs; nor would We destroy the towns unless the people thereof are wrongdoers.***

61. **And whatever of the things of this world you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand?***

62. **Is he, then, to whom We have promised a goodly promise, the fulfilment of which he will meet, like him whom We have provided with the good things of this life only, and then on the Day of Resurrection he will be among those who will be brought to account before God?***

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The unusual frequency and universality of natural calamities in the form of famines, wars, earthquakes and epidemics during the last five or six decades call for the appearance of a Divine Messenger in the present time. That Divine Messenger appeared in the fulness of time in the person of Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement.

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behaved proudly they were so completely wiped out from the face of the earth as if they had never lived on it, and those who were considered weak were made to take their place.

2920. **Commentary:**

Two laws have been enunciated in this verse:  
(1) No people are punished until God has first raised among them a Messenger who warns them of the impending punishment and exhorts them to repent and give up their evil ways. (2) No people are punished unless they have given themselves up to sin and iniquity and have completely closed the doors of repentance upon themselves.

2921. **Commentary:**

The present verse continues and further develops the theme of its predecessor. It purports to say, "let not those who are given only a temporary enjoyment of the good things
63. And on that day He will call to them, and say, "Where are those whom you claimed to be My associates?"

64. Those against whom the sentence of punishment will have become due, will say, "Our Lord, these are those whom we led astray. We led them astray, even as we had gone astray ourselves. We now dissociate ourselves from them and turn to Thee. "It was not us that they worshipped." 2922

65. And it will be said, "Now call upon your so-called partners." And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance!

66. And on that day He will call to them and say, "What answer did you give to the Messengers?"

of this life deceive themselves into the false notion that the good things will last for ever. In their very nature they are temporary but the fact that those who have been provided with material amenities and comforts have defied and flouted God's message and rejected His Messenger has lessened their tenure all the more and in addition the disbelievers will be punished in this world and the next."

2922. Commentary:

The words, "those against whom the sentence will have become due," refer to the leaders of disbelief whom the misguided people blindly follow. Or the words may apply only to those associate-gods who themselves will be under Divine punishment and not to all those whom the idolaters worshipped because some of the righteous and God-fearing men have also been made the object of worship by their misguided followers.

The words, "it was not us they worshipped," mean that the leaders of disbelief would say that their so-called followers did not worship them but only their own ideas and fancies, i.e., it was because of their own false and foolish beliefs that they were led astray from the path of truth and righteousness.
67. Then all excuses will become obscure to them on that day, and they shall not even ask each other.  

68. "But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous."  

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2923. Important Words:

- عوَدَت (will become obscure) is formed from عوَد which means, he was or became blind; he was or became spiritually blind; he failed to see a thing; he was or became stupid or ignorant. They say عوَد عليه الأمر i.e. the affair became obscure or confused to him. عوَد الأخبار عن نلان means, news or information became hidden to such a one (Aqrab & Lane).

- انباء (excuses) is the plural of تأب which means, important news; information; message; excuse (Lane, Aqrab & Kulliyāt). See also 6:6.

Commentary:

The verse means to say that at the time of reckoning the disbelievers will be in utter confusion and despair and will be completely at a loss how to defend themselves. The untenability of all false pleas and excuses will become manifest to them, and they will not be allowed to consult each other for the sake of preparing their defence.

2924. Important Words:

- عسَى (maybe) meaning, it may be that, maybe or perhaps, is a word which expresses eager desire or hope and fear, sometimes with reference to the person addressed and sometimes with reference to the speaker himself. It denotes hope in the case of that which is liked and fear in the case of that which is disliked. It also denotes opinion or doubt, and certainty. When used by persons of very high authority the object is to engender hope but not over-confidence in the person or persons with reference to whom it is used. In the opinion of most Commentators of the Qurʾān the words عسَى and لعل when used with reference to God denote certainty because uncertainty and expectancy cannot be attributed to God. Imām Rāghib, however, differs from this view and says that in the Qurʾān these words are used to express hope only on the part of the person or persons with reference to whom they are used (Lane & Mufradāt).

Commentary:

The verse shows that according to Islam the door of repentance always remains open. The sinner can repent even with the last breath of life. He is never beyond redemption except when by persistent rejection of truth he himself deliberately chooses to shut the door of repentance upon him.

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69. And thy Lord creates whatever He pleases, and chooses whomsoever He pleases. It is not for them to choose. Glorified be Allah, and He is far above all that they associate with Him.2925

70. 'And thy Lord knows what their breasts conceal, and what they reveal.

71. And He is Allah; there is no god but He. To Him belongs all praise in the beginning and the Hereafter. His is the judgment, and to Him shall you be brought back.2926

72. Say, 'Tell me, if Allah make the night continue over you till the Day of Resurrection, what god is there besides Allah who could bring you light? Will you not then hearken?'

\[\text{Commentary:}\]

Whereas in the preceding several verses polytheism has been condemned and denounced, the present and the following few verses give the reasons for this denunciation and condemnation. The most effective argument against polytheism is that God is All-Knowing, All-Powerful and is the sole Creator of the whole universe. He depends on no one for help or advice in the control and direction of the affairs of the universe and His wisdom being infallible His choice in all things is unfettered.

The expression تَعَالَى وَدَوَّارُ مَا بَيْنَاهُما ما كَانَ لُهُآ الْخَيْرَةُ may mean: (1) He is far above being associated with other persons and things as equal; (2) He is far above those persons or things which the idolaters associate with Him as His equal.

\[\text{Commentary:}\]

The words, "To Him belongs all praise in the beginning and the Hereafter," signify that it is not possible to begin a work unless God provides the means for it and that no work can become complete unless He has provided the means for its completion, and that it can produce no result without His help. The expression الَّذِي أَكَادَ أَتَمَّ عَلَيْهِ اللَّهُ وَاللَّهُ أَلْخَلَقْتُهُ رَجُلًا may also signify respectively the Mosaic and Islamic Dispensations.
73. Say, 'Tell me, if Allah make the day continue over you till the Day of Resurrection, what god is there besides Allah who could bring you night wherein you could rest? Will you not then see?'

74. "And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful.

75. And on that day He will call to them and say, "Where are those whom you claimed to be My associates?"

76. "And We shall draw from every people a witness and We shall say, 'Bring your proof.' Then they will know that the truth belongs to Allah. And that which they used to forge will all be lost unto them.

2927. Commentary:
While speaking of "the day" as in the present verse, the Qur'an uses the words "will you not then see" and when speaking of "the night" as in the preceding verse it uses the words, "will you not then hearken," the reason being that one cannot properly see at night.

2928. Commentary:
Whereas both perpetual work and perpetual rest are injurious for man's physical health, periodical rest in the form of the night and periodical work in the shape of the day are great boons of God. At night our jaded and tired limbs are rested and we are able with renewed vigour to do the next day's work and in the day we work and earn our livelihood. Thus their alternation constitutes a great Divine blessing.

'Day' may also be compared to the period of glory and prosperity in the life of a nation and 'night' to the time of its decline and decadence. 'Day' may also signify the time when Divine Reformer is present in the world and 'night' the time of spiritual darkness.

2929. Commentary:
After a brief mention about the powers and favours of God, made in the preceding few verses, the present verse reverts to the subject of the futility of idol-worship and puts forth these
77. "Verily, Korah was of the people of Moses, but he behaved tyrannically towards them. And We had given him treasures of hoarded wealth so much that the stores thereof would have weighed down a party of strong men. When his people said to him, 'Exult not, surely Allah loves not those who exult.'

Divine powers and favours as an argument in support of the Unity of God.

2930. Important Words:

- كنز (treasures of hoarded wealth) is the plural of كنز which is noun-inf. from كنز (kanaza). They say كنز (kanaza) i.e., he buried the property or treasure in the earth; he hoarded it, or stored, or he collected the property and treasured it. كنز therefore, means, treasure, property buried in the earth; property that is preserved in a receptacle; that receptacle in which property is buried or preserved or hoarded; treasure-boxes; anything abundant and collected together (Lane & Aqrab).

- مفتاح (stores) is the plural of مفتاح (maftah) which is derived from مفتاح. They say مفتاح (maftah) i.e., he opened the door. مفتاح (maftah) means, a hoard; a treasure, a store or store-room or magazine; buried property. مفتاح (maftah) of which مفتاح (maftah) also is the plural and مفتاح (maftah) mean a key (Lane & Aqrab).

- لتنغو، (would have weighed down) is derived from تانغ (tanq) which means, he rose or rose with difficulty and effort under a load; he was oppressed by weight and fell down. لو به الحمل means, he rose with his burden with effort and difficulty. لو به الحمل means, the burden weighed him down (Aqrab).

Commentary:

It would appear that Korah was an Israelite who stood high in the favour of Pharaoh and held one of the principal offices of State under him. Very likely he was Pharaoh's treasurer. When Pharaoh went on official tour the royal treasures were probably transported under Korah's charge. In order to safeguard his position and to win further favours from Pharaoh, Korah seemed to have persecuted his own people and behaved haughtily and tyrannically towards them.

The name of Qârin (Korah) seems also to have been symbolically used here for men of material wealth. Abundance of riches has proved the undoing of many a man. Elated with riches and wealth and lulled into a false sense of security, wealth; people are prone to reject God's message and defy His Prophets. Korah as it appears from the Bible (Num. 16: 1-35), was a believer in Moses. According to Rabbinical literature he was fabulously rich (Jew. Enc.) and in the pride of wealth revolted against Moses and Aaron and consequently perished with his 250 followers, the earth having swallowed them up.
78. 'And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth, verily, Allah loves not those who make mischief.'

79. 'He said, 'This has been given to me because of the knowledge I possess.' Did he not know that Allah had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to offer an explanation of their sins.

80. So he went forth before his people in all his pomp. Those who were desirous of the life of this world said, 'Would that we had the like of what Korah has been given! Truly, he is the master of a great fortune.'

Commentary:

Islam does not view with favour such flight from the world as Christianity inculcates among its votaries. One should not deny one's portion of the good things of the world. As a matter of fact at another place in the Qur'an the believers are enjoined to pray to God "to grant them the good things of this world as well as the good things of the world to come" (2: 202), only the pursuit of the good things of this world should not make one neglect the seeking of the good things of the Hereafter. Islam is not a religion of monks and recluses but of pious and righteous men of the world.

Commentary:

The expression may mean that the guilt of the disbelievers will be so patent that no further investigation will be considered necessary to establish it; or it may mean that the guilty will not be given an opportunity to defend themselves or to redress the wrong done by them, their sins and crimes being all too apparent.
81. But those who had been given knowledge said, ‘Woe unto you, Allah’s reward is best for those who believe and do good works; and it shall be granted to none except those who are steadfast.’

82. ‘Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves.2933

83. ‘And those who had coveted his position the day before began to say, ‘Ah! it is indeed Allah Who enlarges the provision for such of His servants as He pleases and straitens it for whom He pleases. Had not Allah been gracious to us, He would have caused it to swallow us up also. Ah! the ungrateful never prosper.’2934

84. ‘This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the good end is for the righteous.

2933. Important Words:
خسفنا (We caused him to be swallowed up) is formed from خسف the house fell down or sank into the earth. خسف القمر means, the moon suffered an eclipse. خسف الرجل means, the man became emaciated. خسف فلان means, he humbled him and made him to bear a thing which he did not like. خسف الله الأرض بفلان means, God made the earth to sink with such a one and to swallow him up (Lane & Aqrab).

2934. Important Words:
ويك (Ah). ويكل is a compound expression made up of وي and ك and is used for surprise and reproach, وي meaning woe and ك being a letter of address. They say ويك i.e. woe to thee. Some say ويكل is (thy perdition), ل having been omitted. ويك being an expression of surprise or reproach means, oh; ah. وي لزيد also means, well done Zaid, bravo Zaid (Aqrab).

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85. He who does a good deed shall have better reward than that; and as for him who does an evil deed—those who do evil deeds shall not be rewarded but according to what they did.2935

86. Most surely, He Who has made the teaching of the Qur'ān binding on thee will bring thee back to thy place of return. Say, "My Lord knows best who has brought the guidance, and who is in manifest error."2936

2935. Commentary:
The verse points to the Divine law of compensation which in this life works in this way that whereas for good works God gives a reward many times greater than what the doer has earned, He punishes a bad deed with a punishment which is less than what the guilty person has incurred or at the most with a punishment proportionate to the evil deed which he has committed.

2936. Important Words:
الْيَوْمِ (made binding) means, He (God) made a thing obligatory or binding by a known decree. 
الله له means, he appointed to him a thing. 
الله اَيْنَّا (made) means, God has instituted or prescribed for His servants ordinances and commandments (Lane & Aqrab).
عاد (place of return) is derived from عاد الله. They say عاد الله i.e. he returned to it. عاد means, a place to which a person returns; a place, state or result to which a person or thing eventually comes; a place of destination or an ultimate state or condition (Mecca is so called because the pilgrims return to it again and again); Paradise; Pilgrimage; Hereafter (Lane & Aqrab).

Commentary:
This verse is considered by some scholars to have been revealed while the Holy Prophet was on his way from Mecca to Medina. It embodied a great prophecy, viz., that the Holy Prophet one day will have to leave Mecca and then eventually he will come back to it as a victor and conqueror, and the fulfilment of this mighty prophecy under extraordinary circumstances will show "who has brought the guidance, and who is in manifest error." The verse constitutes a befitting sequel to the Sūra which gives a somewhat detailed life-story of Moses, the counterpart of the Holy Prophet. Moses fled from Egypt and lived in Midian for ten years which were years of preparation for the great task which lay ahead of him. Then he went back to Egypt with the Divine message and succeeded in delivering the Israelites from the bondage of Pharaoh. Similarly, the Holy Prophet fled from Mecca and spent ten precious years of his life in Medina which were the years of preparation for the great object of conquering Mecca, the centre and citadel of his Faith. He returned to it as a conqueror and victor and...
87. And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord: so never be a helper of those who disbelieve.  

88. And let them not turn thee away from the Signs of Allah, after they have been sent down to thee; and call mankind to thy Lord, and be not of those who associate equals with Him.  

89. And call not on any other god beside Allah. There is no god but He. Everything will perish save that to which He directs His attention. His is the judgment, and to Him will you be brought back.

fully succeeded in the achievement of his great object.

2936A. Commentary:
See next verse.

2937. Commentary:
The verse sums up the subject-matter of the Sura. The Holy Prophet is told that he did not have the remotest idea that he would ever be made the bearer of the Divine message but now that he has actually been entrusted with the great and difficult task of preaching the truth, he should ‘call mankind to God’ and like a great soldier fight his way to success.

2938. Important Words:

وجه means; face; the thing itself; direction; object and motive; deed or action to which a person directs his attention; the desired way (Lane & Aqrab).

Commentary:
In this verse the Holy Prophet is told that he will meet with strong opposition and severe persecution in the discharge of his great mission but no amount of trials and tribulations should discourage or dismay him and he should put his faith in Allah Who is at his back and to Whom all will return.

The expression كل شيء حالك الا ووجه may mean: (1) Everything will perish save that to which He directs His attention. (2) Everything will perish save that by which His pleasure is sought. The verse signifies that only material things will perish and not the blessings or bounties of Paradise which are everlasting.
CHAPTER 29
AL-'ANKABÛT
(Revealed before Hijra)

Date of Revelation

This Sûra is generally considered to have been revealed at Mecca, though according to some scholars. Ibn 'Abbâs being one of them, the first ten verses were revealed at Medina. A large majority of them, however, are inclined towards placing its revelation in the middle or the late middle Meccan period.

The Sûra seems to derive its title from v. 40 in which the falsity and futility of polytheistic beliefs of idolaters is brought home to them by a beautiful parable. It is stated that these beliefs are like a spider’s web and being as frail and brittle as the web they cannot stand intelligent criticism.

Connection with the Preceding Sûra

Towards the end of the preceding Sûra Muslims were told that they would meet strong opposition and severe persecution in the discharge of their great and difficult task of preaching the Unity of God, but they should not get discouraged and dismayed by the hardships and privations they will have to suffer. When everything except God is subject to decay and death, why should they be afraid of disbelievers and why should they not establish their connection with Him by turning to Whom man can get eternal life and peace which knows no end or diminution?

Subject-Matter

The present Sûra continues and develops this theme and proceeds to say that the great favours and blessings which are to be bestowed upon believers in this and the next life will not be conferred upon them unless their belief is put to a severe test. They are warned that they will have to pass through the crucible of fire and blood to deserve them. On the other hand, those who oppose truth and do evil deeds will never be able to frustrate God’s plan and escape His punishment, and if they entertain any such foolish hope, they are doomed to severe disillusionment. It is only by true and sincere repentance and by turning to God with a humble and contrite heart and by bringing about real and abiding reformation in one’s conduct and behaviour, that a man can earn God’s forgiveness and become entitled to His boons and blessings.

Reverting to the subject of the persecution of believers the Sûra proceeds to say that no amount of hardships and privations should be allowed to stand in the way of accepting the truth;
even children are exhorted to place their loyalty to God above the loyalty to their parents when the
two loyalties clash and conflict. But it is to be regretted that fear of men and consideration of
worldly connections and relationships are shown greater regard than the fear of God's displeasure.
Then brief references are made to the life-stories of the Prophets Noah, Abraham, Lot and some
other Divine Messengers, to show that persecution can never arrest or retard the progress of the
true Faith and that compulsion in matters of religion never pays and a people cannot be compelled
permanently to continue to subscribe to views forcibly imposed upon them. The Sīra further
says that polytheistic beliefs being as frail as a spider's web cannot stand intelligent and searching
criticism, therefore the votaries of false gods have never been known to succeed in their evil designs
to frustrate God's plan and purpose.

Next, disbelievers are told that they have no reason or justification to continue to hold idolat-
rous beliefs when a Book like the Qur'ān has been revealed which fully meets all the moral needs
and requirements of man and is eminently fitted to raise him to the highest pinnacles of spiritual
glory. The Sīra further disposes of an oft-quoted objection of disbelievers that the Qur'ān has
been composed by the Holy Prophet. They say that it is unbelievable that a man who could neither
read nor write and therefore legitimately was not expected to possess knowledge of the old revealed Scriptures, should have been able to produce a Book which not only contains what is
of permanent value in earlier Books but comprises all those universal truths and teachings that are
calculated to satisfy the moral and spiritual needs and requirements of humanity for all time to
come. The Qur'ān is then presented as the greatest Divine miracle in answer to the disbelievers'
demand for Signs and miracles, and after arraigning and reprimanding them for demanding punish-
ment instead of accepting the Holy Prophet, it tells them that, while it is God alone Who decides
when to send punishment, when punishment came, it "would overwhelm them from above them
and from under their feet."

The Sīra closes with the subject with which it had begun. The believers are consoled and
comforted that if they remained steadfast under the persecution to which they are subjected a great
and bright future lies in store for them. They will have wealth, comforts and honour far in excess
of what they had to give up for the sake of God. The Sīra ends on the note that the believers will
have to take up the sword in defence of Islam and to conduct vigorous Jihād against the forces of
evil but the real Jihād, it says, does not consist in killing and being killed but in striving hard to win
the pleasure of God and in preaching the Message of the Qur'ān by peaceful means.
1. "In the name of Allah, the Gracious, the Merciful."

2. "Alif Lam Mim."

3. "Do men think that they will be left alone because they say, 'We believe,' and that they will not be tried?"

4. And We did try those who were before them. So Allah will surely distinguish those who are truthful and He will surely distinguish the liars from the truthful.

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**Commentary:**

The preceding Sūra ended on the note that the Holy Prophet will come back as victor and conqueror to his native town, Mecca, from where he had been driven out as a friendless fugitive. The present Sūra opens with the warning to believers that long, hard work and hardships and privations patiently borne are the sine qua non of success in life. This law applies as much to communities and nations as to individuals. Mere lip-profession of faith is not enough. Individuals and communities have to go through the fire of trials and tribulations to achieve their ends. The greater and harder the sacrifice, the more glorious and enduring the success.

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See 1:1. 2:2; 3:2; 13:2; 30:2; 31:2; 32:2. 3:180; 9:16.
5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.  

6. "Whoso hopes to meet Allah, let him be prepared for it, for Allah's appointed time is certainly coming. And He is the All-Hearing, the All-Knowing."

7. And whoso strives, strives only for his own soul; verily, Allah is Independent of all creatures.

\[2942, 2943, 2944\]

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\[2942.\text{Commentary:}\]

The expression "will escape Us" has been used in this verse in one of the following two senses:

1. They will frustrate Our plan;
2. They will escape Our punishment.

\[2943.\text{Important Words:}\]

يرجو (hopes) is derived from رجل. They say رجل الرجل i.e. he hoped to get the thing: he deferred or delayed it; he feared it. It means, he granted the man respite or he deferred the matter regarding him. When used in the sense of hoping, the word is used on those occasions when the thing hoped for is likely to afford pleasure (Mufradât & Aqrab).

\[2944.\text{Commentary:}\]

As against the wrong construction deliberately placed on Jihād by some prejudiced Christian Orientalists, the primary significance of this word, as is apparent from this verse, is 'to strive.' It is in this sense that the word has been frequently used in the \textit{Sūrās} revealed at Mecca where fighting with the sword was out of the question. As to the significance of Jihād by the sword and the circumstances under which it is allowed and the conditions that govern its conduct and continuance, see 22 : 40.
8. And as to those who believe and do righteous deeds We shall surely remove from them their evils, and We shall surely give them the best reward of their works.\textsuperscript{2945}

9. \textit{And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.}\textsuperscript{2946}

10. And those who believe and do righteous deeds—them We shall surely admit into \textit{the company of} the righteous.


\textsuperscript{2945. Commentary:}

This verse gives a brief but very apt description of a \textit{Mujahid},—a true striver in the way of God. High and noble ideals and consistent and constant effort to carry out those ideals into actual practice is what in Islamic terminology is called Jihād, and the person who possesses these noble ideals and lives up to them is a \textit{Mujahid} in the true sense of the word.

Man's good actions are of different degrees. Some are better than others, yet some others are of the noblest quality. The expression \textit{أحسن الذين كانوا يعملون} signifies that God will reward all the good works of the believers whether good, better or of the highest quality as if they belonged to the last degree, \textit{i.e.}, He will reward the good deeds of a believer, taking the best of them as the basis of reward.

\textsuperscript{2946. Commentary:}

The alpha and omega of all religious teachings is God's Unity. Man's loyalty, first and last is to his Creator. All other loyalties proceed from, and are subject to, this supermost of all loyalties. Even man's loyalty to his parents is not allowed to clash with it. No other Divine Scripture has laid so much emphasis on God's Oneness as the Qur'ān.

The immediate cause of the revelation of this verse is reported to have been that when Sa'd bin Waqqās accepted Islam his mother threatened to starve herself to death if he did not renounce the new Faith. There was a clash of loyalties, and Sa'd, a firm believer as he was, refused to succumb to his mother's entreaties and threats.
11. And of men there are some who say, 'We believe in Allah,' but when they are made to suffer in the cause of Allah, they regard the persecution of men as if it were the punishment of Allah. "And if help comes from thy Lord, they are sure to say, 'Certainly, we were with you.' Is not Allah best aware of what is in the breasts of all His creatures?\footnote{Commentary: In contrast to the unflinching faith which early Muslims exhibited under the severest trials and which true believers have demonstrated in every age, there are always persons so weak of faith that they flinch under ordinary privations and are ready rather to renounce their faith than suffer loss. On the other hand they are always on the look-out to claim comradeship with believers when they see that Divine help is coming to them (believers) and the cause of truth is gaining ground.}

12. \textsuperscript{3}And Allah will surely distinguish those who believe and He will surely distinguish the hypocrites \textit{from the believers}.\footnote{Commentary: As mentioned in the preceding verse it is God's practice that in order to try the mettle of believers and to distinguish them from hypocrites He makes them pass through the crucible of fire and blood.}

13. And those who disbelieve say to those who believe, 'Follow our way, and we will surely bear your sins.' And they cannot bear aught of their sins. They are surely liars.\footnote{Commentary: Besides the hypocrites there is another class of men—the aggressive leaders of disbelief, who, taking advantage of their own high social status, seek to mislead others who are not so highly placed in life, telling them that they will bear all the loss the latter will incur by accepting their lead and by refusing to accept the true new Faith.}
14. "But they shall surely bear their own burdens, and other burdens along with their own burdens. And they will surely be questioned on the Day of Resurrection concerning that which they fabricated.\textsuperscript{2950}

15. And We certainly sent Noah to his people, and he dwelt among them a thousand years save fifty years. Then the Deluge overtook them, while they were wrongdoers.\textsuperscript{2951}

\textsuperscript{2950} Commentary:
The verse alludes to the leaders of disbelief to whom a reference has also been made in the preceding verse and says that they will have to suffer the punishment for deluding and misleading others in addition to the punishment for their own disbelief and sins.

\textsuperscript{2951} Important Words:
\(\text{سنة} \) (year) is derived both from \(\text{سنة} \) (year) and \(\text{سنة} \) (year). They say \(\text{سنة} \) (year) \(\text{i.e.} \) the food rotted; or it rotted by the lapse of years. As derived from \(\text{سنة} \) (year), this word \(\text{سنة} \) (year) signifies "a simple revolution of the sun," \(\text{i.e.} \) a simple revolution of the earth round the sun. It is syn. with \(\text{عام} \) (year) and also \(\text{عَام} \) (year) with this difference that whereas every \(\text{سنة} \) (year) is an \(\text{عَام} \) (year), every \(\text{عَام} \) (year) is not a \(\text{سنة} \) (year). It is also said to be longer than the \(\text{عَام} \) (year) which is applied to the twelve Arabian months collectively; but \(\text{سنة} \) (year) is also applied to twelve revolutions of the moon. According to Imam Râghib \(\text{سنة} \) (year) is used as denoting a year in which there is difficulty, or drought or barrenness or dearth; and \(\text{عَام} \) (year) as denoting that in which is amleness of the means or circumstances of life and abundance of herbage or the like. \(\text{ سنة} \) (year) also means, drought or barrenness or vehement or intense drought. \(\text{سنة} \) (year) means, drought, etc., befall them \(\text{سنة} \) (year) means, a year in which there is no herbage or rain. \(\text{سنة} \) (year) means, a hard, rigorous or distressing year (Lane & Aqrab).

Commentary:
In the verse under comment the age of Noah has been mentioned as 950 years. The Bible gives 952 years as His age. But it is difficult to assign a definite date as to when the Prophets of antiquity, such as Noah, Hûd, Šâlih, etc., lived and how long they lived. "None knows them save Allah," says the Qur'ân (14: 10). Nine hundred and fifty years does not seem to be the span of Noah's life but the period of his Dispensation. In fact, the age of a Prophet is the age of his Dispensation and teaching. It is in this sense that We call the Holy Prophet Muḥammad the ever-living Prophet and Islam the everlasting religion. It appears from the Qur'ân (37: 84) that Abraham was a follower of Noah. This means that Noah's period continued up to the time of Abraham or even to that of Joseph or of Moses.
16. But We saved him and those who were with him in the Ark, and We made it a Sign for all peoples.

17. And We sent Abraham when he said to his people, ‘Worship Allah and fear Him. That is better for you, if you only knew.

18. ‘You only worship idols beside Allah, and you forge a lie. Those whom you worship beside Allah have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back.2952

19. ‘And if you reject, then generations before you also rejected. And the Messenger is only responsible for the clear conveying of the message.’2953

Noah’s Dispensation seems to have lasted about 950 years. In describing the limit of Noah’s age two words سنة and عام have been used. Whereas the root meaning of the former word possesses a sense of badness, that of latter has a sense of goodness. It seems that the first fifty years of Noah’s Dispensation were years of all round spiritual progress and regeneration and after that moral decadence and degeneration set in and his people gradually became degraded morally, till their degeneration became complete in nine hundred years.

2952. Important Words:

تخالفون إنا (you forge lies). تخالفون is formed from خلق which i.e. he measured it, or he determined its measure, or proportion, he designed, or fashioned, or planned it; he made it according to a certain measure, or design; He (God) created it; He originated it; he forged a story or lie; he fabricated a saying. An Arab would say حديثنا فذكر أحاديث الخلق i.e. such a one related to us fictitious stories (Lane & Aqrab). See also 3 : 50 & 26 : 138.

2953. Commentary:

After citing the cases of Noah and Abraham, the Sūra proceeds to comfort the Holy Prophet that if he has been rejected and accused of falsehood, great Prophets before him like Noah and Abraham were also rejected.
20. "See they not how Allah originates creation, then repeats it? That surely is easy for Allah.\textsuperscript{2954}

21. Say, 'Travel in the earth, and see how He originated the creation. Then will Allah create the latter creation.' Surely, Allah has power over all things.\textsuperscript{2955}

\textsuperscript{2954} Commentary:
In this verse the attention of disbelievers is drawn to the Divine law of creation and reproduction and they are told that God has designed and decreed that He would create through the Holy Prophet a new humanity and a new order on the ashes of the old one, and that if they persisted in their rejection of him they will be doomed and another people will take their place.

\textsuperscript{2955} Commentary:
The theme of the preceding verse has further been developed in this verse and the disbelievers are told just to have a glance over the histories of the nations that lived in the past and see that when God intended to create a new order and a new nation, He raised a new Prophet, and when his people rejected him they were destroyed and another people took their place. The Holy Prophet's rejectors are thus warned that if they did not take a lesson from the fate of the rejectors of former Prophets they will also come to grief like them as the fact is writ large on the history of all religions that rejection of the Divine message always has landed the disbelievers into ruin.

The expressions سيروا في الأرض (travel in the land) and أولم يسبروا في الأرض (have they not travelled in the land) have been used at several places in the Qur'an (6:12; 12:110; 30:10; 35:45; 40:83), and almost everywhere they have been followed by a sentence which points to the terrible fate which the rejectors of the Divine message had met. This shows that in the present case also where this expression has been followed by the words "then see how He originated the creation, then will Allah create the latter creation," it points to the destruction of one people and the creation of another in their place. Thus the verse does not refer to Resurrection after death. It only draws attention to the phenomenon of the rise and decline of nations and their rise after their decline.
22. a He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.²⁹⁵⁵A

23. b And you cannot frustrate the designs of Allah in the earth nor in the heaven; nor have you any friend or helper beside Allah.²⁹⁵⁶

24. c Those who disbelieve in the Signs of Allah and the meeting with Him—it is they who have despaired of My mercy. And they will have a grievous punishment.

25. And the only answer of his people was that they said, d 'Slay him or burn him.' But Allah saved him from the fire. In that surely are Signs for a people who would believe.²⁹⁵⁷

²⁹⁵⁵A. Commentary:
As stated in many places in the Qur’an, God does not punish arbitrarily but only after punishment has been fully deserved. This verse only means that God in His perfect knowledge well knows who has deserved punishment, and He punishes accordingly.

²⁹⁵⁶. Commentary:
The warning is conveyed to disbelievers in yet more emphatic words in this verse, that they cannot frustrate God’s plan, and avert the terrible fate that is in store for them as the Divine decree has issued forth that Islam shall make progress and its cause shall triumph.

²⁹⁵⁷. Commentary:
Abraham’s account began with the 17th verse and in the 18th verse he gave strong arguments in refutation of Shirk. From 19th to 24th verse, in consonance with the Quranic style and practice which adds to its elegance and beauty, a digression intervened and a great religious principle was briefly discussed in relation to the Holy Prophet. The principle discussed was that when one nation, as the result of its rejection of the Divine message, falls a victim to decay and decadence another people takes its place. From this verse the thread is taken up of Abraham’s story.
26. And he said, 'Verily, you have taken for yourselves idols beside Allah, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other, and curse each other. And your abode will be the Fire; and you will have no helpers.'

27. And Lot believed in him, and Abraham said, 'I flee unto my Lord; surely, He is the Mighty, the Wise.'

28. And We bestowed on him Isaac and Jacob, and We placed the gift of prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.

2958. Commentary:
The expression may be interpreted as follows:
(1) Social relations or the desire to win each other's love and not reason or sound arguments are the basis of your idolatrous ideals and practices; or
(2) you have made your idolatrous beliefs and practices the foundation of your love with each other, i.e. you have made the identity of your idolatrous beliefs the means to preserve the homogeneity of your community; or
(3) your idolatrous practices have proceeded from your love of each other, i.e. first you conceived love and affection for some persons and then let that love degenerate into their worship.

2959. Commentary:
The verse may mean that Abraham left his home in Ur in Iraq and migrated to Palestine, or the Hijrat referred to in the verse may have been spiritual. As it appears from 19: 49, 37: 100 & 60: 5, Abraham had, for some time, to sever all connections with his people on account of the severe opposition he met at their hands.
29. And We sent Lot. He said to his people, "You commit an abomination such as no one among mankind has ever committed before you.

30. Do you approach men with lust and commit robbery on the highway? And you commit abomination in your meetings! But the only answer of his people was that they said, 'Bring upon us the punishment of Allah if thou speakest the truth.'

31. He said, "Help me, my Lord, against the wicked people.'

R. 4 32. And when Our messengers brought Abraham the glad tidings, they also said, 'We are going to destroy people of this town; surely, its people are wrongdoers.'

2960. Important Words:

(Commit robbery) is formed from قطع الشبيئ i.e. he cut off the thing; explained and expounded it. قطعه عن حقه means, he deprived him of his right. قطع الصلاة means, he rendered the Prayer nugatory. قطع الطريق على الساكنين means, he made the way dangerous to the wayfarers and forbade them to use it (Aqrab).

Commentary:

The expression قطع السجل means:

(a) you rob travellers on the highway. Lot’s people had adopted the calling of the road; or

(b) you violate the Divinely appointed sex-laws and commit unnatural offences.

Three vices have been ascribed to the people of Lot in this verse: (1) unnatural vice; (2) highway robbery; and (3) committing crimes openly and unashamedly in their assemblies.

2961. Commentary:

The verse speaks of two things: (1) the glad tidings that the messengers brought to Abraham and (2) the warning that the people of the city of Lot were about to be destroyed. The glad tidings conveyed to Abraham was about the birth of a son and the cities to be destroyed were
33. He said, 'But Lot is there.' They said, 'We know full well who is there. We will surely save him and his family, except his wife, who is of those who remain behind.'

34. And when Our messengers came to Lot, he was distressed on their account and felt powerless with regard to them. And they said, 'Fear not, nor grieve. God says, "We will surely save thee and thy family except thy wife, who is of those who remain behind."'

Sodom and Gomorrah. They were situated in the neighbourhood of the Dead Sea on the road from Arabia to Syria. The road has been called سبيل مقيم (a road that still exists) in the Qur'an (15:77). The Dead Sea is also called the بحر لوط.

2962. Important Words:

- ضاق بهم ذرعاً (he was distressed) is passive verb from ضاء. They say ساء الأمر فلماً i.e. the affair grieved such a one; or did with him what he hated. ساء به طناً means, he suspected him (Aqrab).

- ضاق بهم ذرعاً (felt helpless on their account). ضاق عن الجواب i.e. he was incapable of replying. The expression ضاق به ذرعاً means, his power or ability was straitened or was inadequate to it or he was unable to do or accomplish the thing or he lacked strength or ability or power to do the thing (Lane).

Commentary:

Who the messengers mentioned in the verse were, what their mission was and why their visit distressed and grieved Prophet Lot has been explained in 11:70-71 & 15:68-72. It is enough for the purpose of the verse under comment to say that the messengers were righteous men of the locality and not angels as popularly believed, and that they had been commissioned by God to convey to Abraham and Lot the warning that Lot's people were about to be punished on account of their vices and iniquities and to take Lot to a place of safety. Lot was distressed when the messengers arrived because his people being robbers were apprehensive of strangers visiting their city and therefore they had forbidden Lot to receive outsiders. It may further be noted here that "the messengers" brought to Abraham the glad tidings of the birth of a son, and at the same time the tidings that the people of Lot were going to be destroyed, the word البشري being applied to both good and bad news.
35. "We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious." 2963

36. And We have left thereof a clear Sign for a people who would understand.

37. And to Midian We sent their brother Shu'āib who said, 'O my people serve Allah, and fear the Last Day and commit not iniquity in the earth, creating disorder.'

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground. 2964

39. And We destroyed 'Ād and Thamūd; and it is evident to you from their dwelling places. And Satan made their deeds appear fair to them, and thus turned them away from the right path, sagacious though they were. 2965

2963. Important Words:
- رجَزٍ (punishment) is infinitive-noun from رجَز (rajaza) and means, punishment; dirt or filth; iniquity or sin; idol-worship, etc., (Aqrab). See also 2:60.

2964. Commentary:
For the different kinds of Divine punishment which overtook the enemies of the Prophets who have been mentioned in this Sūra, see a collective note on v. 41 below.

2965. Important Words:
- مَتْسَبِِصُونَ is derived from مَتْسَبِِصَ which means, he saw; he perceived; he knew; he understood; he recognised. استصرآَم means, the affair became clear or manifest (Aqrab). See also 28:44.

Commentary:
In view of the different meanings of the root-word مَتْسَبِِصُونَ the expression كَانُوا مَتْسَبِِصُونَ would mean: (1) the wickedness of the course 'Ād and Thamūd had adopted, had become quite clear to them; or (2) they clearly saw that the course they had adopted was wrong or (3) they deliberately adopted a course knowing full well what the end would be.
40. And We destroyed Korah and Pharaoh and Hāmān. And Moses did come to them with manifest Signs, but they behaved proudly in the land, yet they could not outstrip Us.

41. So each one of them We seized for his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allah would not wrong them, but they used to wrong their own souls.\textsuperscript{2966}

\textsuperscript{2966} Commentary:
Whereas separate mention has been made in the few preceding verses of the peoples of the five great Prophets of God (Hud, Sāliḥ, Lot, Shu‘aib and Moses), the manner in which they treated their Prophets and of the Divine punishment that overtook them on account of their wicked behaviour, the present verse deals collectively with the different forms of punishment. The Qur‘ān has used different words and expressions to describe the punishment which overtook the opponents of the various Prophets in their respective times. The punishment that came upon ‘Ād, is described as ريحنا صرصرا i.e. furious wind (41 : 17; 54 : 20 & 69 : 7) and i.e. destructive wind (51 : 42); that which overtook Thamūd, as ريحنا i.e. earthquake (7 : 79); صايمة i.e. blast (11 : 68; 54 : 32), i.e. thunderbolt (41 : 18) and i.e. violent blast (69 : 5); that which destroyed the people of Lot as حجارة من سجيل i.e. stones of clay (11 : 83; 15 : 75), حاصبا and i.e. storm of stones (54 : 35); and that which overtook Midian, the people of Shu‘aib as رجعة i.e. earthquake (7 : 92; 29 : 38), i.e. blast (11 : 95), and عذاب يوم القيامة i.e. punishment of the day of overshadowing doom (26 : 190). Last of all the heavenly punishment which seized Pharaoh and his mighty hosts and his courtiers, Hāmān and Korah and destroyed them root and branch has been described by the expressions أعننا i.e. We drowned them (2 : 51; 7 : 137 & 17 : 104) and خسفنا به i.e. We made the earth swallow him up (28 : 82).

A careful study of these words shows that some of them, particularly حاصبا, صايمة, رجعة and طاغية are interchangeable and possess almost analogous significance and meaning. See also 11 : 68.
42. The case of those who take helpers beside Allah is like unto the case of the spider, who makes for herself a house; and surely the frailest of all houses is the house of the spider, if they but knew!

43. Verily, Allah knows whatever they call upon beside Him; and He is the Mighty, the Wise.

44. And these are similitudes which We set forth for mankind, but only those understand them who have knowledge.

45. Allah created the heavens and the earth in accordance with the requirements of wisdom. In that surely is a Sign for the believers.

2967. Commentary:
In the previous several verses arguments have been given in refutation of Shirk and brief references have been made to the lives and missions of some of the greatest preachers of Divine Unity to show that those who rejected them ultimately came to grief. This subject of the Unity of God is brought to a close in this verse with a beautiful metaphor which drives home the folly, futility and falsity of idolatrous beliefs and practices of polytheists. They are as frail, says the verse, as the web of a spider and cannot stand intelligent criticism.

2968. Commentary:
The words, verily Allah knows..., contain a warning that God is not unaware of the blasphemous practices of idol-worshippers and that He will punish them for having enthroned false gods in their hearts.

2969. Commentary:
The expression بالحق (in accordance with the requirements of wisdom) signifies that there is clear evidence of an intelligent design and purpose in the creation of the heavens and the earth and that a profound and consummate plan exists in all the celestial and terrestrial bodies. This design and purpose constitutes an invincible testimony to the existence of an All-Knowing and All-Powerful Designer, Creator and Controller of the universe.