



Part 18

CHAPTER 23

Al-Mu'minūn: The Believers

(REVEALED AT MAKKAH: 6 sections; 118 verses)

This chapter, which brings the third group of Makkan chapters to a close, is known under the name of *The Believers*, because it deals with the success of the believers. It is rightly regarded as one of the latest Makkan revelations, and this is amply attested by internal evidence.

As the final word of kind advice and as a firm expression of the success of the believers, the chapter no doubt forms an appropriate sequel to a group of chapters dealing with the great and triumphant future of Islām. It seems to continue, in fact, the subject-matter of the last chapter, and therefore asserts the success of the believers in clear and forcible words in the first section, which is followed by two others referring to similar success in the case of former prophets. The fourth section tells us that the history of the Prophet is, in fact, a repetition of the history of previous prophets. The last great Divine revelation was a final blow at polytheism, which really stands condemned out of the mouths of its own votaries, as the fifth section shows. The sixth brings the subject to a close by showing how the wicked will finally regret their evil deeds.

SECTION 1: Success of the Faithful

In the name of Allāh, the Beneficent,
the Merciful.

1 Successful indeed are the
believers,^a

2 Who are humble in their prayers,

3 And who shun what is vain,

4 And who act for the sake of
purity,^a

5 And who restrain their sexual
passions^a—

6 Except in the presence of their
mates or those whom their right
hands possess, for such surely are not
blameable,^a

7 But whoever seeks to go beyond
that, such are transgressors —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَأِنَّهُمْ غَيْرُ مَلُومِينَ ۝

فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ

هُمُ الْعَادُونَ ۝

1a. The last two chapters opened with a warning of the approach of judgment. This, as a fitting sequel, opens with a declaration of the triumph of the believers, for it was possible that the wicked should have tasted punishment without resultant good to the faithful. To dispel all such doubts it is stated that the believers shall be successful even in this life.

4a. *Fā'ilūn* (from *fi'l*, *doing*) means *doers of deeds*, and *li-l-zakāt* means *for the sake of purity* or *to attain purity*. The word *zakāt* means originally *purity*, as in 19:13, while *zakāt* in the sense of poor-rate is spoken of as being *paid*, *yu'tūn al-zakāt* — they pay *zakāt*, being always the form adopted. Hence the significance adopted here — they do what they do for the sake of, or to attain to, purity.

5a. *Furūj*, plural of *farj*, indicates *the part of a person which it is indecent to expose* (LL), particularly the pudenda. In this sense *ḥifẓ al-farj* means generally *the observing of continence, or the restraining of sexual passions*.

6a. The words *au mā malakat aimānu-hum*, of which a literal rendering is given in the translation, usually indicate *slaves*. It should be noted that this chapter is a Makkan revelation, and the conditions under which slave-girls could be taken as wives were given later at Madinah; see 4:25a. If the reference here is to sexual relations, the permission regarding those *whom their right hands possess* must be read subject to the conditions of 4:25. It may be added that slave-girls, when taken as wives, did not acquire the full status of a free wife, and hence they are spoken of distinctly. It may, however, be added that *ḥifẓ al-farj* in a wider sense means *the covering of parts of the body which it is indecent to expose*, and in this connection it must be borne in mind that according to Islamic rules of decency, the exposure of such parts of the body, as are generally exposed in ballrooms and theatres, is disallowed, but a certain degree of freedom is allowed to women in the presence of their husbands and female servants and to men in the presence of their wives and male servants.

8 And those who are keepers of their trusts and their covenant,

9 And those who keep a guard on their prayers.

10 These are the heirs,

11 Who inherit Paradise. Therein they will abide.

12 And certainly We create man of an extract of clay,^a

13 Then We make him a small life-germ in a firm resting-place,

14 Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allāh, the Best of creators!^a

15 Then after that you certainly die.

16 Then on the day of Resurrection you will surely be raised up.

17 And indeed We have made above you seven ways — and never are We heedless of creation.^a

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رِعُونَ ۝۸

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝۹

أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝۱۰

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ

فِيهَا خَالِدُونَ ۝۱۱

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ

مِّنْ طِينٍ ۝۱۲

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝۱۳

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً وَخَلَقْنَا

الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا الْمَضْغَةَ

عِظَامًا فَكَسَوْنَا الْوِطْمَ لَحْمًا ثُمَّ

أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ

أَحْسَنُ الْخَالِقِينَ ۝۱۴

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝۱۵

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ۝۱۶

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ ۝۱۷

وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ۝۱۸

12a. The creation of man is here traced back to earth, for the life-germ in sperma is an extract of food, which is drawn from earth in whatever form it may be. It should be noted that while the first ten verses speak of the spiritual growth of man, his physical growth is here spoken of, and thus a comparison may be established between the physical and the spiritual growth. Though described in the past tense, it is a general law of the creation of man that is spoken of here. The addition of the words, *then We cause it to grow into another creation* (v. 14), is to show that man's creation does not end with the completion of the different stages of physical growth, as in the case of other animals, but he is endowed with certain other faculties — the reference being to the moral and spiritual side of man's growth.

14a. The several stages in the growth of the human child, as given here, and unknown then, are quite in accordance with scientific investigation. It should be borne in mind that the word *fa*, meaning *then*, as used in *then We clothe the bones ...* does not always imply order. This is clear from the context, which states that there is first a lump of flesh, and the nucleus of the bones is generated in this flesh.

17a. Instead of the *seven heavens*, here we have the *seven ways*, which are no doubt

18 And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and We are indeed able to carry it away.

19 Then We cause to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat;

20 And a tree that grows out of Mount Sinai, which produces oil and relish for the eaters.^a

21 And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

22 And on them and on the ships you are borne.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَسْكَنْتَهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَى
ذَهَابٍ بِهِ لَفَعْرُودُونَ ﴿١٨﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ
وَاعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ
بِالذُّهْنِ وَصِبْغٍ لِلْأَكْلِيينَ ﴿٢٠﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّسَفْيِكُمْ
مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ ۗ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

SECTION 2: Noah

23 And certainly We sent Noah to his people, so he said: O my people, serve Allāh, you have no God other than Him. Will you not guard against evil?

24 But the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allāh had pleased, He could have sent down angels. We have not heard of this among our fathers of yore.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ
لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ
غَيْرِهِ ۗ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلِكُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ
مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۗ يُرِيدُ أَنْ
يَتَفَضَّلَ عَلَيْكُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً ۗ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا
الْأَوَّلِينَ ﴿٢٤﴾

the orbits of the seven members of the solar system, excluding the earth, as shown by the words *above you*.

20a. In the tree that grows out of Mount Sinai, and which produces oil, there seems to be reference to the *blessed olive tree* of 24:35, as representing the Muslim nation; see 24:35a.

25 He is only a madman, so bear with him for a time.

26 He said: My Lord, help me against their calling me a liar.

27 So We revealed to him: Make the ark under Our eyes and according to Our revelation; then when Our command comes, and water gushes forth from the valley, take into it of every kind a pair, two,^a and thy people, except those among them against whom the word has gone forth, and speak not to Me in respect of those who are unjust; surely they will be drowned.

28 Then when thou art firmly seated, thou and those with thee, in the ark, say: Praise be to Allāh, Who delivered us from the unjust people!

29 And say: My Lord, cause me to land a blessed landing and Thou art the Best of those who bring to land.

30 Surely there are signs in this, and surely We are ever trying (men).

31 Then We raised after them another generation.

32 So We sent among them a messenger from among them, saying: Serve Allāh — you have no God other than Him. Will you not guard against evil?

إِنَّ هُوَ إِلَّا سَاحِلٌ مِّنْهُ جِنَّةٌ فَرَصَوُا
بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾

قَالَ رَبِّ النَّصْرُ لِي بِمَا كَذَّبْتَنِي ﴿٢٦﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ
بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا
وَقَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخَاطَبُنِي
فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُّبْرَكًا
وَ أَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
أَفَلَا تَتَّقُونَ ﴿٣٢﴾

SECTION 3: Prophets after Noah

33 And the chiefs of his people who disbelieved and called the meeting of the Hereafter a lie, and whom We had

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي

27a. See 11:40a, 40b, 42a.

given plenty to enjoy in this world's life, said: This is only a mortal like you, eating of that whereof you eat and drinking of what you drink.^a

34 And if you obey a mortal like yourselves, then surely you are losers.

35 Does he promise you that, when you are dead and become dust and bones, you will then be brought forth?

36 Far, very far, is that which you are promised:

37 There is naught but our life in this world: we die and we live and we shall not be raised again:

38 He is naught but a man who has forged a lie against Allāh, and we are not going to believe in him.

39 He said: My Lord, help me against their calling me a liar.

40 He said: In a little while they will certainly be repenting.

41 So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people!^a

42 Then We raised after them other generations.

43 No people can hasten on their doom, nor can they postpone (it).

الْحَيٰوةَ الدُّنْيَا مَا هٰذَا اِلَّا بَشَرٌ مِّثْلُكُمْ
يَاْكُلُ مِنْ مَّا تَاْكُلُوْنَ مِنْهُ وَيَشْرَبُ
مِمَّا تَشْرَبُوْنَ ﴿٣٤﴾

وَلٰكِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ
اِذَا الْخُسُوفُ ﴿٣٥﴾

اَيَعِدُّكُمْ اَنْتُمْ اِذَا مِتُّمْ وَكُنْتُمْ
تُرَابًا وَعِظَامًا اَنْتُمْ مُّخْرَجُوْنَ ﴿٣٦﴾
هِيَ هَاتِ هِيَ هَاتِ لِمَا تُوْعَدُوْنَ ﴿٣٧﴾

اِنَّ هِيَ اِلَّا حَيٰتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيٰ
وَمَا نَحْنُ بِبَعُوْثِيْنَ ﴿٣٨﴾

اِنَّ هُوَ اِلَّا رَجُلٌ اٰتٰرٰى عَلٰى اللّٰهِ
كِدٰبًا وَّ مَا نَحْنُ لَهٗ بِسُوْمِيْنَ ﴿٣٩﴾

قَالَ رَبِّ اَنْصُرْنِيْ بِمَا كَذَبُوْا ﴿٤٠﴾

قَالَ عَمَّا قَلِيْلٍ لَّيُّصِحْحَنَ نَدِيْمِيْنَ ﴿٤١﴾

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمُ
عُتٰٓءًا فَبُعْدًا اِلَٰلِقَوْمِ الظَّٰلِمِيْنَ ﴿٤٢﴾

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنَا اٰخَرِيْنَ ﴿٤٣﴾

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَا مَا يَسْتَاْخِرُوْنَ ﴿٤٤﴾

33a. The prophets are rejected because they are subject to the same laws of nature in their human requirements as other men. And no one can be a model for men, who is not himself a human being, and who is not subject to the same laws of nature as other men, for only a man can show men how they can avoid falling a prey to the frailties of human nature. Hence, a Divine incarnation, or God in a human body, cannot serve as a model to men. We want a mortal to show us how to avoid the pitfalls with which we, as mortals, are surrounded; if God Himself comes into the world, He cannot serve this purpose.

41a. It is the occurrence of the word *ṣaiḥah* in this verse which has led many to think that vv. 33–41 of this section refer to Hūd or Ṣāliḥ. But it should be borne in mind that *ṣaiḥah* means punishment (LL), and is equally applicable to punishment by earthquake or by any other means. In the chronological order of prophets given in the 7th chapter it is Hūd who follows Noah, and his people 'Ād were destroyed by a sandstorm.

44 Then We sent Our messengers one after another. Whenever its messenger came to a people, they called him a liar, so We made them follow one another and We made them stories. So away with a people who believe not!^a

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّمَا جَاءَ
أُمَّةً رُسُلُهُمْ كَذَّبُوهُ فَاتَّبَعْنَا بِعَصْمِهِمْ
بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ
لَا يُؤْمِنُونَ ﴿٤٤﴾

45 Then We sent Moses and his brother Aaron with Our messages and a clear authority

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَآخَاهُ هَارُونَ
بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾

46 To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.

إِلَىٰ فِرْعَوْنَ وَوَلَّيْنَاهُ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

47 So they said: Shall we believe in two mortals like ourselves while their people serve us?

فَقَالُوا إِنَّا لَأَنُؤْمِنُ بِمِثْلِنَا وَ
قَوْمُهُمَا لَنَا عِبَادُونَ ﴿٤٧﴾

48 So they rejected them and became of those who were destroyed.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

49 And certainly We gave Moses the Book that they might go aright.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

50 And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs.^a

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً
وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ ﴿٥٠﴾

44a. The significance of making them stories is that the stories of their evil fate were the only remembrance of them left when they perished.

50a. There has been much discussion as to the land spoken of in this verse. *Rabwah* is *lofty ground*, and *qarār* means *cultivated land*, and a *place where water rests in a meadow* (LL). Jerusalem, Egypt, Palestine or Damascus, which are the names suggested, do not answer the description, which applies exactly to the valley of Kashmir. Part of the lost ten tribes of Israel is also traced to Kashmir, where a large number of towns and villages bear the names of the towns and villages of Palestine. The presence of a tomb known as the tomb of Nabī (i.e., the prophet), or 'Īsā (i.e., Jesus), or Yūz Āsaf, in the *Khān Yār* street in the capital of Kashmir, lends additional support to this theory. The fact that the chapter deals with the final triumph of prophets and their followers and their deliverance from the hands of their enemies also gives us a clue to the mystery attending the circumstances of the disappearance of Jesus Christ after the event of the Cross; for, as shown in 4:157a, Jesus did not die on the cross. According to a saying of the Holy Prophet, Jesus lived 120 years (IK, vol. ii, p. 246). This verse tells us that, being delivered from the hands of his enemies, he was given shelter at some other place, and the description of that place as indicated in this verse, along with the fact that Kashmir has a tomb, which every available evidence shows to be the tomb of Jesus himself, leads us to the conclusion that Kashmir is the land referred to in this verse.

SECTION 4: Higher Values of Life

51 O ye messengers, eat of the good things and do good. Surely I am Knower of what you do.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ
وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

52 And surely this your community is one community, and I am your Lord, so keep your duty to Me.

53 But they became divided into sects, each party rejoicing in that which was with them.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾
فَذَرَهُمْ فِي عَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

54 So leave them in their ignorance till a time.

55 Think they that by the wealth and children wherewith We aid them,

أَيَحْسَبُونَ أَنَّمَا نُسَدُّهُمْ بِهِ مِنْ
مَالٍ وَبَنِينَ ﴿٥٥﴾

56 We are hastening to them of good things? Nay, they perceive not.

سَأْرِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

57 Surely they who live in awe for fear of their Lord,

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ
مُتَّقُونَ ﴿٥٧﴾

As regards the tomb, the following evidence shows that the sacred body of no less a personage than Jesus Christ rests there: (a) oral testimony, based on tradition, of the people of Kashmir tells us that the tomb belongs to one who bore the name of Yūz Āsaf, who was known as a *nabi* (i.e., a prophet), and who came to Kashmir from the West about 2,000 years ago; (b) the *Tārīkh A'zamī*, an historical work written some two hundred years ago, says, referring to this tomb, on p. 82: "The tomb is generally known as that of a prophet. He was a prince, who came to Kashmir from a foreign land.... His name was Yūz Āsaf"; (c) the *Ikmāl al-Dīn*, an Arabic work, which is a thousand years old, also mentions Yūz Āsaf as having travelled in *some lands*; (d) Joseph Jacobs states, on the authority of a very old version of the story of Yūz Āsaf, that he (Joasaph) at last reached Kashmir, and there died (*Barlaam and Josaphat*, p. cv).

This evidence shows that the tomb in *Khān Yār* (Srinagar) is the tomb of Yūz Āsaf. But who is this *Yūz Āsaf*? That he is called a *nabi* (prophet) both in oral tradition and in history settles the time in which he lived, for no prophet is recognized by the Muslims to have appeared after their Holy Prophet. Again, there is a striking resemblance between the names Yūz and Yasū, the latter being the Hebrew form of Jesus. There is also a remarkable similarity in the teachings of Yūz Āsaf and Jesus; for instance, the parable of the seed-sower occurring in Matt. 13:3, Mark 4:3 and Luke 8:5 occurs also in "Barlaam and Josaphat" (p. cxi). Another very striking circumstance is that Yūz Āsaf gave the name *Bushrā* (Arabic for *Gospel*) to his teachings, as the following passage from the *Ikmāl al-Dīn* shows: "Then he began to compare the tree to the *Bushrā*, which he preached to the people". All these circumstances lead us to the conclusion that Jesus Christ went to Kashmir after the event of the crucifixion, and that he preached, lived, died and was buried there.

58 And those who believe in the messages of their Lord,

59 And those who associate naught with their Lord,

60 And those who give what they give while their hearts are full of fear that to their Lord they must return —

61 These hasten to good things and they are foremost in attaining them.

62 And We lay not on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they are not wronged.

63 Nay, their hearts are in ignorance about it, and they have besides this other deeds which they do.

64 Until, when We seize those who lead easy lives among them with chastisement, lo! they cry for succour.

65 Cry not for succour this day. Surely you will not be helped by Us.

66 My messages were indeed recited to you, but you used to turn back on your heels

67 Haughtily, passing nights in talking nonsense about it.

68 Do they not then ponder the Word? Or has there come to them that which did not come to their fathers of old?

69 Or do they not recognize their Messenger, that they deny him?

70 Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth.

71 And if the Truth follow their desires, the heavens and the earth and

وَالَّذِينَ هُمْ يَا بَيْتَ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ
وَجِلَةٌ آلَهُمْ إِلَىٰ رَبِّهِمْ رَجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ
لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا نَكِفُّ نَفْسًا إِلَّا وُسْعَهَا وَ
لَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ
لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هٰذَا
وَالَهُمْ أَعْمَالٌ مِّنْ دُونِ ذٰلِكَ هُمْ
لَهَا عَمِلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ
إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾

لَا تَجْعَرُوا الْيَوْمَ إِنَّا كُمْ مِنَّا
لَا تَنْصُرُونَ ﴿٦٥﴾

قَدْ كَانَتْ آيَاتِي تُثَلِّىٰ عَلَيْكُمْ
فَلَنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ ۗ بِهِ سِمِرًا تَهْجُرُونَ ﴿٦٧﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا
لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ
يُنْكَرُونَ ﴿٦٩﴾

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمْ
بِالْحَقِّ وَآكَرَهُمُ لِلْحَقِّ كَرِهُونَ ﴿٧٠﴾

وَكَوَيْتَبَعِ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ

all those who are therein would perish. Nay, We have brought them their reminder, but they turn away from their reminder.

72 Or dost thou ask them a recompense? But the recompense of thy Lord is best, and He is the Best of providers.

73 And surely thou callest them to a right way.

74 And surely those who believe not in the Hereafter are deviating from the way.

75 And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76 And already We seized them with chastisement, but they were not submissive to their Lord, nor did they humble themselves.^a

77 Until, when We open for them a door of severe chastisement, lo! they are in despair at it.^a

السَّلٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ ۗ
بَلْ اَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ
ذِكْرِهِمْ مُّعْرِضُوْنَ ۙ

اَمْ تَسْئَلُهُمْ خَرْجًا فَخَرَجَ لَكَ خَيْرٌ
وَّ هُوَ خَيْرُ الرَّزٰقِيْنَ ۙ

وَ اِنَّكَ لَتَدْعُوهُمْ اِلَى صِرٰطٍ
مُّسْتَقِيْمٍ ۙ

وَ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
عَنِ الصِّرٰطِ لَنٰكِبُوْنَ ۙ

وَ لَوْ رَحِمْنَاهُمْ وَ كَشَفْنَا مَا بِهِمْ مِّنْ
صُرٍّ لَّلْجُوْا فِى طَغْيٰنِهِمْ يَعْمَهُوْنَ ۙ

وَ لَقَدْ اَخَذْنَاهُمْ بِالْعَدٰبِ فَاَسٰ
اَسْتَكٰنُوْا اِلٰى رَبِّهِمْ وَ مَا يَتَضَرَّعُوْنَ ۙ

حَتّٰى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَدٰبٍ
شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْسُوْنَ ۙ

SECTION 5: Polytheism is self-condemned

78 And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks!

79 And He it is Who multiplied you in the earth, and to Him you will be gathered.

وَ هُوَ الَّذِىْ اَنْشَا لَكُمْ السَّمْعَ وَالْاَبْصٰرَ
وَ الْاَفْئِدَةَ قَلِيْلًا مَّا تَشْكُرُوْنَ ۙ

وَ هُوَ الَّذِىْ ذَرَاكُمْ فِى الْاَرْضِ وَ اِلَيْهِ
تُحْشَرُوْنَ ۙ

76a. The punishment referred to in this verse, and the distress, the removal of which is mentioned in the previous verse, probably refer to the famine which overtook the Makkans.

77a. They do not take a warning from the milder punishment, so a severer punishment must follow. This overtook them in the form of battles, leading to their ultimate vanquishment. But the promise relates to the future as well.

80 And He it is Who gives life and causes death, and His is the alternation of the night and the day. Do you not then understand?

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ الْخِلْقَانُ
الْيَلِيلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81 Nay, they say the like of what the ancients said.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

82 They say: When we die and become dust and bones, shall we then be raised up?

قَالُوا إِذَا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا
ءَأَنَّا كَمَبُوعُونُ ﴿٨٢﴾

83 We are indeed promised this, and (so were) our fathers before. This is naught but stories of those of old!

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ
قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

84 Say: Whose is the earth, and whoever is therein, if you know?

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

85 They will say: Allāh's. Say: Will you not then mind?

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86 Say: Who is the Lord of the seven heavens and the Lord of the mighty Throne of power?

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَ
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87 They will say: (This is) Allāh's. Say: Will you not then guard against evil?

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

88 Say: Who is it in Whose hand is the kingdom of all things and He protects, and none is protected against Him, if you know?

قُلْ مَنْ مَنَ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
وَ هُوَ يُحْيِيهِمْ وَلَا يُجَارُ عَلَيْهِ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

89 They will say: (This is) Allāh's. Say: Whence are you then deceived?

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

90 Nay, We have brought them the Truth and surely they are liars.

بَلْ أَنبَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91 Allāh has not taken to Himself a son, nor is there with Him any (other) god — in that case would each god have taken away what he created, and some of them would have overpowered others. Glory be to Allāh above what they describe —

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ
مَعَهُ مِنْ إِلَهٍ إِذْ أَتَى اللَّهَ بِكُلِّ الْإِلَهِ
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ
سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

92 The Knower of the unseen and the seen; so may He be exalted above what they associate (with Him)!

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَى
عَمَّا يُشْرِكُونَ ﴿٩٢﴾

SECTION 6: Regrets of the Wicked

93 Say: My Lord, if Thou show me that which they are promised —

قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾

94 My Lord, then place me not with the unjust people.

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

95 And surely We are well Able to show thee what We promise them.^a

وَرَأْنَا عَلَىٰ أَنْ تُرِيكَ مَا نَعِدُهُمْ لَقَدْ رَوْنٰ ﴿٩٥﴾

96 Repel evil with that which is best.^a We know best what they describe.

إِذْ فَعَرَ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ط
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

97 And say: My Lord, I seek refuge in Thee from the evil suggestions of the devils,^a

وَ قُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيَاطِينِ ﴿٩٧﴾

98 And I seek refuge in Thee, my Lord, lest they come to me.

وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

99 Until when death overtakes one of them,^a he says: My Lord, send me back,^b

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُونِ ﴿٩٩﴾

95a. The promise given to the Holy Prophet in these verses is that the power of his persecutors will be broken in his lifetime.

96a. The doing of good in return for evil is the common teaching of all prophets. But nowhere is the principle put in such a beautiful and practical form as in the Qur'ān. To return good for evil is only possible under certain circumstances, and the Gospel doctrine — that ye resist not evil — has not been found practicable. The Qur'ān, however, says, *repel evil with that which is best*. In repelling evil the rule to be observed is that it must be repelled by what is best. If you can repel an evil by doing good for it, it is the course recommended; but if punishment is necessary, that would be the better course. It is the only workable principle of life.

97a. The evil suggestion of the devils were really suggestions of the wicked, who were opposed to the progress of Islām, and the Prophet is here told to look upon Allāh as his only support. *To seek refuge in the Lord* is the height of goodness. Nowhere has a man a better refuge than in the Source of all strength, and no mortal can aspire to a higher honour than having his refuge in the Lord. The command to the Prophet to say this is really an image of the aspiration of his soul, the inmost desire which furnished the guiding rule of his life. His soul rested in that highest degree of security from all evil suggestions, which is termed *refuge in the Lord*.

99a, 99b, see next page.

100 That I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier, until the day they are raised.^a

لَعَلِّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
كَلَّا ط إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ
وَرَاءِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

101 So when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ
بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

102 Then those whose good deeds are heavy, those are the successful.^a

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ
هُمْ الْمُفْلِحُونَ ﴿١٠٢﴾

103 And those whose good deeds are light, those are they who have lost their souls, abiding in hell.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

104 The Fire will scorch their faces, and they therein will be in severe affliction.

تَلْفَهُمْ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

105 Were not My messages recited to you, but you used to reject them?

أَلَمْ تَكُنْ آيَاتِي تُسْمَعُ عَلَيْكُمْ فَمَنْ كَفَرْتُمْ
بِهَا تُكْفَرُونَ ﴿١٠٥﴾

106 They will say: Our Lord, our adversity overcame us, and we were an erring people.

قَالُوا أَوْرَايْنَا بِنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكَانَا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

107 Our Lord, take us out of it; then if we return (to evil), we shall be unjust.

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَنَاظِمُونَ ﴿١٠٧﴾

108 He will say: Begone therein, and speak not to Me.

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

99a. These words make it quite certain that the devils of the two previous verses are no other than the wicked opponents of the Holy Prophet.

99b. The original has *irji'ūni*, in which *irji'ū* ("send") is in the plural, whereas it should have been *irji'* in the singular in accosting the Divine Being. In Arabic the plural is sometimes used to denote a repetition of the singular verb, and thus *irji'ūni* is here regarded as equivalent to a repetition of *irji'nī* (Bd). Or, the plural is used out of respect for the Divine Being.

100a. That the dead do not return to life is a principle which is reaffirmed here; see also 21:95a. According to the Holy Qur'ān there are three states of a man's life, viz., his life in this world, his life in *barzakh*, and the great manifestation of all spiritual realities that will take place on the day of Resurrection. *Barzakh* is the intermediate state in which the soul lives after death till the Resurrection. Here it is stated that no one who has passed into the state of *barzakh* is allowed to go back into the previous state. See further 39:42a.

102a. *Mawāzīn* is the plural of *mizān*, a balance, and of *mauzūn*, meaning, a thing that is weighed. In both cases the significance is the same, the *balance* meaning the *balance of good deeds*.

109 Surely there was a party of My servants who said: Our Lord, we believe, so forgive us and have mercy on us, and Thou art the Best of those who show mercy.

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

110 But you ridiculed them, until they made you forget remembrance of Me, and you used to laugh at them.^a

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحِكُونَ ﴿١١٠﴾

111 Surely I have rewarded them this day because they were patient, that they are the achievers.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

112 He will say: How many years did you tarry in the earth?

قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

113 They will say: We tarried a day or part of a day, but ask those who keep account.

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِيْنَ ﴿١١٣﴾

114 He will say: You tarried but a little — if you only knew!

قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

115 Do you then think that We have created you in vain, and that you will not be returned to Us?^a

أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ لَا تَرْجَعُونَ ﴿١١٥﴾

116 So exalted be Allāh, the True King! No God is there but He, the Lord of the Throne of Grace.

فَقُلْ عَلَى اللَّهِ السَّلْطَنُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

117 And whoever invokes, besides Allāh, another god — he has no proof of this — his reckoning is only with his Lord. Surely the disbelievers will not be successful.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ط إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

118 And say: My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

110a. Really it was not the believers who caused them to forget the remembrance of their Lord but, on account of their mocking the believers, the disbelievers forgot their Lord; hence the believers are here spoken of as though they caused the disbelievers to forget their Lord.

115a. This verse establishes the doctrine of the responsibility of human actions. Man is not created *in vain*, but he will be returned to his Lord to meet the consequences of what he does in this life.