

49 Say: I control not for myself any harm, or any benefit, except what Allāh pleases.^a Every nation has a term. When their term comes, they cannot put it off an hour, nor can they bring it before (its time).^b

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ط لِكُلِّ أُمَّةٍ أَجَلٌ ط إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ٤٩

50 Say: Do you see if His chastisement overtakes you by night or by day? What then is there of it that the guilty would hasten?^a

قُلْ أَرَأَيْتُمْ إِنْ أَنزَلْنَاهُ عَذَابَهُ بَنَاءً أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ٥٠

51 And when it comes to pass, will you believe in it? What! now! and you hastened it on.

أَنزَلْنَاهُ إِذَا مَا وَكَّعَ أَمْنُهُمْ بِهِ ط أَتَى وَكَّدَ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ٥١

52 Then will it be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ادْخُلُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ٥٢

53 And they ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you will not escape.

وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِنْی وَرَبِّی إِنَّهُ لَحَقٌّ ؕ وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٣

SECTION 6: Mercy takes Precedence of Punishment

54 And if every soul that has done injustice had all that is in the earth, it would offer it for ransom. And they will manifest^a regret when they see

وَلَوْ أَنَّ لِلنَّفْسِ ظَلَمَتْ مَا فِي الْأَرْضِ لَا فِتْدَتَ بِهِ وَأَسْرَوْا لَكُمُ الشَّامَةَ لَمَّا

49a. These are not the words which a pretender would utter. The words are those of an honest man who, without assuming any personal pretensions, preaches truth in all sincerity. The Holy Prophet is repeatedly made to disclaim any control of good and evil, so that he offers no low temptation to his followers. Truth must be accepted for its own sake, not for any hope of worldly gain or fear of worldly loss.

49b. The verse does not teach fatalism. It lays down a truth which no historian can deny. To every nation, as to every individual, is granted a term of life, and nations live and die like individuals.

50a. The coming of the doom by night or by day signifies its coming at a time when people are engaged in their revelries or occupied with their business transactions, so as to be utterly inattentive to the real value of life. There is a gentle remonstrance conveyed in the words: "What then is there of it that the guilty would hasten?" The doom approaches; why then should a people hasten on its approach by their guiltiness?

54a. *Asarra* is one of the words which have contrary meanings. It means *he concealed* it as well as *he manifested* it.

the chastisement. And it will be decided between them with justice, and they will not be wronged.

55 Now surely whatever is in the heavens and the earth is Allāh's. Now surely Allāh's promise is true, but most of them know not.

56 He gives life and causes death, and to Him you will be returned.

57 O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers.^a

58 Say: In the grace of Allāh and in His mercy, in that they should rejoice. It is better than that which they hoard.^a

59 Say: See you what Allāh has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allāh commanded you or do you forge a lie against Allāh?^a

60 And what think those who forge lies against Allāh of the day of Resurrection? Surely Allāh is Bountiful to men, but most of them give not thanks.

رَأَوْا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٥٦﴾

هُوَ يَحْيِي وَيُمِيتُ ۚ وَإِلَيْهِ نُرْجَعُونَ ﴿٥٧﴾
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ
رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ ۚ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٨﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ
فُلُفِّحْرُوا ۚ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ
رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ
اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٠﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَمَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦١﴾

57a. They demanded punishment again and again, but they are told that Allāh has sent to them that in which they will find a healing and a guidance and a mercy for them, viz. the Holy Qur'ān. Compare 29:51, where, in answer to a demand for a sign which should destroy them, the disbelievers are told: "Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is mercy in this and a reminder for a people who believe".

58a. Men hoard wealth, but they are told that the spiritual values of life — the grace of Allāh and His mercy — are much better.

59a. Just as Allāh gave them the means of their physical sustenance, He has also sent His grace and mercy for their spiritual welfare through revelation. Yet they deprive themselves of the spiritual sustenance as if it were unlawful. Or the reference may be to their declaring certain things to be unlawful for them out of reverence for their idols.

SECTION 7: Good News for the Faithful

61 And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Qur'ān, and you do no work, but We are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book.^a

62 Now surely the friends of Allāh, they have no fear nor do they grieve^a —

63 Those who believe and keep their duty.

64 For them is good news^a in this world's life and in the Hereafter. There is no changing the words of Allāh.^b That is the mighty achievement.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ
مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ
مِثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا
كَبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

61a. The clear book mentioned here is not, of course, a collection of written or printed sheets bound together. It is the book of the Divine law which makes every deed, good or evil, great or small, bring its reward. That there can be something less than an atom is one of those wonderful scientific disclosures of which the Holy Qur'ān is full; in modern scientific language, the atom can be broken into pieces.

62a. The friends of Allāh are those who help the Divine cause and invite people to faith in God. They attain to that spiritual height where fear and grief are unknown. There is also a prophecy of the ultimate triumph of Truth, for when a man attains his object, all his fear is gone and he no more grieves for the sacrifices he has made; v. 64 makes it clear.

64a. The Holy Prophet said: "There has remained nothing of prophethood except *mubashsharāt*." Asked what is meant by *mubashsharāt*, he replied, "Good visions" (B. 92:5). Elsewhere *good visions* are said to be a part of prophethood (B. 92:4), which shows that, as the prophets were informed of the triumph of Truth, so will their followers be given this good news in their visions. The upholders of the Divine cause, we are thus told, will not only be successful — they will also receive the good news of their ultimate triumph in good visions.

64b. The words of Allāh here signify the *prophecies*. It is the prophecy of the good reward for the faithful that is mentioned immediately before these words, and the meaning of there being no change is that the prophetic word must be fulfilled; compare similar words used in 6:34, 115 and 18:27.

65 And let not their speech grieve thee. Surely might belongs wholly to Allāh. He is the Hearer, the Knower.

66 Now, surely, whatever is in the heavens and whatever is in the earth is Allāh's.^a And what do follow those who call on associates besides Allāh? They follow naught but conjecture, and they only lie.

67 He it is Who made for you the night that you might rest therein and the day giving light. Surely in this are signs for a people who hear.

68 They say: Allāh has taken a son (to Himself). Glory be to Him! He is the Self-sufficient. His is what is in the heavens and what is in the earth. You have no authority for this. Say you against Allāh what you know not?

69 Say: Those who forge a lie against Allāh will not succeed.

70 A little enjoyment in this world, then to Us is their return, then We shall make them taste severe chastisement because they disbelieved.

وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ط وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط إِنْ عِنْدَكُمْ مِنْ سُلْطَنِ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

قُلْ إِنْ الَّذِينَ يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

SECTION 8: Noah and Moses

71 And recite to them the story of Noah, when he said to his people: O my people, if my staying (here) and my reminding (you) by the messages of Allāh is hard on you, on Allāh do I rely; so decide upon your course of action and (gather) your associates.

وَاقْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجِيعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ

^{66a}. In the previous verse, the Prophet is told not to be grieved at what the disbelievers said. "Might belongs wholly to Allāh," he is there told, and, therefore, no force in the world could frustrate the Divine purpose. The same idea is here expressed in the words "Whatever is in the heavens and whatever is in the earth is Allāh's".

Then let not your course of action be dubious to you, so have it executed against me and give me no respite.^a

72 But if you turn back, I ask for no reward from you. My reward is only with Allāh, and I am commanded to be of those who submit.

73 But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages. See, then, what was the end of those who were warned.

74 Then, after him We sent messengers to their people. They came to them with clear arguments, but they would not believe what they had rejected before. Thus do We seal the hearts of those who exceed the limits.^a

75 Then after them We sent Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant, and they were a guilty people.

76 So when the truth came to them from Us, they said: This is surely clear enchantment!

77 Moses said: Say you (this) of the truth when it has come to you? Is it enchantment? And the enchanters never succeed.

أَمْرَكُمْ عَلَيْكُمْ غَمَةً ثُمَّ افْعَلُوا إِلَيَّ
وَلَا تَنْظُرُونَ ﴿٧٢﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرِ
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٣﴾

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ
وَجَعَلْنَاهُمْ خُلَفَاءَ ۖ وَأَعْرَفْنَاهُ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَأَنظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا إِلَّا يُمِرُّونَ
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۖ كَذَلِكَ
نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ
إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٦﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٧﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحَرُونَ ﴿٧٨﴾

71a. See 7:59a for Noah's history. The challenge of Noah to his opponents was, in fact, being reproduced now as a challenge to the opponents of the Holy Prophet. And these opponents did, in fact, decide upon their course of action in their great council hall, perhaps a year or two later, and surrounded the Prophet's house in accordance with that decision. But the Prophet escaped unnoticed from among them and they were unable to lay their hands on him.

74a. They do not ponder over the truth, but, having rejected once, go on opposing its progress without reflecting on it. This condition is described as *the sealing of the heart*, because the heart, being made for reflection, would no doubt be fitly described as being sealed when it ceases to reflect.

78 They said: Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

قَالُوا أَجِئْتَنَا لِنَعْلَمَ مَا جَدُّنَا عَلَيْنَا
آبَاءُنَا وَتَكُونُ لَكُمَا الْكِبَرِيَّةُ فِي الْأَرْضِ
وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٣٨﴾

79 And Pharaoh said: Bring to me every skilful enchanter.

وَقَالَ فِرْعَوْنُ أَتُونَنِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٣٩﴾

80 So when the enchanters came, Moses said to them: Cast what you are going to cast.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى الْقُوا
مَا أَنْتُمْ مُقِفُونَ ﴿٤٠﴾

81 So when they had cast down, Moses said: What you have brought is deception. Surely Allāh will make it naught. Surely Allāh allows not the work of mischief-makers to thrive.

فَلَمَّا ألقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السُّحْرُ
إِنَّ اللَّهَ سَابِقُكُمُ الْإِنِّ اللَّهُ لَا يُصْلِحُ
عَمَلُ الْمُفْسِدِينَ ﴿٤١﴾

82 And Allāh will establish the truth by His words, though the guilty be averse.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ
كَرِهَ الْمُجْرِمُونَ ﴿٤٢﴾

SECTION 9: End of Opposition to Moses

83 But, on account of the fear of Pharaoh and their chiefs persecuting them, none believed in Moses except a few of his people. And Pharaoh was truly high-handed in the land; and surely he was extravagant.^a

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ تَوْبِهِ
عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن
يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ
وَإِنَّهُ لَكِنُ الْمُسْرِفِينَ ﴿٤٣﴾

84 And Moses said: O my people, if you believe in Allāh, then rely on Him if you submit (to Him).

وَقَالَ مُوسَى يَقُومُ إِن كُنْتُمْ آمَنْتُمْ
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٤٤﴾

85 They said: On Allāh we rely; our Lord, make us not a trial for the unjust people.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

86 And deliver us by Thy mercy from the disbelieving people.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٤٦﴾

83a. The Israelites believed in Moses as the verses that follow show. By *his people*, therefore, are meant Pharaoh's wife (66:11) and a believer (40:28). The word *dhurriyyah* means offspring, and according to I'Ab means here *qalil* or a few.

87 And We revealed to Moses and his brother: Take for your people houses to abide in Egypt and make your houses places of worship^a and keep up prayer. And give good news to the believers.

88 And Moses said: Our Lord, surely Thou hast given Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead (people) astray from Thy way.^a Our Lord, destroy their riches and harden their hearts, so that they believe not till they see the painful chastisement.^b

89 He said: Your prayer is accepted; so continue in the right way and follow not the path of those who know not.

90 And We brought the Children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit.^a

91 What! Now! And indeed before (this) thou didst disobey and thou

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأُوا
لِقَوْمِكُمْ بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ
قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ٨٧

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَائِكَتَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا
رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ
عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا
يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ٨٨

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقْبُوا وَلَا
تَتَّبِعِينَ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ٨٩

وَجِئْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا
أَذْرَكَهُ الْفَرَقَ قَالَ أَمِنْتُ أَنَّهُ لَا إِلَهَ
إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا
مِنَ الْمُسْلِمِينَ ٩٠

أَلَمْ تَكُنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ

87a. The *qiblah* is that facing which one prays, and therefore it indicates a *place of worship*. The Israelites were obliged to pray in their houses because they did not enjoy full religious liberty in Egypt and had no public places of worship.

88a. The *lām* here — translated as *that* — is really what is called *lām ‘aqibat* or the *lām* used to indicate the end. The significance is, not that God had granted them riches to mislead people, but that this was the end for which they used their riches.

88b. Pharaoh and his people did not care for either arguments or signs. Moses therefore now prays for their punishment. *Shadda ‘alai-hi* also means *he assaulted him*, and God's assaulting their hearts ("harden their hearts") would mean *depriving them of that which their hearts desired*.

90a. In the agonies of death, pronounced atheists have sometimes recognized the existence of God.

wast of the mischief-makers!

مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92 But this day We shall save thee in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs.^a

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفِلُونَ ﴿٩٢﴾

SECTION 10: Those who heed Warning will benefit

93 And certainly We lodged the Children of Israel in a goodly abode and provided them with good things. Then they differed not till the knowledge came to them.^a Surely thy Lord will judge between them on the day of Resurrection concerning that in which they differed.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبْوَءًا صَدِيقًا
وَوَرَّرْنَا لَهُم مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا
حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يُفْضِي
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

94 But if thou art in doubt^a as to that which We have revealed to thee, ask those who read the Book^b before

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ
فَسْأَلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ مِنْ قَبْلِكَ

92a. That the body was really cast ashore, though the Bible does not mention it, is clear from the fact that the body of Rameses II, who is regarded as the Pharaoh of Moses, has been discovered as preserved among the mummies in Egypt (*En. Br. Art. Mummy*). This is another instance of the insufficiency of the Bible narrative and of the truth of the Quranic statement where it supplements the Bible. The discovery now made could not have been known to the Holy Prophet; it was not known to any person in the world till very recently.

93a. The first part of this passage is taken by some to refer to the Israelites who were with, and came after, Moses, and by others, among whom is I'Ab, to the Madinah Jews (Rz). In the latter case it is a prophetic announcement as to the Jewish attitude towards the Prophet later on when he fled to Madinah.

94a. It should be noted that the person addressed in the Holy Qur'an is not always the Prophet, though the form may be singular, as here. It is very often the reader. Nor do the words *revealed to thee* show that the Prophet is meant, for the Holy Qur'an is in many places spoken of as being revealed to all the people, as, for instance, "*That which has been revealed to us*" (2:136), and "*We have revealed to you a Book*" (21:10). The opening words of the next section make it clear that the reader is addressed, because there we have: "Say: O people, if you are in doubt as to my religion" (v. 104). Throughout the Holy Qur'an the Holy Prophet appears as having the greatest certainty about the word which was revealed to him, so much so that he never entertained the slightest doubt about the truth of the promises of future success and triumph when, to the material eye, there appeared nothing around but failure and disappointment. In the very next verse the words are, *be not of those who reject the messages of Allāh*, which shows clearly that it is the Prophet's opponents who are addressed here.

94b. That is, ask them whether previous revelation does not contain clear prophecies of the advent of the Prophet.

thee. Certainly the Truth has come to thee from thy Lord, so be not thou of the doubters.

95 And be not of those who reject the messages of Allāh, (for) then thou wilt be of the losers.

96 Surely those against whom the word of thy Lord has proved true will not believe,

97 Though every sign should come to them, till they see the painful chastisement.

98 And why was there not a town which believed, so that their belief should have profited them, but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life, and We gave them provision for a while.^a

99 And if thy Lord had pleased, all those who are in the earth would have believed, all of them. Wilt thou then force men till they are believers?^a

100 And it is not for any soul to believe except by Allāh's permission. And He casts uncleanness on those who will not understand.^a

لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ
مِنَ الْمُنْكَرِينَ ﴿٩٥﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ
فَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٩٦﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ
لَا يُؤْمِنُونَ ﴿٩٧﴾

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَدْرُوا
الْعَذَابَ الْأَكْبَرَ ﴿٩٨﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا
عَنْهُمْ عَذَابَ الْخُزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿٩٩﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ
كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى
يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ
اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠١﴾

98a. Compare Jonah 3:10: "And God saw their works that they turned from their evil way, and God repented of the evil that He had said that He would do unto them, and He did it not". References to Jonah are contained in the Holy Qur'ān in 6:86; 10:98; 21:87; 37:139–148; 68:48–50. He bears a resemblance to the Holy Prophet in that his people benefited by the warning, as did the Arabs by the warning of the Prophet, though after much opposition. Jonah is thus the type of a prophet whose people were dealt with mercifully.

99a. Compare 2:256: "There is no compulsion in religion". The reference is to the great zeal of the Holy Prophet and his over-exerting himself in preaching the Truth: "Maybe thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement" (18:6).

100a. Those who will not understand the truth will find uncleanness cast on them. That is only natural. The word *rijs* also means *punishment* (LL), and the significance, in that case, is that those who care not for the warning must receive the punishment.

101 Say: Behold what is in the heavens and the earth! And signs and warnings avail not a people who believe not.^a

102 What do they wait for, then, but the like of the days of those who passed away before them? Say: Wait then; I, too, am with you of those who wait.

103 Then We deliver Our messengers and those who believe — even so (now); it is binding on Us to deliver the believers.

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ
لَا يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَاصْبِرُوا إِلَى
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ
حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ ﴿١٠٣﴾

SECTION 11: Divine Judgment

104 Say: O people, if you are in doubt as to my religion, (know that) I serve not those whom you serve besides Allāh, but I serve Allāh, Who causes you to die; and I am commanded to be of the believers,

105 And that thou set thy purpose towards the Religion uprightly; and be not of the polytheists.

106 And call not besides Allāh on that which can neither benefit thee nor harm thee; for if thou dost, thou shalt then be of the unjust.

107 And if Allāh afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is the Forgiving, the Merciful.

108 Say: O people, the Truth has indeed come to you from your Lord;

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ
مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي
يَبْعَثُكُمْ فِي أُمُوتِكُمْ وَأُمُرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا
مِنَ الظَّالِمِينَ ﴿١٠٦﴾

وَأِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا
رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ
مِن عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ
مِنْ رَبِّكُمْ فَكَيْنَ اهْتَدَىٰ فَأَيْنَمَا

101a. There is an abundance of signs in nature itself but man heeds them not.

so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you.

109 And follow what is revealed to thee and be patient till Allāh give judgment, and He is the Best of the judges.

يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ هَلَكَ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۖ

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ
يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَكِمِينَ ۖ