INTRODUCTION TO SÛRAT An-Nisâ, 4.

This Sûra is closely connected chronologically with Sûra III. Its subject-matter deals with the social problems which the Muslim community had to face immediately after Uhud. While the particular occasion made the necessity urgent, the principles laid down have permanently governed Muslim Law and social practice.

Broadly speaking, the Sûra consists of two parts: (1) that dealing with women, orphans, inheritance, marriage, and family rights generally, and (2) that dealing with the recalcitrants in the larger family, the community at Madinah, viz., the Hypocrites and their accomplices.

Summary.—It begins with an appeal to the solidarity of mankind, the rights of women and orphans, and the implications of family relationship, including an equitable distribution of property after death. (iv. 1-14).

While the decencies of family life should be enforced, women should be held in honour and their rights recognized, in marriage, property, and inheritance; and this principle of goodness should be extended to all beings, great and small. (iv. 15-42).

The sections in Madinah, not yet in the Muslim community, should not go after false gods, but should accept the authority of the Prophet, and obey him. Then it will be their privilege to be admitted to a great and glorious Fellowship. (iv. 43-70).

The Believers should organize in self-defence against their enemies, and beware of the secret plots and mischiefs of the Hypocrites; how deserters should be treated. (iv. 71-91).

Caution about the taking of life; recommendations for leaving places inimical to Islam; religious duties in the midst of war. (iv. 92-104).

Treachery and the lure of evil (iv. 105-126).

Women and orphans to be justly dealt with; Faith must go with justice, sincerity, and moderation in speech. (iv. 127-152).

An-Nisā', or The Women.

In the name of Allah, Most Gracious
Most Merciful.

1. O mankind! fear Your Guardian Lord, Who created you From a single Person, Created, out of it, His mate, and from them twain Scattered (like seeds) Countless men and women; Fear Allah, through Whom Ye demand your mutual (rights), And be heedful of the wombs (That bore you): for Allah Ever watches over you.

2. To orphans restore their property (When they reach their age), Nor substitute (your) worthless things For (their) good ones; and devour not

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504. Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minhā: I follow the construction suggested by Imam Rāzi. The particle min would then suggest here a species, a nature, a similarity. The pronoun hā refers of course to Nafs.

505. All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him.

506. Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves—not our fear, or our contempt, or our amused indulgence, but—our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships.
Their substance (by mixing it up)\textsuperscript{507} With your own. For this is Indeed a great sin.

3. If ye fear that ye shall not Be able to deal justly With the orphans,\textsuperscript{508} Marry women of your choice. Two, or three, or four; But if ye fear that ye shall not Be able to deal justly (with them). Then only one, or That which your right hands possess. That will be more suitable, To prevent you From doing injustice.\textsuperscript{509}

4. And give the women (On marriage) their dower As an obligation; but if they, Of their own good pleasure, Remit any part of it to you, Take it and enjoy it With right good cheer.

\textsuperscript{507} Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (1) He must not postpone restoring all his ward's property when the time comes; subject to iv. 5 below. (2) If there is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value to the property received: the same principle applies where there is no list. (3) If property is managed together, or where perishable goods must necessarily be consumed, the strictest probity is necessary when the separation takes place, and this is insisted on. See also ii. 220 and note.

\textsuperscript{508} Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependants if you have any. If not, make other arrangements for the orphans.

\textsuperscript{509} The unrestricted number of wives of the “Times of Ignorance” was now strictly limited to a maximum of four, provided you could treat them with equality.
5. To those weak of understanding\(^{510}\)

Give not your property\(^{511}\) which Allah has assigned to you To manage.
But feed and clothe them Therewith, and speak to them Words of kindness and justice.

6. Make trial of orphans

Until they reach the age\(^{512}\)
Of marriage; if then ye find
Sound judgment in them.
Release their property to them:
But consume it not wastefully,
Nor in haste against their growing up.
If the guardian is well-off,
Let him claim no remuneration,
But if he is poor, let him Have for himself what is
Just and reasonable.
When ye release their property
To them, take witnesses
In their presence:
But all-sufficient

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510. This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of his family of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interest must be protected, and he must be treated with special kindness because of his incapacity.

511. Your property: Ultimately all property belongs to Allah, and is intended for the support of his close relations. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner: for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable.

512. The age of marriage is the age when they reach their majority.
7. From what is left by parents
And those nearest related\textsuperscript{514}
There is a share for men
And a share for women,
Whether the property be small
Or large—a determinate share.

8. But if at the time of division
Other relatives, or orphans,
Or poor, are present,
Give them out of the (property),
And speak to them
Words of kindness and justice.

9. Let those (disposing of an estate)
Have the same fear in their minds
As they would have for their own
If they had left a helpless family
behind:
Let them fear Allah, and speak
Appropriate words\textsuperscript{515}

10. Those who unjustly
Eat up the property
Of orphans, eat up
A Fire into their own
Bodies: they will soon
Be enduring a blazing Fire!

\textsuperscript{513} It is good to take human witnesses when you faithfully discharge your trust; but remember that, however fully you satisfy your fellow-men when you give your account to them, there is a stricter account due from you to Allah. If you are righteous in Allah's eyes, you must follow these stricter standards.

\textsuperscript{514} I have resisted the temptation to translate "next to kin," as this phrase has a technical meaning in Indian Law, referring to certain kinds of heirs, whereas here the people meant are those whose inheritance is to be divided. The shares are specified. Here the general principles are laid down that females inherit as well as males, and that relatives who have no legal shares, orphans, and indigent people are not to be treated harshly, if present at the division.

\textsuperscript{515} It is a touching argument addressed to those who have to divide an estate. 'How anxious would you be if you had left a helpless family behind? If others do so, help and be kind'.
SECTION 2.

11. Allah (thus) directs you
As regards your children's (Inheritance): to the male,
A portion equal to that
Of two females: if only
Daughters, two or more. Their share is two-thirds
Of the inheritance; If only one, her share
Is a half.

For parents, a sixth share
Of the inheritance to each,
If the deceased left children;
If no children, and the parents
Are the (only) heirs, the mother
Has a third: if the deceased
Left brothers (or sisters)
The mother has a sixth.
(The distribution in all cases
Is) after the payment
Of legacies and debts.
Ye know not whether

516. The principles of inheritance law are laid down in broad outline in the Qur-an; the precise details have been worked out on the basis of the Prophet's practice and that of his Companions, and by interpretation and analogy. Muslim jurists have collected a vast amount of learning on this subject, and this body of law is enough by itself to form the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the Text, as interpreted by the Jurists.

(1) The power of testamentary disposition extends over only one-third of the Property; the remaining two-thirds are distributed among heirs as laid down. (2) All distribution takes place after the legacies and debts (including funeral expenses) have first been paid. (3) Legacies cannot be left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. (4) Generally, but not always, the male takes a share double that of a female in his own category.

517. At first sight, the Arabic words seem to mean: "if more than two daughters." But the alternative in the next clause is: "if only one daughter." Logically, therefore, the first clause must mean: "if daughters, two or more." This is the general interpretation, and is confirmed by the supplementary provision in iv. 176 at the end of the Sûra, which should be read along with this.
Your parents or your children
Are nearest to you
In benefit. These are
Settled portions ordained\textsuperscript{518}
By Allah: and Allah is
All-knowing, All-wise.

12. In what your wives leave,
Your share is a half,
If they leave no child,
But if they leave a child,
Ye get a fourth; after payment
Of legacies and debts.
In what ye leave;
Their share is a fourth,\textsuperscript{519}
If ye leave no child;
But if ye leave a child,
They get an eighth; after payment
Of legacies and debts.

If the man or woman
Whose inheritance is in question,

\textsuperscript{518} This verse deals with the portions allotted to (a) children, and (b) parents. The next verse deals with the portions allotted to (c) husband or wife of the deceased, and (d) collaterals. The children's shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each: if only one parent is living, he or she takes his or her sixth; and the rest goes to the children. If the parents are living, and there is no child or other heir, the mother gets a third (and the father the remaining two-thirds); if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural), the mother has a sixth, and the father apparently the residue, as the father excludes collaterals. This is far from being an exhaustive statement, but it establishes the proposition that children and parents have always some share if they survive, but their shares are affected by the existence and number of the heirs in these categories.

\textsuperscript{519} The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuaries; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth if he leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; \textit{inter se} they divide equally.
Has left neither ascendants nor descendants.\textsuperscript{520}

But has left a brother\textsuperscript{521}
Or a sister, each one of the two
Gets a sixth; but if more
Than two, they share in a third;
After payment of legacies
And debts; so that no loss\textsuperscript{522}
Is caused (to any one).
Thus is it ordained by Allah;
And Allah is All-knowing,
Most Forbearing.

13. Those are limits
Set by Allah: those who
Obey Allah and His Messenger
Will be admitted to Gardens
With rivers flowing beneath,
To abide therein (for ever)
And that will be

520. The word in Arabic is kalālatu, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Messenger. This was one of the three terms about which Ḥadhrat Umar wished that the Messenger had defined them in his lifetime, the other two being the share of grandfather, and ribā (usury). On the accepted definition, we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes his or her share as already defined, before the collaterals come in.

521. A “brother or sister” is here interpreted to mean a uterine brother or sister, \textit{i.e.}, a brother or sister by the same mother but not by the same father, as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later, in the last verse of this Sūra. The uterine brother or sister, if only one survives, takes a sixth; if more than one survive, they take a third collectively, and divide among themselves; this on the supposition that there are no descendants or ascendants, however remote. There may, however, be a widow or widower surviving: she or he takes her or his share, as already specified.

The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these, and the rules about Residuaries ('Āshā) reference should be made to special legal treatises.

522. Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person, before distribution takes place. But equity and fair dealing should be observed in all matters, so that no one’s interests are prejudiced. Thus funeral expenses should be reasonable; debts must be genuine and not reckless debts; and the shares must be calculated with fairness.
14. But those who disobey Allah and His Messenger And transgress His limits Will be admitted To a Fire, to abide therein: And they shall have A humiliating punishment.

SECTION 3.

15. If any of your women Are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you Against them; and if they testify, Confine them to houses until Death do claim them, Or Allah ordain for them Some (other) way.

16. If two persons among you Are guilty of lewdness, Punish them both. If they repent and amend, Leave them alone; for Allah Is Oft-returning, Most Merciful.

17. Allah accepts the repentance Of those who do evil In ignorance and repent

522-A. Cf. xlv. 57, n. 4733.

523. Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered by the later verse, xxiv. 2.

524. To protect the honour of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4.).

525. Keep them in prison until some definite order is received. Those who take the crime to be adultery or fornication construe this definite order (“some other way”) to mean some definite pronouncement by the Prophet under inspiration; this was the punishment of flogging under xxiv. 2, for fornication, and stoning to death under the Prophet’s directives for adultery.
Soon afterwards; to them
Will Allah turn in mercy:
For Allah is full of knowledge
And wisdom.

18. Of no effect is the repentance
Of those who continue\(^ {526} \)
To do evil, until death
Faces one of them, and he says,
"Now have I repented indeed;"
Nor of those who die
Rejecting Faith: for them
Have we prepared
A chastisement most grievous.

19. O ye who believe!
Ye are forbidden to inherit
Women against their will\(^ {527} \)
Nor should ye treat them
With harshness, that ye may
Take away part of the dower\(^ {528} \)
Ye have given them,—except
Where they have been guilty
Of open lewdness;
On the contrary live with them
On a footing of kindness and equity
If ye take a dislike to them
It may be that ye dislike
A thing, and Allah brings about
Through it a great deal of good.

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\(^{526}\) Note the fine touch. A sin may be fashionable, and people may sin together without compunction. When one of them is faced with Death, he repents, but that sort of repentance is no good.

\(^{527}\) Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below.

\(^{528}\) Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a *Khul'a* divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from re-marrying unless she remits her dower. All kinds of harshness are forbidden.
20. But if ye decide to take
One wife in place of another,
Even if ye had given the latter
A whole treasure\(^{529}\) for dower,
Take not the least bit of it back:
Would ye take it by slander
And a manifest sin?

21. And how could ye take it
When ye have gone in
Unto each other, and they have
Taken from you a solemn covenant?

22. And marry not women
Whom your fathers married,—
Except what is past:
It was shameful and odious,—
An abominable custom indeed.\(^{530}\)

SECTION 4.

23. Prohibited to you
(For marriage) are: \(^{531}\)
Your mothers, daughters,\(^{532}\)
Sisters; father’s sisters,
Mother’s sisters; brother’s daughters,
Sister’s daughters; foster-mothers\(^{533}\)
(Who gave your suck), foster-sisters;

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\(^{529}\) Treasure: \(Qintār\) = a Talent of gold: see iii. 14, first note.

\(^{530}\) See above: iv. 19, n. 527.

\(^{531}\) This Table of Prohibited Degrees agrees in the main with what is usually
accepted among all nations, except in minor details. It begins in the last verse (with
father’s widows or divorcees). The scheme is drawn up on the assumption that the person
who proposes to marry is a man: if it is a woman, the same scheme will apply, \textit{mutatis
mutandis}: it will read: “your fathers, sons, brothers,” etc.; or you can always read it from
the husband’s view of relationship, as there must always be a husband in a marriage.

\(^{532}\) “Mother” includes grandmother (through the father or mother), great
grandmother, etc.; “daughter” includes grand-daughter (through son or daughter), great-
grand daughter, etc.; “sister,” includes full-sister and half-sister. “Father’s sister” includes
grandfather’s sister, etc., and “mother’s sister” includes grandmother’s sister, etc.

\(^{533}\) “Fosterage” or milk-relationships play an important part in Muslim Law, and
count like blood-relationships: it would therefore seem that not only foster-mothers and
foster-sisters, but foster-mother’s sister, etc., all come within the prohibited degrees.
Your wives, mothers;
Your step-daughters under your534
Guardianship, born of your wives
To whom ye have gone in,—
No prohibition if ye have not gone in;—
(Those who have been)
Wives of your sons535 proceeding
From your loins;
And two sisters in wedlock
At one and the same time,536
Except for what is past;
For Allah is Oft-forgiving,
Most Merciful;—

24. Also (prohibited are)
Women already married,
Except those
Whom your right hands possess:537
Thus hath Allah ordained
(Prohibitions) against you:
Except for these, all others
Are lawful, provided
Ye seek (them in marriage)
With gifts from your property,—
Desiring chastity, not fornication.538
Give them their dowery
For the enjoyment you have

534. It is generally held that “under your guardianship” is a description, not a condition.
535. "Sons" includes grandsons.
536. The bar against two sisters in marriage together applies to aunt and niece together, but not to deceased wife's sister.
537. Whom your right hands possess: i.e., captives.
538. After defining the prohibited degrees, the verse proceeds to say that women other than those specified may be sought in marriage, but even so, not from motives of lust, but in order to promote chastity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortress (ḥiṣn): marriage is, therefore, the fortress of chastity.
539. As the woman in marriage surrenders her person, so the man also must surrender, at least some of his property according to his means. And this gives rise to the law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality.

540. That is, captives taken in a Jihad: If you seek such a person in marriage, do it from no base motives. Safeguard your faith, and see that she too does believe. In that case, after all, she is of the human brotherhood, and her condition is accidental and redeemable. If the slave bore a child to her master, she would become free.
SECTION 5.

26. Allah doth wish
   To make clear to you
   And to guide you into
   The ways of those
   Before you; and (He
   Doth wish to) turn to you
   (In Mercy): and Allah
   Is All-knowing, All-wise.

27. Allah doth wish
   To turn to you,
   But the wish of those
   Who follow their lusts
   Is that ye should turn
   Away (from Him),-
   Far, far away.

28. Allah doth wish
   To lighten your (burdens):
   For man was created
   Weak (in resolution).

29. O ye who believe!
   Eat not up your property
   Among yourselves in vanities:
   But let there be amongst you
   Traffic and trade
   By mutual good-will:
   Nor kill (or destroy)

541. Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures.
Yourselves: for verily
Allah hath been to you
Most Merciful!

30. If any do that
In rancour and injustice,—
Soon shall We cast him
Into the Fire: and easy
It is for Allah.

31. If ye (but) eschew
The most heinous
Of the things
Which ye are forbidden to do,
We shall remit
Your evil deeds,
and admit you to a Gate
Of great honour.

32. And in no wise covet
Those things in which Allah
Hath bestowed His gifts
More freely on some of you
Than on others: to men
Is allotted what they earn,
And to women what they earn:
But ask Allah of His bounty.
For Allah hath full knowledge
Of all things.

33. To (benefit) every one,
We have appointed

542. Men and women have gifts from Allah—some greater than others. They seem unequal, but we are assured that Allah has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but Allah has. We must not be jealous if other people have more than we have—in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to Allah and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of Allah’s bounty or make ourselves fit for it.
Sharers and heirs\textsuperscript{543}

To property left
By parents and relatives.
To those, also, to whom
Your right hand was pledged,\textsuperscript{544}
Give their due portion.
For truly Allah is witness
To all things.

\textbf{SECTION 6.}

34. Men are the protectors\textsuperscript{545}
And maintainers of women,
Because Allah has given
The one more (strength)
Than the other, and because
They support them
From their means.
Therefore the righteous women
Are devoutly obedient, and guard
In (the husband's) absence
What Allah would have them guard.\textsuperscript{546}

\textsuperscript{543} Mawālī, plural of Mallū; from the root walā, to be near in place or relationship, to follow. Mallū may therefore mean: (1) nearly related, (2) heir, (3) sharer or partner; these three meanings are implied here; (4) neighbour, or friend, or protector, or client (xlv. 44); (5) lord or master (xvi. 76).

\textsuperscript{544} When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all.

\textsuperscript{545} Qawwām: one who stands firm in another's business, protects his interests, and looks after his affairs: or it may be, standing firm in his own business, managing affairs, with a steady purpose. Cf. iv. 135.

\textsuperscript{546} Or the sentence may be rendered: "and protect (the husband's interests) in his absence, as Allah has protected them. "If we take the rendering as in the text, the meaning is: the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by Allah. If we take the rendering as in the note, we reach the same result in a different way: the good wife, in her husband's absence, remembering how Allah has given her a sheltered position, does everything to justify that position by guarding her own virtue and his reputation and property.
As to those women
On whose part ye fear
Disloyalty and ill-conduct,
Admonish them (first),
(Next), refuse to share their beds,
(And last) beat them (lightly);
But if they return to obedience,
Seek not against them
Means (of annoyance):
For Allah is Most High,
Great (above you all).

35. If ye fear a breach
Between them twain,
Appoint (two) arbitrers,
One from his family,
And the other from hers;
If they seek to set things aright,
Allah will cause
Their reconciliation:
For Allah hath full knowledge,
And is acquainted
With all things.

547. In case of family jars four steps are mentioned, to be taken in that order: (1) perhaps verbal advice or admonition may be sufficient; (2) if not, sex relations may be suspended; (3) if this is not sufficient, some slight physical correction may be administered: but Imām Shafi‘i considers this inadvisable, though permissible, and all authorities are unanimous in deprecating any sort of cruelty, even of the nagging kind, as mentioned in the next clause; (4) if all this fails, a family council is recommended in iv. 35 below.

548. Temper, nagging, sarcasm, speaking at each other in other people’s presence, reverting to past faults which should be forgiven and forgotten—all this is forbidden. And the reason given is characteristic of Islam. You must live all your life as in the presence of Allah. Who is high above us, but Who watches over us. How petty and contemptible will our little squabbles appear in His presence!

549. An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah’s help to effect a real reconciliation.
36. Serve Allah, and join not any partners with Him; 
   And do good—
   To parents, kinsfolk, 
   Orphans, those in need, 
   Neighbours who are of kin 
   Neighbours who are strangers, 
   The Companion by your side. 
   The way-farer (ye meet), 
   And what your right hands possess:
   For Allah loveth not 
The arrogant, the vainglorious;
   (Nor) those who are niggardly. 

37. (Nor) those who are niggardly, 
   Enjoin niggardliness on others, 
   Hide the bounties 
   Which Allah hath bestowed 
   On them; for We have prepared, 
   For those who resist Faith,

550. The essence of Islam is to serve Allah and do good to your fellow-creatures. 
This is wider and more comprehensive than “Love God and love your neighbour”. For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment.

551. Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us.

552. The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the “stranger within your gate.”

553. What your right hands possess: For the meaning of the phrase see n. 537 above.

554. Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. “White Man’s Burden”), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view).

555. Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. Allah does not love either the one or the other, for they both proceed from want of love of Allah, or faith in Allah. Niggardly is the worldly wise man who not only refuses to spend himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him—wealth, position, talent, etc.
A Punishment that steeps Them in contempt;—

38. Nor those who spend
Of their substance, to be seen Of men, and have no faith In Allah and the Last Day:
If any take the Satan For their intimate,
What a dreadful intimate he is!

39. And what burden
Were it on them if they Had faith in Allah 
And in the Last Day, And they spent Out of what Allah hath Given them for sustenance? For Allah hath full Knowledge of them.

40. Allah is never unjust In the least degree:
If there is any good (done), He doubleth it, 
And giveth from His Own self A great reward. 559

41. How then if We brought From each People a witness, And We brought thee

556. Note how the punishment fits the crime. The niggard holds other people in contempt, and in doing so, becomes himself contemptible.

557. A fault opposed to niggardliness, and equally opposed to true Charity, is to spend lavishly to be seen of men. It is mere hypocrisy: there is no love in it, either for Allah or for man.

558. Sustenance: physical, intellectual, spiritual—everything pertaining to life and growth. Our being is from Allah, and we must therefore spend ourselves freely for Allah. How can it be a burden? It is merely a response to the demand of our own healthy nature.

559. Any little good of our own comes from the purity of our heart. Its results in the world are doubled and multiplied by Allah’s grace and mercy; but an even greater reward comes from Him: His good pleasure, which brings us nearer to Him
42. On that day
Those who reject Faith
And disobey the Messenger
Will wish that the earth
Were made one with them: but
But never will they hide
A single fact from Allah!

SECTION 7.

43. O ye who believe!
Approach not prayers
In a state of intoxication,
Until ye can understand
All that ye say.—
Nor in a state
Of ceremonial impurity
Except when you are
Passing by (through the mosque),
Until after washing
Your whole body.
If ye are ill,
Or on a journey,
Or one of you cometh
From the privy,
Or ye have been
In contact with women,

560. Each Prophet and Leader is a witness for his People and his contemporaries—for those who accept Allah, and against those who reject Him.

561. Those who reject Allah's message will wish, when their eyes are opened, that they were reduced to dust, for existence itself will be agony to them. They might like to hide in the dust, but nothing is hidden from Allah. All their past will stand out clear before Him.

562. The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence.
And ye find no water.\textsuperscript{563}
Then take for yourselves
Clean sand (or earth),
And rub therewith
Your faces and hands.
For Allah doth blot out sins
And forgive again and again.

44. Hast thou not turned
Thy thought to those
Who were given a portion\textsuperscript{564}
Of the Book? They traffic
In error, and wish that ye
Should lose the right path.

45. But Allah hath full knowledge
Of your enemies:
Allah is enough for a Protector.
And Allah is enough for a Helper.

46. Of the Jews there are those
Who displace words
From their (right) places.
And say: “We hear
And we disobey”\textsuperscript{565}.

\textsuperscript{563} The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum.

\textsuperscript{564} Cf. iii. 23 and n. 366.

\textsuperscript{565} See ii. 93, n. 98. A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith. Where they should have said, “We hear and we obey,” they said aloud, “We hear,” and whispered, “We disobey.” Where they should have said respectfully, “We hear,” they added in a whisper, “May you not hear,” by way of ridicule. Where they claimed the attention of the Prophet, they used an ambiguous word apparently harmless, but in their intention disrespectful.
And “Here, may you not hear;” and “Rāʿinā” ⁵⁶⁶
With a twist of their tongues
And a slander to Faith.
If only they had said:
“We hear and we obey”;
And “Do hear”;
And “Do look at us”:
It would have been better
For them, and more proper;
But Allah hath cursed them
For their Unbelief; and but few
Of them will believe.

47. O ye People of the Book!
Believe in what We
Have (now) revealed, confirming
What was (already) with you,
Before We change the face and
fame ⁵⁶⁷
Of some (of you) beyond all
recognition,
And turn them hindwards,
Or curse them as We cursed
The Sabbath-breakers, ⁵⁶⁸
For the decision of Allah
Must be carried out.

⁵⁶⁶. See ii. 104, n. 106. “Rāʿinā” if used respectfully in the Arabic way, would have meant “Please attend to us.” With a twist of their tongue, they suggested an insulting meaning, such as “O thou that takest us to pasture!” or in Hebrew. “Our bad one!”

⁵⁶⁷. Literally, “before We obliterate some features (or faces) and turn them front to back (or back to front)”: an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man’s own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their “face”. Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30.

⁵⁶⁸. Cf. ii. 65 and n. 79.
48. Allah forgiveth not
That partners should be set up
With Him; but He forgiveth
Anything else, to whom
He pleaseth; to set up
Partners with Allah
Is to devise a sin⁵⁶⁹
Most heinous indeed.

49. Hast thou not turned
Thy thought to those
Who claim purity
For themselves?⁵⁷⁰
Nay—but Allah
Doth purify
Whom He pleaseth.
And they will not be
Wronged a whit⁵⁷¹

50. Behold! how they invent
A lie against Allah!
But that by itself
Is a manifest sin!

SECTION 8

51. Hast thou not turned
Thy thought to those
Who were given a portion⁵⁷²
Of the Book? They believe

⁵⁶⁹. Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah’s creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the “lie in the soul.” But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah’s Mercy is always open (iv. 17).

⁵⁷⁰. The sanctimonious or self-sanctified people are the farthest from sanctity or purity, which can only proceed from Allah. They cannot play with Allah’s Truth and yet go on claiming to be guided and purified or justified by Allah. Their falsehood in itself condemns them: no further proof is needed of their selfishness and evil.

⁵⁷¹. Literally, the small skin in the groove of a date stone, a thing of no value: fatil.

⁵⁷². Cf. iii. 23 and n. 366. The phrase also occurs in iv. 44.
In Sorcery and Tagut, they translate that which is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated E.,iI is TiigUt, which means the evil one, the one who exceeds all bounds. Satan, or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Madinah were intriguing against the Holy Prophet. The Jews had taken much to sorcery, magic, divination, and such superstitions.

52. They are (men) whom Allah hath cursed; and those whom Allah hath cursed, thou wilt find, have no one to help:

53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men:

54. Or do they envy mankind for what Allah hath given them of His bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom:

55. Some of them believed, and some of them averted their faces from him: and enough

573. The word I have translated Sorcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated Evil (here and in ii. 256) is Tāgūt, which means the evil one, the one who exceeds all bounds, Satan; or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Madinah were intriguing against the Holy Prophet. The Jews had taken much to sorcery, magic, divination, and such superstitions.

574. The Jews were then seeking the aid of the Makkān Pagans against Muḥammad, but far from getting any help from them, they and the Pagans were both overthrown. That was the immediate occasion, but the words have a perfectly general—a universal—meaning.

575. The word I have translated farthing is naqīr, the groove in a date stone, a thing of no value whatever. Close-fistedness and envy are among the worst forms of selfishness, and appear specially incongruous in people of power, authority, or influence, from whom is expected generosity in giving and generosity in seeing other people's prosperity or happiness.

576. Such as the kingdoms of David and Solomon, for they had international fame.
Is Hell for a burning fire. 577

56. Those who reject
Our Signs. We shall soon
Cast into the Fire:
As often as their skins
Are roasted through.
We shall change them
For fresh skins,
That they may taste
The Chastisement: for Allah
Is Exalted in Power, Wise.

57. But those who believe
And do deeds of righteousness,
We shall soon admit to Gardens,
With rivers flowing beneath,—
Their eternal home:
Therein shall they have
Spouses purified 578
We shall admit them
To shades, cool and ever deepening. 579

58. Allah doth command you
To render back your Trusts
To those to whom they are due;
And when ye judge
Between people
That ye judge with justice:
Verily how excellent
Is the teaching which He giveth you!
For Allah is He Who heareth
And seeth all things.

59. O ye who believe!
Obey Allah, and obey
the Messenger.

577. Cf. iv. 97, viii. 37, ix. 95, ixx. 68.

578. Cf. ii. 25 and n. 44.

579. The Garden is contrasted with the Fire: the shade is contrasted with the roasting. Evil grows with what it feeds on. So goodness and felicity grow with their practice.
And those charged
With authority among you. 580
If ye differ in anything
Among yourselves, refer it
To Allah and His Messenger,
If ye do believe in Allah
And the Last Day:
That is best, and most suitable
For final determination.

SECTION 9

60. Hast thou not turned
Thy thought to those 581
Who declare that they believe
In the revelations
That have come to thee
And to those before thee?
Their (real) wish is
To resort together for judgment
(In their disputes)
To the Evil (Tagut)
Though they were ordered
To reject him.
But Satan’s wish
Is to lead them astray
Far away (from the Right).

61. When it is said to them:
“Come to what Allah hath revealed.
And to the Messenger”:

580. Ulâ-l-amr=those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness. Likewise Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline.

581. The immediate reference was to the Hypocrites (Munâfiqin) of Madinah but the words are general, and the evil of hypocrisy has to be dealt with in all ages. The type of these men is what is called Mr. Facing-both-ways in Bunyan’s “Pilgrim’s Progress.” Such men declare that they are always with the Right, but calmly intrigue with Evil and Injustice, and even make Injustice their judge if their personal interests are served in that way.
Thou seest the Hypocrites avert
Their faces from thee in disgust.

62. How then, when they are
Seized by misfortune.
Because of the deeds
Which their hands have sent forth?
Then they come to thee,
Swearing by Allah:
“We meant no more
Than good-will and conciliation!”

63. Those men,—Allah knows
What is in their heart;
So keep clear of them 582
But admonish them,
And speak to them a word
To reach their very souls.

64. We sent not a Messenger,
But to be obeyed, in accordance
With the leave of Allah.
If they had only,
When they were unjust
To themselves,
Come unto thee
And asked Allah’s forgiveness.
And the Messenger had asked
Forgiveness for them,
They would have found
Allah indeed Oft-returning,
Most Merciful.

65. But no by thy Lord,
They can have
No (real) Faith.
Until they make thee judge

582. How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The Prophet of Allah keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah.
583. The test of true Faith is not mere lip profession, but bringing all our doubts and disputes to the one in whom we profess faith. Further, when a decision is given we are not only to accept it, but find in our inmost souls no difficulty and no resistance, but on the contrary a joyful acceptance springing from the conviction of our own faith.

584. The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest, in the cause of Allah. Those whose faith is not so strong are expected at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives.

585. Four advantages of obedience to Allah are mentioned, in the order in which they will appeal to the beginner in faith: (1) his own benefit ("best for them"): (2) strengthening of his faith, as he becomes more and more at home in the world of faith: (3) reward from Allah's own Presence, such intense conviction that no further arguments are needed: (4) the Straight Way, in which there is no doubt or difficulty whatever in our practical conduct.
Is the Grace of Allah,—
Of the Prophets (who teach),
The Sincere (lovers of Truth),
The martyrs,
And the Righteous (who do good):
Ah! How beautiful is their Company!

70. Such is the Bounty
From Allah: and sufficient
Is it that Allah knoweth all.

SECTION 10.

71. O ye who believe!
Take your precautions.
And either go forth in parties
Or go forth all together.

586. A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God’s Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muḥammad Al-Mustafā. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muḥammad, among whom the type was that of Ḥadīrāt Abū Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service. (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way.

587. If a generous General gives the private soldier the privilege of sitting with his comrades and officers, high and low, in one common Brotherhood, people may perhaps wonder: how may this be? If we are admitted to that Company, we want to know no more. It is enough to us that Allah knows our humility and our unworthiness, and with His full knowledge admits us to that glorious Company!

588. No fight should be undertaken without due preparations and precautions. When these are taken, we must go boldly forward. “Go forth” is therefore repeated for emphasis. But we must go forth in a collective spirit, and not in a selfish spirit—either in small parties or all together, as our Leader determines. We must not tarry like the doubter in the next two verses.
72. There are certainly among you
Men who would tarry behind: 589
If a misfortune befalls you,
They say: "Allah did favour us
In that we were not
Present among them."

589. The doubter detaches himself in thought and action from the community. If the
general body has a reverse, he blesses Allah that he was not among them, instead of
being ashamed of himself for desertion. If the general body wins a success, he does not
rejoice for the common cause, but only regrets for himself that he was not there to share
in the glory and the gains!

73. But if good fortune comes to you
From Allah, they would be sure
To say—as if there had never been
Ties of affection between you
and them—
"Oh! I wish I had been with them:
A fine thing should I then
Have made of it!" 590

590. Just a selfish man’s thought. Such men are far from being a source of strength
to their community. They are no use in a fight, and the next verse by implication discards
them.

74. Let those fight
In the cause of Allah
Who sell the life of this world
For the Hereafter. 591
To him who fighteth
In the cause of Allah,—
Whether he is slain
Or gets victory—
Soon shall We give him
A reward of great (value).

591. It is not every one,—least of all, poltroons and faint-hearted persons—who is fit
to fight in the cause of Allah. To do so is a privilege, and those who understand the
privilege are prepared to sacrifice all their interests in this life, and this life itself; for
they know that it is the sacrifice of something fleeting and of little value, for the sake
of something everlasting, and of immense value. Whether (in appearance) they win or
lose, in reality they win the prize for which they are fighting,—viz., honour and glory in
the sight of Allah. Note that the only alternatives here are Death or Victory! The true
fighter knows no defeat.
SECTION II.

75. And why should ye not
Fight in the cause of Allah
And of those who, being weak,
Are ill-treated (and oppressed)?—
Men, women, and children,
Whose cry is: “Our Lord!
Rescue us from this town.
Whose people are oppressors;
And raise for us from Thee
One who will protect;
And raise for us from Thee
One who will help!”

76. Those who believe
Fight in the cause of Allah,
And those who reject Faith
Fight in the cause of Evil (Tagut):
So fight ye against the
Friends, of Satan: feeble indeed
Is the cunning of Satan.

SECTION II.

77. Hast thou not turned
Thy thought to those

592. Mustadh'af = one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150.

593. Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad’s life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again.

594. Auliyya’ plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543.
Who were told to hold back\(^{595}\)  
Their hands (from fight)  
But establish regular prayers  
And spend in regular Zakat?  
When (at length) the order  
For fighting was issued to them.  
Behold! a section of them  
Feared men as—  
Or even more than—  
They should have feared Allah:  
They said: “Our Lord!  
Why hast Thou ordered us  
To fight? Wouldst Thou not  
Grant us respite  
To our (natural) term,\(^{596}\)  
Near (enough)? Say: “Short  
Is the enjoyment of this world:  
The Hereafter is the best  
For those who do right:  
Never will ye be  
Dealt with unjustly  
In the very least!  

78. “Wherever ye are,  
Death will find you out,  
Even if ye are in towers

595. Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives—pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid.

596. “Our natural term of life,” they would say, “is short enough; why should we jeopardize it by fighting in which there is no personal gain?” The answer is begun in this verse and continued in the next.

Briefly, the answer is: (1) in any case the pleasures of this world are short; this life is fleeting; the first thing for a righteous man to do is to emancipate himself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty: (3) when duty calls for self-sacrifice, be sure that Allah’s call is never unjust, and never such as to exceed your capacity; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it boldly when duty calls?
Built up strong and high!"

If some good befalls them
They say, "This is from Allah";
But if evil, they say,
"This is from thee" (O Prophet).\(^{597}\)
Say: "All things are from Allah."
But what hath come
To these people.
That they fail
To understand
A single fact?

79. Whatever good, (O man!)
Happens to thee, is from Allah;
But whatever evil happens
To thee, is from thyself
And We have sent thee
As a Messenger\(^{598}\)
To (instruct) mankind.
And enough is Allah
For a witness.

80. He who obeys
The Messenger, obeys Allah:
But if any turn away,

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\(^{597}\) The Hypocrites were inconsistent, and in this reflect unregenerate mankind. If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits. The modern critic discards even this pretence, eliminates Heaven altogether, and claims all credit direct to himself, unless he brings in blind Chance, but that he does mostly to "explain" misfortune. If we look to the ultimate Cause of all things, all things come from Allah. But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for good ourselves with any fairness. In Allah's hand is all good: iii. 26. On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustly in the very least: iv. 77.

\(^{598}\) To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness."
We have not sent thee
To watch over them\textsuperscript{599}

81. They have “Obedience”
On their lips; but
When they leave thee,
A section of them
Meditate all night
On things very different
From what thou tellest them.
But Allah records
Their nightly (plots):
So keep clear of them,
And put thy trust in Allah,
And enough is Allah
As a disposer of affairs.\textsuperscript{600}

82. Do they not ponder on
The Qur-\textasciitilde{\textae}n?
Had it been from other
Than Allah, they would surely
Have found therein
Much discrepancy.\textsuperscript{601}

599. The Messenger was sent to preach, guide, instruct, and show the Way,—not to drive people to good. That is not Allah’s Plan, which trains the human Will. The Messenger’s duty is therefore to convey the Message of Allah, in all the ways of persuasion that are open to him. If men perversely disobey that Message, they are not disobeying him but they are disobeying Allah. In the same way those who obey the Message are obeying Allah. They are not obliging the Messenger: they are merely doing their duty.

600. If we trust people who are not true, they are more likely to hinder than to help. But Allah is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests.

Therefore we should not trust the lip professions of Hypocrites, but trust in Allah. Nor should our confidence in Allah be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in Allah, Who knows the inner working of events better than any human mind can conceive.

601. The unity of the Qur-\textasciitilde{\textae}n is admittedly greater than that of any other sacred book. And yet how can we account for it except through the unity of Allah’s purpose and design? From a mere human point of view, we should have expected much discrepancy, because (1) the Messenger who promulgated it was not a learned man or philosopher, (2) it was promulgated at various times and in various circumstances, and
83. When there comes to them
Some matter touching
(Public) safety or fear,
They divulge it.
If they had only referred it
To the Messenger or to those
Charged with authority
Among them, the proper
Investigators would have
Known it from them (direct).
Were it not for the Grace
And Mercy of Allah unto you,
All but a few of you
Would have followed Satan.\(^{602}\)

84. Then fight in Allah's cause—
Thou art held responsible
Only for thyself—
And rouse the Believers.
It may be that Allah
Will restrain the fury
Of the Unbelievers;
For Allah is the strongest
In might and in punishment.\(^{603}\)

\(^{602}\) It is addressed to all grades of mankind. Yet, when properly understood, its various pieces fit together well even when arranged without any regard to chronological order. There was just the One Inspirer and the One Inspired.

\(^{603}\) The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in Allah. Facing fearful odds, he often stood alone, and took the whole responsibility on himself. But his example and visible trust in Allah inspired and roused the Muslims, and also—speaking purely from a human point of view—restrained the fury of his enemies. When we consider that he was Allah's inspired Messenger to carry out His Plan, we can see that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, Allah's strength, power, and resources are infinitely greater.
85. Whoever intercedes in
   A good cause
   Becomes a partner therein:
   And whoever recommends
   And helps an evil cause,
   Shares in its burden:
   And Allah hath power \( ^{604} \)
   Over all things.

86. When a (courteous) greeting
   Is offered you, meet it
   With a greeting still more
   Courteous, or (at least)
   Of equal courtesy.
   Allah takes careful account\(^{605} \)
   Of all things.

87. Allah! There is no god
   But He: of a surety
   He will gather you together
   On the Day of Judgment,
   About which there is no doubt.
   And whose word can be
   Truer than Allah’s?

SECTION 12

88. Why should ye be
   Divided into two parties

\[ = \text{If the enemy is meditating punishment on the righteous for their righteousness. Allah’s}
\text{punishment for such wickedness will be infinitely greater and more effective.}
\]

604. In this fleeting world’s chances Allah’s providence and justice may not always
appear plain to our eyes. But we are asked to believe that if we help and support a good
cause, we share in all its credit and in its eventual victory. And conversely, we cannot
support a bad cause without sharing in all its evil consequences. If appearances seem
against this faith, let us not be deceived by appearances. For Allah has power over all
things.

605. The necessary correlative to the command to fight in a good cause is the
command to cultivate sweetness and cordiality in our manners at all times. For fighting
is an exceptional necessity while the sweetness of daily human intercourse is a normal
need. Further, we give kindness and courtesy without asking, and return it if possible in
even better terms than we received, or at least in equally courteous terms. For we are
all creatures of One God, and shall be brought together before Him.
About the Hypocrites

Allah hath cast them off
For their (evil) deeds.
Would ye guide those
Whom Allah hath thrown
Out of the Way? For those
Whom Allah hath thrown
Out of the Way, never
Shalt thou find the Way.

89. They but wish that ye
Should reject Faith,
As they do, and thus be
On the same footing (as they):
So take not friends
From their ranks
Until they flee
In the way of Allah
(From what is forbidden).
But it they turn renegades,

606. When the desertion of the Hypocrites at Uhud nearly caused a disaster to the Muslim cause there was great feeling among the Muslims of Madinah against them. One party wanted to put them to the sword; another to leave them alone. The actual policy pursued avoided both extremes, and was determined by these verses. It was clear that they were a danger to the Muslim community if they were admitted into its counsels, and in any case they were a source of demoralisation. But while every caution was used, no extreme measures were taken against them. On the contrary, they were given a chance of making good. If they made a sacrifice for the cause (“flee from what is forbidden,” see next verse), their conduct purged their previous cowardice, and their sincerity entitled them to be taken back. But if they deserted the Muslim community again, they were treated as enemies, with the additional penalty of desertion which is enforced by all nations actually at war. Even so, a humane exception was made in the two cases specified in iv. 90.

607. Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war.

On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy.
Seize them and slay them
Wherever ye find them;
And (in any case) take
No friends or helpers
From their ranks:–

90. Except those who join
A group between whom
And you there is a treaty\(^{608}\)
(Of peace), or those who approach\(^{609}\)
You with hearts restraining
Them from fighting you
Or fighting their own
People. If Allah had pleased,
He could have given them
Power over you, and they
Would have fought you:
Therefore if they withdraw
From you but fight you not,
And (instead) send you
(Guarantees of) peace, then Allah
Hath opened no way
For you (to war against them).

\(^{608}\) Except: the exception refers to “seize them and slay them”, the death penalty for repeated desertion. Even after such desertion, exemption is granted in two cases. One is where the deserter took asylum with a tribe with whom there was a treaty of peace and amity. Presumably such a tribe (even though outside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam—in the modern phrase, to disarm him and render him harmless. The second case for exemption is where the man from his own heart desires never to take up arms against Islam, though he does not wish to join the forces of Islam, to fight against a hostile tribe (perhaps his own) fighting against Islam. But he must make a real approach, giving guarantees of his sincerity. In the modern phrase he would be “on parole”. But this provision is much milder than that in modern military codes, which grant the privilege only to enemy prisoners, not to those who have deserted from the army granting them parole. The Hypocrites were in that position, but humanity as well as policy treated them with great leniency.

\(^{609}\) Approach or come: refers not to the physical act of coming, but to the mental attitude: the heart is mentioned for sincerity. When they sincerely promise not to fight against you, do not pursue them. Remember that if they had fought against you, your difficulties would have been increased. Their neutrality itself may be a great advantage to you. So long as you are satisfied that they are sincere and their acts support their declarations of peace with you, you should not consider yourself justified in pursuing them and warring against them.
SECTION 13.

91. Others you will find
That wish to be secure
From you as well
As that of their people:
Every time they are sent back\textsuperscript{610} To temptation, they succumb
Therefore: if they withdraw not
From you nor give you (guarantees) Of peace besides
Restraint their hands,
Seize them and slay them
Wherever ye get them:
In their case
We have provided you
With a clear argument
Against them.

92. Never should a Believer
Kill a Believer;
Except by mistake,\textsuperscript{611}
And whoever kills a Believer
By mistake
It is ordained that he
Should free a believing slave.

\textsuperscript{610}. As opposed to the two classes of deserters to whom clemency may be shown, there is a class which is treacherous and dangerous and cannot be left alone. They try to win your confidence, and are all the time in the confidence of the enemy. Every time they get a chance, they succumb to the temptation of double-dealing. The best way of dealing with them is to treat them as open enemies. Keep them not in your midst. If they give you guarantees of peace and do not actually fight against you, well and good. If not, they are deserters actively fighting in the ranks of the enemy. They have openly given you proof, and you can fairly seize and slay them in war as deserters and enemies.

\textsuperscript{611}. Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, as did happen in the mêlée at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discredits slavery. The compensation could only be paid if the deceased belonged =
And pay blood-money
To the deceased’s family,
Unless they remit it freely.
If the deceased belonged
To a people at war with you,
And he was a Believer,
The freeing of a believing slave
(Is enough). If he belonged
To a people with whom
Ye have a treaty of mutual
Alliance, blood-money should
Be paid to his family,
And a believing slave be freed.
For those who find this
Beyond their means, (is prescribed)
A fast for two months
Running: by way of repentance
To Allah: for Allah hath
All knowledge and all wisdom.

93. If a man kills a Believer
Intentionally, his recompense\(^\text{612}\)
Is Hell, to abide therein
(For ever): and the wrath

to a Muslim society or to some people at peace with the Muslim society. Obviously it
could not be paid if, though the deceased was a Believer, his people were at war with
the Muslim society: even if his people could be reached, it is not fair to increase
the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws
of war justify his being killed in warfare unless he surrendered. I take this to apply to all three cases mentioned: that is, where a
Believer killed a Believer unintentionally and the deceased (1) belonged to the same
community as you, or (2) belonged to a community at war with you, or (3) belonged
to a community in alliance with you.

612. What is mentioned here is the punishment in the Hereafter. The legal
consequences, enforceable by human society, are mentioned in ii. 178, under the rules
of Qisāṣ. That is, a life should be taken for a life destroyed, but this should be on a
scale of equality: a single murder should not commit a whole tribe to a perpetual blood-
feud, as in the days of ignorance. But if the heirs of the man slain accept reasonable
compensation, this should be accepted, and the taking of a life for a life should be put
a stop to. This course leads to the saving of life, and is commanded to men of
understanding.
And the curse of Allah
Are upon him, and
A dreadful chastisement
Is prepared for him.

94. O ye who believe!
When ye go out\textsuperscript{613}
In the cause of Allah,
Investigate carefully,
And say not to any one
Who offers you a salutation:
"Thou art none of a Believer!"
Coveting the perishable goods
Of this life: with Allah
Are profits and spoils abundant.
Even thus were ye yourselves
Before, till Allah conferred
On you His favours: therefore
Carefully investigate.
For Allah is well aware
Of all that ye do.

95. Not equal are those
Believers who sit (at home),
Except those who are disabled.
And those who strive
And fight in the cause
Of Allah with their goods
And their persons.
Allah hath granted
A grade higher to those
Who strive and fight

\textsuperscript{613} Go abroad: \textit{dharaba} = to travel, to go for \textit{jihâd}, or for honest trade or other service, which if done with pure motives, counts as service in the cause of Allah. The immediate occasion was in connection with \textit{jihâd}, but the words are general, and can be applied to similar circumstances. In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith. In war perhaps we want to gain glory or booty by killing a supposed enemy. This is wrong. The righteous man, if he is really out in Allah's service, has more abundant and richer gifts to think of in the Hereafter.
With their goods and persons
Than to those who sit (at home).
Unto all (in Faith) Ḥath Allah promised good:
But those who strive and fight
Ḥath He distinguished
Above those who sit (at home)
By a great reward.—

Ranks specially bestowed
By Him and Forgiveness
And Mercy. For Allah is
Oft-forgiving. Most Merciful.

SECTION 14.

96. When angels take
The souls of those
Who die in sin
Against their souls. Ḥ

614. Allah’s goodness is promised to all people of Faith. But there are degrees among men and women of Faith. There are people with natural inertia: they do the minimum that is required of them, but no more. There are people who are weak in will: they are easily frightened. There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle, whether in their own physical or other infirmities or in the external world around them. In a time of jihad, when people give their all, and even their lives, for the common cause, they must be accounted more glorious than those who sit at home, even though they have good will to the cause and carry out minor duties in aid. The special reward of such self-sacrifice is special forgiveness and mercy, as proceeding from the direct approbation and love of Allah.

615. The immediate occasion for this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: “Resist not evil.” On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthinning the fortress of evil. For the Muslim’s duty is not only to enjoin good but to prohibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and Allah’s earth is spacious enough for the purpose. “Position” includes not only local position, but moral and material position. For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down.
They say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth".
They say: "Was not The earth of Allah Spacious enough for you To move yourselves away (From evil):" Such men Will find their abode In Hell.—What an evil Refuge!—

98. Except those who are (Really) weak and oppressed—Men, women, and children Who have no means In their power, nor can they find A way (to escape) 616

99. For these, there is hope That Allah will forgive: For Allah doth blot out (sins) And forgive again and again.

100. He who forsakes his home In the cause of Allah, Finds in the earth Many a refuge. And abundance Should he die As a refugee from home For Allah and His Messenger, His reward becomes due And sure with Allah: And Allah is Oft-forgiving Most Merciful.

616. If through physical, mental, or moral incapacity, we are unable to fight the good fight, we must nevertheless guard ourselves from it. Allah's gracious Mercy will recognise and forgive our weakness if it is real weakness, and not merely an excuse.
SECTION 15.

101 When ye travel
   Through the earth,
   There is no blame on you
   If ye shorten your prayers, \^617
   For fear the Unbelievers
   May attack you:
   For the Unbelievers are
   Unto you open enemies.

102 When thou (O Messenger)
   Art with them, and standest
   To lead them in prayer,
   Let one party of them
   Stand up (in prayer) with thee.
   Taking their arms with them:
   When they finish
   Their prostrations, let them
   Take their position in the rear.
   And let the other party come up
   Which hath not yet prayed-
   And let them pray with thee,
   Taking all precautions,
   And bearing arms:
   The Unbelievers wish,
   If ye were negligent
   Of your arms and your baggage.

617. Verse 101 gives permission to shorten four Rak’at prayers when people are on a journey: verses 102-104 deal with cases when they are in danger at war, in face of the enemy. The shortening of prayers in both cases is further governed as to details by the practice of the Messenger and his Companions. As to journeys, two questions arise: (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of the prayers? As to (1), it is best to leave the matter to discretion, having regard to all the circumstances of the journey, as in the case of the journeys which excuse a fast: see ii. 184, n. 190. The text leaves it to discretion. As to (2), the practice of the Prophet shows that danger is not an essential condition; it is merely mentioned as a possible incident. The Messenger usually shortened the prayers from four Rak’ats to two Rak’ats in Zuhr (midday prayer), ‘Asr (afternoon prayer) and Isha (night prayer); the other two are in any case short, Fajr (morning prayer) having two Rak’ats and Magrib (evening prayer) having three.
To assault you in a single rush. 618
But there is no blame on you
If ye put away your arms
Because of the inconvenience
Of rain or because ye are ill;
But take (every) precaution
For yourselves. For the Unbelievers
Allah hath prepared
A humiliating punishment.

103. When ye have performed 619
The prayers,
Remember Allah,
Standing, sitting down,
Or lying down on your sides;
But when ye are free
From danger, set up
Regular Prayers:
For such prayers
Are enjoined on Believers
At stated times.

104. And slacken not
In following up the enemy:
If ye are suffering hardships,
They are suffering similar
Hardships: but you

618. The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties; one party prays while the other watches the enemy, and then the second party comes up to prayers while the first falls back to face the enemy; either party does only one or two Rak'ats, or about half the congregational prayer; every precaution is taken to prevent a rush by the enemy; even while at prayers armour and arms need not be put off except when rain is likely to cause inconvenience to the wearer and damage to the arms, or when illness or fatigue causes the wearer's strength to fail. Details can be varied according to circumstances, as was actually done by the Prophet at different times.

619. It means: “when ye have finished congregational prayers.” It allows you to remember Allah individually in any posture possible during the danger. But when the danger is past, the full prayers should be offered at the stated times.
Hope from Allah, what they have not. And Allah is full of knowledge and wisdom.

SECTION 16.

105. We have sent down to thee the Book in truth, that thou mightest judge between people by what Allah has shown thee; so be not an advocate for those who betray their trust; 621

106. But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

107. Contend not on behalf of such as betray their own souls; 622

620. Religion should be a source of strength and not of weakness in all our affairs. If we have to struggle hard and suffer hardships, those without faith have to do the same, with this difference, that the man of Faith is full of hope in Allah, whereas the man without Faith has nothing to sustain him.

621. The Commentators explain this passage with reference to the case of Ta’ima ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of having stolen a set of armour, and when the trial was hot, he planted the stolen property into the house of a Jew, where it was found. The Jew denied the charge and accused Ta’ima, but the sympathies of the Muslim community were with Ta’ima on account of his nominal profession of Islam. The case was brought to the Prophet, who acquitted the Jew according to the strict principle of justice, as “guided by Allah.” Attempts were made to prejudice him and deceive him into using his authority to favour Ta’ima. When Ta’ima realized that his punishment was imminent he fled and turned apostate.

The general lesson is that the righteous man is faced with all sorts of subtle wiles; the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear or favour. To do otherwise is to betray a sacred trust; the trustee must defeat all attempts made to mislead him.

622. Our souls are a sort of trust with us. We have to guard them against all temptation. Those who surrender to crime or evil, betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances, or by such incentives to partiality as that they belong to our own people or that some link =
For Allah loveth not
One given to perfidy
And sin:-

108. They seek to hide themselves
From the people
But they cannot hide
From Allah, while
He is with them
When they plot by night.
In words that He cannot
Approve: and Allah
Doth compass round\(^{623}\)
All that they do.

109. Ah! these are the sort
Of men on whose behalf
Ye may contend in this world;
But who will contend with Allah
On their behalf on the Day
Of Judgment, or who
Will carry their affairs through?

110. If any one does evil
Or wrongs his own soul
But afterwards seeks
Allah’s forgiveness, he will find
Allah Oft-forgiving,
Most Merciful.

\(^{623}\) The plots of sinners are known fully to Allah, and He can fully circumvent them if necessary, according to the fulness of His wisdom. The word used is: Compass them round: Muhit: not only does Allah know all about it, but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle. He can use it to further His own Plan. Even out of evil He can bring good.
111. And if any one earns⁶²⁴ Sin, he earns it against His own soul: for Allah Is full of knowledge and wisdom.

112. But if any one earns A fault or a sin And throws it on to one That is innocent, He carries (on himself) (Both) a false charge And a flagrant sin.

SECTION 17.

113. But for the Grace of Allah To thee and His Mercy, A party of them would Certainly have plotted To lead thee astray. But (in fact) they will only Lead their own souls astray, And to thee they can do No harm in the least. For Allah hath sent down To thee the Book and Wisdom And taught thee what thou Knewest not (before): And great is the Grace Of Allah unto thee.

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⁶²⁴ Kasaba = to earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day’s labour to earn our livelihood: so in a spiritual sense, whatever good or evil we do in this life, earns us good or evil in the life to come. In verses 110-112 three cases are considered: (1) if we do ill and repent, Allah will forgive; (2) if we do ill and do not repent: thinking that we can hide it, we are wrong; nothing is hidden from Allah, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility: (3) if we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it something else; for we tie round our necks the guilt of falsehood, which converts even our minor fault into a great sin, and in any case brands us even in this life with shame and ignominy.
114. In most of their secret talks
There is no good: but if
One exhorts to a deed
Of charity or goodness
Or conciliation between people\(^{625}\) (Secrecy is permissible):
To him who does this,
Seeking the good pleasure
Of Allah, We shall soon give
A reward of the highest (value).

115. If anyone contends with
The Messenger even after
Guidance has been plainly
Conveyed to him, and follows
A path other than that
Becoming to men to Faith,
We shall leave him
In the path he has chosen,
And land him in Hell.—
What an evil refuge!

SECTION 18.

116. Allah forgiveth not
(The sin of) joining other gods\(^{626}\)

625. Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private.

626. Cf. iv. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom.
With Him; but He forgiveth Whom He pleaseth other sins Than this: one who joins Other gods with Allah. Hath strayed far, far away (From the Right).

117. (The Pagans), leaving Him, Call but upon female deities: They call but upon Satan The persistent rebel!

118. Allah did curse him, But he said: “I will take Of Thy servants a portion Marked off:

119. “I will mislead them, And I will create In them false desires; I will Order them to slit the ears Of cattle, and to deface

627. The unity, power, and goodness of Allah are so manifest in nature and in the human mind when it is in accord with the universal spirit, that only the most abject perversion can account for the sin of religious treason. That sin arises from perverted ideas of sex or perverted ideas of self. The perversion of sex is to suppose that sex rules in religious matters. From it arise such horrible creations of the imagination as Kāli, the blood-thirsty goddess of India, or Hecate, the goddess of revenge and hate in Greek mythology. Even in beautiful forms like Saraswati (the goddess of learning) or Minerva (the virgin goddess of sport and arts), to say nothing of Venus (the goddess of carnal pleasures), the emphasis laid on sex destroys a right view of religious nature. Perverted ideas of self are typified in the story of Satan, who was so puffed up with arrogance that he disobeyed Allah, and Allah cursed him. Both these perversions, if allowed lodgment, completely ruin our religious nature and deface Allah’s handiwork. Hence it is not merely an outer sin but one that corrupts us through and through.

628. Satan obtained Allah’s permission to tempt man, and this was implied in such free-will as was granted to man by Allah. Satan’s boast is that the portion of mankind seduced by him will be so corrupted in their nature that they will bear a sort of brand that will mark them off as his own; or that they will be like a portion assigned to himself.

629. Satan’s deceptions are with false desires, false superstitions, and false fears.

630. Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from Allah, the one true God.
631. To deface the (fair) nature created by Allah; there is both a physical and a spiritual meaning. We see many kinds of defacements practised on men and animals, against their true nature as created by Allah, partly on account of superstition, partly on account of selfishness. Spiritually the case is even worse. How many natures are dwarfed or starved and turned from their original instincts by cruel superstitions or customs? Allah created man pure: Satan defaces the image.

632. Personal responsibility is again and again insisted on as the key-note of Islam. In this arc implied faith and right conduct. Faith is not an external thing: it begins with an act of will, but if true and sincere, it affects the whole being, and leads to right conduct. In this it is distinguished from the kind of faith which promises salvation because some one else in whom you are asked to believe has borne away the sins of men, or the kind of faith which says that because you are born of a certain race ("Children of Abraham") or a certain caste, you are privileged, and your conduct will be judged by...
(Can prevail): whoever
Works evil, will be
Required accordingly.
Nor will he find, besides Allah,
Any protector or helper.

124. If any do deeds
Of righteousness,—
Be they male or female—
And have faith,
They will enter Heaven,
And not the least injustice" Will be done to them.

125. Who can be better
In religion than one
Who submits his whole self
To Allah, does good,
And follows the way
Of Abraham the true in faith?
For Allah did take
Abraham for a friend.634

126. But to Allah belong all things
In the heavens and on earth:
And He it is that
Encompasseth all things.635

SECTION 19.

127. They ask thy instruction
Concerning the Women.

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= a different standard from that of other men. Whatever you are, if you do evil, you must suffer the consequences, unless Allah’s Mercy comes to your help.

633. *Naqir* = the groove in a date-stone, a thing of no value whatever. Cf. n. 575 to iv. 53.

634. Abraham is distinguished in Muslim theology with the title of “Freind of Allah”. This does not of course mean that he was anything more than a mortal. But his faith was pure and true, and his conduct was firm and righteous in all circumstances. He was the fountainhead of the present monotheistic tradition, the Patriarch of the prophetic line, and is revered alike by Jews, Christians and Muslims.

Say: Allah doth
Instruct you about them:
And (remember) what hath
Been rehearsed unto you. 636
In the Book, concerning
The orphaned women to whom
Ye give not the portions
Prescribed, and yet whom ye
Desire to marry, as also
Concerning the children
Who are weak and oppressed. 637
That ye stand firm
For justice to orphans.
There is not a good deed
Which ye do, but Allah
Is well-acquainted therewith.

128. If a wife fears
Cruelty or desertion
On her husband's part,
There is no blame on them
If they arrange
An amicable settlement
Between themselves;

636. Again and again is it impressed on the community of Islam to be just in their dealings with women, orphans, children, and all whose weakness requires special consideration. The law about widows and orphans, inheritance, dower, and marriage had already been declared in iv. 2-35 and further instructions are now given on a further reference. It was not right that anyone should take advantage of their helpless position to deprive them of dower or of their portion in inheritance.

637. Cf. iv. 75. n. 592.

Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed. In communities which base their civil rights on brute strength, the weaker go to the wall, and public opinion expects nothing else. In Nietzsche's philosophy of the Superman that doctrine is stressed strongly, and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts. Even in modern democracies of the saner sort, we are often told that it is the fate of minorities to suffer; strength of numbers here becomes the passport to power and privilege. Islam, while upholding sane manly views in general, enjoins the most solicitous care for the weak and oppressed in every way—in rights of property, in social rights, and in the right to opportunities of development. Spiritual strength or weakness does not necessarily go with physical or numerical strength.
And such settlement is best;  
Even though men’s souls  
Are swayed by greed.638  
But if ye do good  
And practise self-restraint,  
Allah is well-acquainted  
With all that ye do.

129. Ye are never able  
To do justice  
Between wives  
Even if it is  
Your ardent desire:  
But turn not away  
(From a woman) altogether,  
So as to leave her (as it were)  
Hanging (in the air).639  
If ye come to a friendly  
Understanding, and practise  
Self-restraint, Allah is  
Oft-forgiving, Most Merciful.

130. But if they separate  
Allah will provide abundance  
For each of them from His  
All-reaching bounty:  
For Allah is He  
That careth for all  
And is Wise.

638. To protect the woman’s economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman.

639. In this material world there are two principle causes of division between man and wife, money and “the other woman” or “the other man”. Money was dealt with in the last verse. Here is the case of “the other woman”. Legally more than one wife (up to four) are permissible on the condition that the man can be fair and just to all.
131. To Allah belong all things
In the heavens and on earth.\(^{640}\)
Verily We have directed
The People of the Book
Before you, and you (O Muslims)
To fear Allah. But if ye
Deny Him, lo! unto Allah
Belong all things
In the heavens and on earth.
And Allah is free
Of all wants, worthy\(^{641}\)
Of all praise.

132. Yea, unto Allah belong
All things in the heavens
And on earth, and enough
Is Allah to carry through\(^{642}\)
All affairs.

\(^{640}\) Notice the refrain: “To Allah belong all things in the heavens and on earth”: repeated three times, each time with a new application. In the first instance it follows the statement of Allah’s universal providence and love. If two persons, in spite of every sincere desire to love and comfort each other, fail to achieve that end, and have to separate, Allah’s all-reaching bounty never fails, for He is the Lord of all things. In the second instance it is connected with Allah’s Self-existence, Self-excellence, and independence of all creatures: all His commands are for our good, and they are given to all His creatures, according to their capacities. In the third instance, it is connected with His universal power; for He could destroy any individual or nation and create a new one without any loss to Himself; but He gives a chance to all again and again, and even rewards them beyond their own ambitions.

\(^{641}\) Allah’s existence is absolute existence. It does not depend on any other person or any other thing. And it is worthy of all praise, for it is all-good and comprises every possible excellence. It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind itself. If therefore such schools of thought as Behaviourism proved their theories up to the hilt, they do not affect the position of Islam in the least. The highest ethical standards are enjoined by Islam, not as dogmatic imperatives, but because they can be shown to follow from the needs of man’s nature and the results of man’s experience.

\(^{642}\) This refers to the next verse. He does not need us, but we need Him. Our hopes, our happiness, our success centre in Him; but He is Self-sufficient. He has the power to supersede us, but His goodness is ever seeking to give us every chance in this world as well as in the Hereafter.
133. If it were His Will,
    He could destroy you,
    O mankind, and create
    Another race; for He
    Hath power this to do.

134. If any one desires
    A reward in this life,
    In Allah’s (gift) is the reward
    (Both) of this life
    And of the Hereafter:643
    For Allah is He that heareth
    And seeth (all things).

SECTION 20.

135. O ye who believe!
    Stand out firmly
    For justice, as witnesses644
    To Allah, even as against
    Yourselves, or your parents,
    Or your kin, and whether
    It be (against) rich or poor:645
    For Allah can best protect both.

643. Man in this life can only see up to the horizon of this life. The highest rewards which his wishes or ambitions can conceive of are conceived in the terms of this life. But Allah can give him not only these but something infinitely higher,—the rewards of the Hereafter,—which it did not even enter his heart to ask for or his imagination to conceive.

644. Justice is Allah’s attribute, and to stand firm for justice is to be a witness to Allah, even if it is detrimental to our own interests (as we conceive them) or the interests of those who are near and dear to us.

Islamic justice is something higher than the formal justice of Roman Law or any other human Law. It is even more penetrative than the subtler justice in the speculations of the Greek philosophers. It searches out the innermost motives, because we are to act as in the presence of Allah, to whom all things, acts, and motives are known.

645. Some people may he inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear or favour. Both the rich and the poor are under Allah’s protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man.
Follow not the lusts
(Of your hearts), lest ye
Swerve, and if ye
Distort (justice) or decline
To do justice, verily
Allah is well-acquainted
With all that ye do.

136. O ye who believe!
Believe in Allah
And His Messenger,
And the scripture which He
Hath sent to His Messenger
And the scripture which He sent
To those before (him). 646
Any who denieth Allah,
His angels, His Books,
His Messengers, and the Day
Of Judgment, hath gone
Far, far astray.

137. Those who believe,
Then reject Faith,
Then believe (again)
And (again) reject Faith,
And go on increasing
In Unbelief,—Allah
Will not forgive them
Nor guide them on the Way. 647

646. If your belief is by habit or birth or the example of those you love or respect or admire, make that belief more specific and personal to yourself. We must not only have faith, but realise that faith in our inmost being. The chief objects of our Faith are Allah, His Messenger, and His Revelations. To all these we must give a home in our hearts. The angels we do not see and realise as we realise Allah, who is nearer to us than the vehicle of our life-blood, and the Day of Judgment is for our future experience, but we must not deny them, or we cut off a part of our religious view.

647. Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah’s grace or forgiveness?

Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness.
138. To the Hypocrites give
The good tidings that
There is for them
A grievous Chastisement

139. Those who take
For friends Unbelievers
Rather than Believers:
Is it honour they seek
Among them? Nay,−
All honour is with Allah. 648

140. Already has He sent you649
In the Book, that when
Ye hear the Message of Allah
Held in defiance and ridicule,
Ye are not to sit with them
Unless they turn to a different
Theme: if ye did, ye would be
Like them. For Allah will
Collect the Hypocrites and those
Who defy Faith—all in Hell;−

141. (These are) the ones who
Wait and watch about you:
If ye do gain
A victory from Allah,
They say: "Were we not
With you?"−but if
The Unbelievers gain
A success, they say
(To them): "Did we not
Gain an advantage over you.

648. If the motive is some advantage, some honour,—the fountain of all good is Allah. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the next world?

649. Cf. vi. 68, an earlier and Makkan verse.

Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth.
And did we not guard
You from the Believers?"'
But Allah will judge
Betwixt you on the Day
Of Judgment. And never
Will Allah grant
To the Unbelievers
A way (to triumph)
Over the Believers.650

SECTION 21.

142. The Hypocrites—
They seek to deceive Allah
But it is Allah who deceive them.
When they stand up to prayer,
They stand without earnestness,
To be seen of men,
But little do they hold
Allah in remembrance;

143. (They are) wavering between this
And that
Belonging neither to these
Nor those
Whom Allah leaves straying,—
Never wilt thou find
For him the Way.651

650. The methods and motives of Hypocrisy are thoroughly unmasked here. It has no principles, but watches for an opportunity to turn any event to its own advantage. If battle is joined between two inconsistent principles, it has no belief in either, but watches the result. There is unceasing fight between Good and Evil in this world. If the Good seems to win, the hypocrites range themselves on its side with unctuous words, taking a great part of the credit to themselves. Perhaps the balance tips the other way later, and they have to make their peace with Evil. "Oh!" they say airily, "we were in the ranks of your enemy, before, on purpose to protect you when they were too strong for you!" This may suit the ways of the world. But the day of their account will come eventually. For the Good must ultimately triumph.

651. If we choose evil deliberately and double our guilt by fraud and deception, we do not deceive Allah, but we deceive ourselves. We deprive ourselves of the Grace of Allah, and are left straying away from the Path. In that condition who can guide us or show us the Way? Our true and right instincts become blunted: our fraud makes us unstable in character; when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind.
144. O ye who believe!
   Take not for friends
   Unbelievers rather than
   Believers: do ye wish
   To offer Allah an open
   Proof against yourselves?

145. The Hypocrites will be
   In the lowest depths
   Of the Fire: no helper
   Wilt thou find for them;—

146. Except for those who repent,
   Mend (their life), hold fast
   To Allah, and make their religious
   devotion
   Sincere to Allah: if so
   They will be (numbered)\(^652\)
   With the Believers.
   And soon will Allah
   Grant to the Believers
   A reward of immense value.

147. What can Allah gain
   By your punishment.
   If ye are grateful
   And ye believe?
   Nay, it is Allah
   That recogniseth\(^653\)
   (All good), and knoweth
   All things.

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652. Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to Allah, which strengthens their faith and protects them from the assaults of evil, and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith.

653. There is no pleasure nor advantage to Allah in punishing His own creatures, over whom He watches with loving care. On the contrary He recognises any good—however little—which He finds in us, and delights to give us a reward beyond all measure. His recognition of us compared by a bold metaphor to our gratitude to Him for His favours. The epithet *shakir* is applied to Allah, as here, in ii, 158, and other passages. In xvi. 121 it is applied to Abraham: "he showed his gratitude for the favours of Allah, who chose him and guided him to a Straight Way."
148. Allah loveth not the shouting of evil words. In public speech, except by one who has been wronged, for Allah is He who heareth and knoweth all things.

149. Whether you do openly a good deed or conceal it, or cover evil with pardon, surely Allah is ever pardoning and powerful.

150. Those who deny Allah and His Messengers, and wish to separate between Allah and His Messengers, saying: “We believe in some but reject others.”

654. We can make a public scandal of evil in many ways. (1) It may be idle sensation-mongering; it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people’s feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people’s reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2) and (3) are absolutely forbidden. (4) may be by a person in authority: in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress.

655. Qadr: The root qadara not only implies power, ability, strength, but two other ideas which it is difficult to convey in a single word, viz., the act and power of estimating the true value of a thing or persons, as in vi. 91; and the act and power of regulating something so as to bring it into correspondence with something. “Judgment of values” I think sums up these finer shades of meaning. Allah forgives what is wrong and is able fully to appreciate and judge of the value of our good deeds whether we publish them or conceal them.
And wish
To take a course midway. 656

151. They are in truth
Unbelievers;
And We have prepared
For Unbelievers a humiliating
Punishment.

152. To those who believe
In Allah and His messengers
And make no distinction
Between any of the messengers,
We shall soon give
Their (due) rewards:
For Allah is Oft-forgiving,
Most Merciful.

SECTION 22.

153. The People of the Book
Ask thee to cause
A book to descend to them
From heaven: indeed
They asked Moses
For an even greater
(Miracle), for they said:
"Show us Allah in public." 657

656. Unbelief takes various forms. Three are mentioned here: (1) denial of Allah and His revelation to mankind through inspired men; (2) a sort of nominal belief in Allah and His Prophets, but one which is partial, and mixed up with racial pride, which does not allow of the recognition of any Messengers beyond those of a particular race; and (3) a nominal belief in universal revelation, but so hedged round with peculiar doctrines of exclusive salvation, that it practically approaches to a denial of Allah's universal love for all mankind and all Creation. All three amount to Unbelief, for they really deny Allah's universal love and care.

657. Cf. ii. 55, for the thunder and lightning which affected those who were presumptuous enough to ask that they should see Allah face to face, and ii. 51, and n. 66, for the worship of the golden calf.

The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see Allah with their material eyes when Allah is above material forms and is independent of time and space.
658. In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Sūra: viz., (1) the Covenant under the towering height of Sinai, ii. 63; (2) their arrogance where they were commanded humility in entering a town, ii. 58; and (3) their transgression of the Sabbath.

659. In verses 155, 156, 157, 160 (latter half), and 161 with parenthetical clauses including those in verses 158-159, and 160 (first half), there is a catalogue of the iniquities of which the Jews were guilty, and for these iniquities we must understand some such words as: "They are under divine displeasure." Each clause of the indictment I have indicated by prefixing the word "that."

660. Cf. iii. 21, and nn. 363 and 364.
"Our hearts are the Wrappings";\(^\text{661}\) - Nay, Allah hath set the seal on their hearts For their blasphemy, And little is it they believe;-

156. That they rejected Faith; That they uttered against Mary A grave false charge;\(^\text{662}\)

157. That they said (in boast), “We killed Christ Jesus The son of Mary, The Messenger of Allah”;- But they killed him not, Nor crucified him.\(^\text{663}\) Only a likeness of that Was shown to them.

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\(^\text{661}\). Cf. ii. 88, and n. 92, where the full meaning is explained.

Note the crescendo (heightening effect) in the argument, Their iniquities were: (1) that they broke their Covenant: (2) that they rejected Allah’s guidance as conveyed in His signs; (3) that they killed Allah’s Messengers and incurred a double guilt, viz., that of murder and that of a deliberate defiance of Allah’s law; and (4) that they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts for ever against the admission of Allah’s grace. Then begins another series of iniquities from a different point of view: (1) that they rejected Faith: (2) that they made false charges against a saintly woman like Mary, who was chosen by Allah to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination: (4) that they hindered people from Allah’s way: and (5) that by means of usury and fraud they oppressed their fellow-men.

\(^\text{662}\). The false charge against Mary was that she was unchaste. Cf. xix. 27-28. Such a charge is bad enough to make against any woman, but to make it against Mary, the mother of Jesus, was to bring into ridicule Allah’s power itself. Islam is specially strong in guarding the reputation of women. Slanderers of women are bound to bring four witnesses in support of their accusations, and if they fail to produce four witnesses, they are to be flogged with eighty stripes and debarred from being competent witnesses: xxiv. 4.

\(^\text{663}\). The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This =
And those who differ
Therein are full of doubts,
With no (certain) knowledge.
But only conjecture to follow.
For of a surety
They killed him not:—

158. Nay, Allah raised him up
Unto Himself; and Allah
Is Exalted in Power. Wise:—

159. And there is none
Of the People of the Book
But must believe in Him
Before his death; 665
And on the Day of Judgment
He will be a witness
Against them:—

is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidians believed that some one else was substituted for him. The Docetae held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies: that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to Allah (see next verse and note).

664. There is difference of opinion as to the exact interpretation of this verse. The words are: The Jews did not kill Jesus, but Allah raised him up (rafa‘u) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven, which is the generally accepted Muslim view.

665. Before his death: Interpreters are not agreed as to the exact meaning. Those who hold that Jesus did not die refer the pronoun “his” to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day, after the coming of the Mahdi, when the world will be purified of sin and unbelief. There will be a final death before the final Resurrection, but all will have believed before that final death. Others think that “his” is better referred to “none of the People of the Book”, and that the emphatic form “must believe” (la-yu minanna) denotes more a question of duty than of fact.

666. Cf. iv. 41
160. For the iniquity of the Jews
We made unlawful for them\textsuperscript{667}
Certain (foods) good and wholesome
Which had been lawful for them:—
And that they hindered many
From Allah's Way:—
161. That they took usury,
Though they were forbidden;
And that they devoured
Men's wealth wrongfully:—
We have prepared for those
Among them who reject Faith
A grievous chastisement.

162. But those among them
Who are well-grounded
In knowledge,
And the Believers,
Believe in what hath been
Revealed to thee and what was
Revealed before thee:
And (especially) those
Who establish regular prayer
And pay Zakat
And believe in Allah
And in the Last Day:
To them shall We soon
Give a great reward.

SECTION 23.

163. We have sent thee
Inspiration, as We sent it
To Noah and the Messengers\textsuperscript{668}

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\textsuperscript{667} Cf. vi. 146. The ceremonial law of the Jews forbade the eating of the flesh of the camel, rabbit and hare (Leviticus xi. 4-6), and the fat of oxen, sheep, and goats (Leviticus vii. 23), and was in other respects very strict.

\textsuperscript{668} First we have a general statement: that inspiration was sent to many Messengers, and the inspiration was of the same kind as that sent to the Prophet Muhammad, for Allah's Message is one. Note that what is spoken of here is Inspiration, not necessarily a Book. Every nation or group of people had a messenger: x. 47. Some of these messengers have been mentioned by name in the Qur-an, and some not: iv. 164.
After him: We sent
Inspiration to Abraham. 669
Isma'il, Isaac, Jacob
And the Tribes, to Jesus,
Job, Jonah, Aaron, and Solomon,
And to David We gave
The Psalms.

164. Of some messengers We have
Already told thee the story;
Of others we have not;- And to Moses Allah spoke direct; 670

165. Messengers who gave good news 671
As well as warning,
That mankind, after (the coming)
Of the messengers, should have
No plea against Allah:
For Allah is Exalted in Power, Wise.

166. But Allah beareth witness
That what He hath sent
Unto thee He hath sent
With His (own) knowledge, 672
And the angels bear witness: But enough is Allah for a witness.

669. Cf. ii. 136 and iii. 84. The list here given is in three groups. (1) The first group, Abraham’s family, is the same as in ii. 136, (where see the note) and in iii. 84. (2) Then we have the prophets Jesus, Job and Jonah, who symbolise patience and perseverance. (3) Then we have Aaron the priest and Solomon the King, both great, figures, but each subordinate to another primary figure, viz., Moses (mentioned in the next verse) and David (mentioned at the end of this verse). David’s distinction was the Psalms, some of which are still extant. Though their present form is different from the original and they do undoubtedly include Psalms not written by David, the collection contains much devotional poetry of a high order.

670. Allah spoke to Moses on Mount Sinai. Hence the title of Moses in Muslim theology: Kalim-ullah: the one to whom Allah spoke.

671. Every prophet proclaims Allah’s goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know.

672. Inspiration, though it is clothed in human language, and shaped to the personality of the inspired one, proceeds from the knowledge of Allah.
167. Those who reject Faith
And keep off (men)
From the Way of Allah,
Have verily strayed far,
Far away from the Path.

168. Those who reject Faith
And do wrong,—Allah
Will not forgive them
Nor guide them
To any way—

169. Except the way of Hell,
To dwell therein for ever.
And this to Allah is easy.

170. O mankind! the Messenger
Hath come to you in truth
From Allah: believe in him:
It is best for you.

But if
Ye reject Faith, to Allah
Belong all things in the heavens
And on earth: and Allah
Is All-knowing, All-wise.

171. O People of the Book!
Commit no excesses

673. *Easy*—not in the sense that Allah takes any pleasure in any of His creatures going astray. The contrary is the case: for Allah’s Grace recognises all good in us to such an extent that it is compared to gratitude in iv. 147: see n. 653. We must understand *easy* in the sense that Allah is Supreme in knowledge and power; if any forces of rebellion foolishly think that they can evade punishment, they are mistaken. Punishment comes as a matter of course. It is not a matter of difficulty or exertion on the part of Allah.

674. Allah’s solicitude for us is for our own good, not because He gets any advantage from it. For He is independent of all things, and everything declares His glory and praise.

675. Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people’s excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.
In your religion: nor say
Of Allah aught but the truth.
Christ Jesus the son of Mary
Was (no more than)
A Messenger of Allah,
And His Word,
Which He bestowed on Mary,
And a Spirit proceeding
From Him: so believe
In Allah and His Messengers.
Say not “Three”: desist. 676
It will be better for you:
For Allah is One God:
Glory be to Him:
(Far Exalted is He) above
Having a son. To Him
Belong all things in the heavens
And on earth. And enough
Is Allah as a Disposer of affairs.

SECTION 24.

172. Christ disdaineth not
To serve and worship Allah, 677
Nor do the angels, those
Nearest (to Allah):
Those who disdain
His worship and are arrogant,
He will gather them all

676. Christ’s attributes are mentioned: (1) that he was the son of a woman, Mary and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah’s word “Be” (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here.

677. Christ often watched and prayed, as a humble worshipper of Allah; and his agony in the Garden of Gethsemane was full of human dignity, suffering, and self-humiliation (see Matt. xxvi. 36-45).
Together unto Himself\textsuperscript{678} 
To (answer).

173. But to those who believe
And do deeds of righteousness,
He will give their (due)
Rewards—and more,
Out of His bounty:
But those who are
Disdainful and arrogant,
He will punish
With a grievous chastisement:
Nor will they find,
Besides Allah, any
To protect or help them.

174. O mankind! Verily
There hath come to you
A convincing proof
From your Lord
For We have sent unto you
A light (that is) manifest.\textsuperscript{679}

175. Then those who believe
In Allah, and hold fast
To Him,—soon will He
Admit them to Mercy
And Grace from Himself,\textsuperscript{680}
And guide them to Himself
By a straight Way.

176. They ask thee
For a legal decision,
Say: Allah directs (thus)
About those who leave

\textsuperscript{678} The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment.

\textsuperscript{679} The Proof and the Light are the Qur-an and the Personality, Life, and Teaching of Muhammard Al-Mustafã.

\textsuperscript{680} The Mercy and Grace are expressed here as specially bestowed by Him.
681. This verse supplements the rule of inheritance of the estate of a deceased person who has left as heir neither a descendant nor an ascendant. We shall call such a person A, who may be either a male or a female. In iv. 12 (second half), A's case was considered where he had left uterine brothers or sisters. Here A's case is considered where he has left brothers and or sisters by the father's side, whether the mother was the same or not. “Brothers” and “sisters” in this verse must be construed to be such brothers and sisters.

For the sake of clearness, I have expanded the terse language of the original in the translation. Let me explain it more concretely in this note. A, and “brother” and “sister” being strictly defined as above, we proceed to consider how A’s inheritance would be divided. If A left a widow or widower, the widow's or widower's share would first be calculated as in the first half of iv. 12; if A left no spouse, this calculation would not be necessary. Then if A left a single “sister,” she would have a half share, the remaining half (in so far as it, or a part of it, does not fall to a spouse, if any) going to remoter heirs: if a single “brother,” he would have the whole (subject to the spouse’s right if there is a spouse); if more than one “brother,” they divide the whole (subject to etc.). If A left two or more “sisters,” they get between them two-thirds, subject to the spouse’s right, if any. If A left a “brother” and “sister,” or “brothers” and “sisters,” they divide on the basis that each “brother’s” share is twice that of the “sister” (subject to, etc.). In all cases debts, funeral expenses, and legacies (to the amount allowed) have priority as in n. 522.