



Tafheemul Quran
in Colors
Arabic English
068 Al-Qalam
Syed Abul Aala Maududi
Evergreen Islamic Center

اَلْقَلَمِ Al-Qalam

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, Most Gracious, Most Merciful

Name

This Surah is called *Noon* as well as *Al-Qalam*, the words with which it begins.

Period of Revelation

This is one of the earliest Surahs to be revealed at Makkah, but its subject matter shows that it was sent down at the time when opposition to the Prophet (peace be upon him) had grown very harsh and tyrannical.

Theme and Subject Matter

It consists of three themes: Replies to the opponents' objections, administration of warning and admonition to

them, and exhortation to the Prophet (peace be upon him) to patience and constancy.

At the outset, the Prophet (peace be upon him) has been addressed, to the effect: The disbelievers call you a madman whereas the Book that you are presenting and the sublime conduct that you practice are by themselves sufficient to refute their false accusations. Soon they will see as to who was mad and who was sane. Therefore, do not at all yield to the din of opposition being kicked up against you, for all this is actually meant to make you resort to a compromise with them.

Then, in order to enlighten the common people the character of a prominent man from among the opponents, whom the people of Makkah recognized well, has been presented without naming him. At that time, the Prophet's (peace be upon him) pure and sublime conduct was before them, and every discerning eye could also see what sort of character and morals were possessed by the chiefs of Makkah, who were leading the opposition against him.

Then, in verses 17-33, the parable of the owners of a garden has been presented, who after having been blessed by Allah turned ungrateful to Him, and did not heed the admonition of the best man among them when it was given to them. Consequently, they were deprived of the blessing and they realized this when all they had lay devastated. With this parable the people of Makkah have been warned to the effect: With the appointment of the Prophet (peace be upon him) to Prophethood, you, O people of Makkah, too, have been put to a test similar to the one to which the owners of

the garden had been put. If you do not listen to him, you too will be afflicted with a punishment in the world, and the punishment of the Hereafter is far greater.

Then, in verses 34-47 continuously, the disbelievers have been admonished, in which the address sometimes turns to them directly and sometimes they are warned through the Prophet (peace be upon him). A summary of what has been said in this regard is this: Well being in the Hereafter inevitably belongs to those who spend their lives in the world in full consciousness of God. It is utterly against reason that the obedient servants should meet in the Hereafter the same fate as the guilty. There is absolutely no basis of the disbelievers' misunderstanding that God will treat them in the manner they choose for themselves, whereas they have no guarantee for this. Those who are being called upon to bow before God in the world and they refuse to do so, would be unable to prostrate themselves on the Day of Resurrection even if they wanted to do so, and thus would stand disgraced and condemned. Having denied the Quran, they cannot escape divine punishment. The rein they are being given, has deluded them. They think that since they are not being punished in spite of their denial, they must be on the right path, whereas they are following the path of ruin. They have no reasonable ground for opposing the Messenger (peace be upon him), for he is a preacher without any vested interest. He is not asking any reward from them for himself, and they cannot either make the claim that they know with certainty that he is not a true Messenger (peace be upon him), nor that what he says is false.

In conclusion, the Prophet (peace be upon him) has been exhorted to the effect: Bear with patience the hardships that you may have to face in the way of preaching the faith till Allah's judgment arrives, and avoid the impatience which caused suffering and affliction to the Prophet Jonah (peace be on him).

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Noon. By the Pen, and that which they ascribe. *1

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

*1 The great commentator Mujahid says that by pen here is meant the pen with which the Quran was being written down. From this it automatically follows that that which was being written implies the Quran itself.

2. You are not, by the favor of your Lord, a madman. *2

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

*2 That is, for which an oath has been sworn by the pen and by the Book. It means that this Quran which is being inscribed by the hands of the writers of revelation, is by itself enough to refute the slander of the disbelievers who say that the Prophet (peace be upon him) is, God forbid, a madman, Before his claim to the Prophethood, the people of Makkah looked upon him as the best of their men and trusted his honesty, intelligence and sagacity. But when he started reciting the Quran before them, they began to call him a madman. This meant that the Quran itself in their sight was the cause because of which they accused him of madness; Therefore, it was said: The Quran by itself is a sufficient proof for the refutation of this slander. The

presentation of this highly eloquent revelation which consists of sublime themes, is an argument which proves that Muhammad (peace be upon him) has been especially favored by Allah, and nor an argument which might be used to prove that he has, God forbid, gone mad. Here, one should remember that although the address apparently is directed to the Prophet (peace be upon him), yet the real object is to nail the calumny of the disbelievers. Therefore, no one should have the doubt that this verse was sent down only to assure the Prophet (peace be upon him) that he was not mad. Obviously, the Prophet (peace be upon him) himself had no such doubt for removing which he might have stood in need of such an assurance. The object was to tell the disbelievers, as if to say: The Quran because of which you are calling the one presenting it a madman, is by itself an argument that your accusation is false. (For further explanation see E.N. 22 of Surah At-Toor).

3. And indeed, for you is a payment, never ending. *3

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝٣

*3 That is, you will get an unlimited and continuous reward, for although you have to hear discouraging and disturbing things in response to the efforts that you are making for the instruction and guidance of the people, yet you are steadfastly performing your mission of calling them to the right way.

4. And indeed, you are exalted to a great character. *4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤

*4 Here, this sentence gives two meanings:
(1) That you stand exalted to a high and noble character;

that is why you are enduring all these hardships in your mission of guiding the people to the right way, otherwise a man of weak character could not have done so.

(2) That besides the Quran, your high and noble character is also a clear proof that the accusation of madness that the disbelievers bring against you is absolutely false, for high morals and madness cannot co-exist in one and the same person.

A madman is he whose balance of mind is upset, who has lost his temperamental equilibrium. Contrary to this, the high morals of a person testify that he is a right-minded and sound-natured person, who possesses perfect temperamental equilibrium. The people of Makkah were not unaware of the morals and character possessed by the Messenger (peace be upon him) of Allah. Therefore, it was enough just to make a reference to them so that every reasonable man of Makkah was made to think how shameless were those people who were calling a man of such sublime morals and character a madman. Their absurd conduct was not at all harmful for the Prophet (peace be upon him) but for themselves, for maddened in their craze for opposition they were saying such a thing about him which could not be regarded as credible by any man of understanding. The same is also the case with those men of knowledge and scholarship, who in the modern time are accusing the prophet (peace be upon him) of having fits of madness and epilepsy. The Quran is available everywhere in the world and the Holy Prophet's life also exists in the written form in entire detail. Every person can

see it for himself what a foolish and meaningless thing is being uttered in their blind enmity by those who regard this man, who brought this unique and matchless Book and who possessed such sublime morals and character, as a mentally deranged person.

The best description of the Holy Prophet's character has been given by Aishah in her statement: *Kana khuluqu-hul-Quran*: the Quran was his character. Imam Ahmad, Muslim, Abu Daud, Nasai, Ibn Majah, Darimi and Ibn Jarir have cited, with a little variation in wording, this saying with several chains of transmitters. This means that the Prophet had not merely presented the teaching of the Quran before the world but also given its practical demonstration by his personal example. Whatever was enjoined in the Quran was acted upon practically by himself in the first instance. Whatever was forbidden in it was shunned and avoided by himself most of all. His own self was characterized most of all by the moral qualities which were declared as sublime by it, and his own self was most free from those qualities which were declared as abhorrent and reprehensible by it. In another tradition Aishah has stated: The Prophet (peace be upon him) never hit a servant, never raised his hand on a woman, never used his hand to kill a person outside the battlefield, never avenged himself on anyone for an injury caused unless someone violated a sanctity enjoined by Allah and he avenged it for the sake of Allah. His practice was that whenever he had to choose between two things, he would choose the easier one unless it was a sin, and if it was a sin

he would keep away from it most of all (Musnad Ahmad). Anas says: I served the Prophet (peace be upon him) for ten years. He never did so much as express even a slight disgust over what I did or said. He never asked why I had done what I had done, and never inquired why I had not done what I had not done. (Bukhari, Muslim).

5. So soon you will see and they will also see.

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

6. Which of you is afflicted with madness.

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

7. Indeed your Lord He knows best of him who strayed from His path. And He knows best of those who are guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

8. So do not obey the deniers.

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

9. They wish if you would soften so they would soften. *5

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

*5 That is, if you slackened a little in your propagation of Islam, they also would slacken in their opposition to you. Or, if you became inclined to effect some changes in your faith to suit these people, they too would effect a compromise with you.

10. And do not obey to every habitual swearer, despicable. *6

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

*6 The word *mahin* is used for a contemptible, degraded and mean person. This is indeed a necessary quality of a

person who swears many oaths. He swears an oath for every minor thing because he himself has the feeling that the people take him for a liar and would not believe him until he swore an oath. For this reason he is not only degraded in his own eyes but commands no respect in society either.

11. A scorner, going about as backbiter.

هَمَّازٌ مَّشَاءٌ بِنَمِيمٍ

12. A hinderer of good, ^{*7} a trans-gressor, sinful.

مَنْعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٌ

^{*7} *Khayr* in Arabic is used both for wealth and for good. If it is taken in the meaning of wealth, the meaning would be that he is miserly and stingy; he would not even spend a farthing on anyone. And if *khayr* is taken in the meaning of goodness and virtue, it would mean that he creates a hindrance in every good work as well as that he is very active in hindering the people from accepting Islam.

13. Violent, ^{*8} after all that, ignoble by birth. ^{*9}

عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ

^{*8} The word *utul* is used for a person who is stout and strong and greedy in eating and drinking and is also ill-mannered, quarrelsome and cruel at the same time.

^{*9} The word *zanim* is used to describe a person of illegitimate birth, who does not, in fact, belong to a family but has joined it. Saeed bin Jubair and Shabi say that this word is used for a person who is notorious among the people for his evildoing.

The views of the commentators with regard to the person who has been described in these verses are different. Some

one says it was Walid bin Mughirah; another one says it was Aswad bin Abdi Yaghuth, and still another has applied this description to Akhnas bin Shurayq, and some other people have pointed to some other persons. But the Quran has only described his attributes without naming him. This shows that in Makkah the man concerned was so notorious for his such qualities that there was no need to name him definitely. Hearing his description every person could understand who was being referred to.

14. Because he is possessor of wealth and children. *10

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ط

*10 This sentence may be connected with the preceding theme as well as with the following sentence. In the first case, it would mean: Do not yield to the influence of such a person just because he has plenty of wealth and children. In the second: He has become proud because he possesses abundance of wealth and children; so when Our revelations are recited to him, he says: These are tales of ancient times.

15. When are recited to him Our verses, he says: "Tales of the ancient people."

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ط

16. Soon shall We brand him on the snout. *11

سَنَسِمُهُ عَلَى الْخُرْطُومِ ط

*11 Because he thought he was a man of high prestige, his nose has been called a snout, and branding him on the snout means disgracing him. That is, We shall so disgrace him in the world and in the Hereafter that his mark of disgrace will become indelible.

17. Indeed, We have tried them, same as We had tried the people of the garden,*12 when they swore that they would surely pluck its fruit in the morning.

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ

*12 Here, one should also keep Surah Al-Kahf, Ayat 32-44 in view, in which the parable of the owners of two gardens has been cited for teaching a lesson.

18. And they did not make any exception (Did not say if Allah wills). *13

وَلَا يَسْتثنُونَ

*13 That is, they were so sure and confident of their power and authority that they swore they would surely pluck the fruit of their garden next morning, without feeling any need to say: We shall do so if Allah so willed.

19. Then there came upon it a calamity from your Lord while they were asleep.

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَ هُمْ نَآئِمُونَ

20. Then it became as if it had been reaped.

فَاصْبَحَتْ كَالصَّرِيمِ

21. Then they called out to one another in the morning.

فَتَنَادَوْا مُصْبِحِينَ

22. That go forth in the morning to your crop*14 if you would pluck the fruit.

أَنْ ائِدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ

*14 The word tilth probably has been used because in the garden there were also fields of crops in between the trees.

23. So they departed, while they were whispering.

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ^{٢٣}

24. That there will surely not enter it today upon you any needy person.

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ^{٢٤}

25. And they went early in the morning with the resolve^{*15} (as if) they had the power.

وَعَدُوا عَلَى حَرْدٍ قَدِيرِينَ^{٢٥}

^{*15} The word *hurd* in Arabic is used for hindering and withholding for a purpose and resolution and for making haste. Hence, the composite rendering adopted by us.

26. But when they saw it, they said: “Surely we have lost our way.”

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونٌ^{٢٦}

27. “Nay but, we have been deprived.”^{*16}

بَلْ نَحْنُ مَحْرُومُونَ^{٢٧}

^{*16} That is, on seeing the garden they didn't believe it was their own garden, and they said: Perhaps we have lost our way and come to another place. But, when they considered it seriously and found it was their own garden, they cried out: Alas we are deprived.

28. Said the moderate of them: “Did I not say to you, why do you not glorify.”^{*17}

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ^{٢٨}

^{*17} This means that when they were saying on oath: We shall surely pluck the fruit of our garden tomorrow, this person had warned them at that time, saying: Have you forgotten God? Why don't you say: If Allah so wills? But

they did not listen to him. Then, while they were making up their mind not to give away anything to the needy, he again advised them to remember Allah and to desist from their evil intention, but they persisted in what they had resolved.

29. They said: “Glorified is our Lord, indeed we were wrongdoers.”

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

30. Then they turned, some of them against others while blaming. *18

فَاتَّبَعُوا بَعْضُهُمْ عَلَى بَعْضٍ يَتَّبِعُونَ آيَاتِنَا

*18 That is, each reproached and blamed the other that because of his wrong counsel they had forgotten God and resolved upon an evil course.

31. They said: “Alas for us, indeed we were rebellious.”

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طُغْيَانًا ﴿٣١﴾

32. Perhaps that our Lord will give us in exchange better than this. Indeed, toward our Lord, we turn.

عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

33. Such is the punishment, and the punishment of the Hereafter is far greater, if they knew.

كَذَٰلِكَ الْعَذَابُ ۗ وَ لَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

34. Indeed, *19 for the righteous, with their Lord, are the Gardens of Delight.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

*19 This is, a rejoinder to the chiefs of Makkah, who argued with the Muslims, thus: The blessings that we are

enjoying in the world are a sign that we are favorites of Allah, and the miserable lives that you are living are a proof that you are under the wrath of Allah. Therefore, even if there was any life after death, as you say, we shall have good time there too, and the torment would be imposed on you, not on us.

35. Shall We then treat the people of faith like the criminals.

اَفَنَجْعَلُ الْمُتَّقِينَ كَالْمُجْرِمِينَ ط

36. What is with you, how do you judge. *20

مَا لَكُمْ رَفِقَةً كَيْفَ تَحْكُمُونَ ع

*20 That is, it is against reason that God should not differentiate between the obedient servant and the guilty. How do you regard this as reasonable that the Creator of the universe should, like a blind ruler, not judge which people in the world obeyed His commands and refrained from evildoing, and which people committed every sin and crime and perpetrated every cruelty fearless of His punishment? You have seen the adversity of the believers and your own prosperity, but you have not appreciated the distinction between their good morals and your own evildoing, and have given your judgment without the thought that these obedient people will be treated like culprits by God and the guilty like you will be granted Paradise.

37. Or do you have a book in which you study. *21

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ه

*21 That is, the Book sent down by Allah.

38. That indeed, if or you through it whatever you choose.

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٢٨﴾

39. Or do you have covenant binding upon Us, reaching until the Day of Resurrection, that indeed yours is whatever you judge.

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٢٩﴾

40. Ask them which of them, for that, will guarantee. *22

سَأَلَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٣٠﴾

*22 *Zaeem* in Arabic is used for a person who stands a surety on behalf of another, or is a spokesman of others. Thus, the verse means to ask: Which of you will come forward and say that he has made such and such a covenant with Allah on your behalf.

41. Or do they have partners (to Allah). Then let them bring their partners if they are truthful. *23

أَمْ لَهُمْ شُرَكَاءُ ۖ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣١﴾

*23 That is, the judgment you are passing concerning yourselves has no basis whatever. It is against reason and you cannot show any such thing written in any divine Book either. No one can make the claim that he has made Allah promise some such thing, and you cannot make any of your deities vouch that they would take the responsibility of securing Paradise for you from God. How then have you been involved in such a misunderstanding.

42. The day when shall be laid bare the Shin, *24 and

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى

they shall be called upon to prostrate, but they shall not be able to do so.

السُّجُودِ فَلَا يَسْتَطِيعُونَ

*24 Literally: The Day the Shin shall be uncovered. A section of the companions and their successors says that these words have been used idiomatically, for according to Arabic idiom, *kashf-i-saq* implies befalling of an affliction. Abdullah bin Abbas has also given this same meaning of this and has supported it by evidence from Arabic poetry. According to another saying that has been cited from Ibn Abbas and Rabi bin Anas, *kashf-i-saq* implies uncovering the facts and truths. In view of this interpretation, the meaning would be: The Day when all truths shall be bared and the people's deeds shall become open and manifest.

43. Downcast their eyes, covering upon them humiliation. And indeed, they used to be called upon to prostrate while they were sound.*25

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

*25 It means: On the Resurrection Day it will be openly and publicly demonstrated as to who in the world had actually worshiped Allah and who was disinclined to do so. For this purpose the people will be called upon to prostrate themselves before Allah. Then, those who had been sincerely worshiping Allah in the world would prostrate themselves, and those who had declined to bow before Him in the world would be unable to do so. It will become impossible for them to put up a false show of being

worshippers. Therefore, they will remain standing, degraded and downcast with shame.

44. So leave Me and him who denies this statement *26 (Quran). We shall lead them by degrees (to ruin) from where that they will not know. *27

فَذَرْنِي وَمَنْ يُكذِّبُ بِهَذَا الْحَدِيثِ ط
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ



*26 That is, do not worry yourself as to how to deal with them, it is for Me to see how to chastise them.

*27 A form of leading somebody to ruin in imperceptible ways is that an enemy of the truth and wicked person may be blessed in the world, and be granted health, wealth, children and worldly successes, by which he may be deluded into believing that whatever he is doing, he is doing well and right. There is nothing wrong with his acts and deeds. Thus, he may go on getting more and more deeply involved in enmity of the truth and wickedness and rebellious conduct and may not realize that the blessings he is being favored with are not a reward but, in fact, a means of his own ruin.

45. And I give respite to them. Indeed, My scheme is firm. *28

وَ أَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

*28 The word *kayd* in the original means to devise a secret scheme against another. It is an evil only in case it is devised to harm somebody unjustly, otherwise there is nothing wrong with it, especially when such a scheme is adopted against a person who has made himself worthy of it.

46. Or do you ask of them a payment, so they are with debt burdened. *29

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ
مُّتَّقِلُونَ ﴿٤٦﴾

*29 The question apparently is being asked of the Prophet (peace be upon him), but its real audience are the people, who were crossing all limits in their opposition to him. They are being asked: Is Our Messenger asking you for a reward which makes you feel so upset. You know that he is absolutely selfless in his invitation and is exerting himself only for your own benefit and well-being. If you do not want to believe in what he says, you may not, but why are you feeling so enraged at his this invitation to you. (For further explanation, see E.N. 31 of Surah At-Toor).

47. Or do they have (knowledge of) the unseen, so they write (it) down. *30

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

*30 This second question also appears to be directed to the Prophet (peace be upon him), but, in fact, its audience are his opponents. It means: Have you, O people, peered behind the unseen and found that the Messenger, in fact, is not a Messenger sent by God, and the truth that he is presenting before you is also false. That is why you are being so stubborn in belying what he says (For explanation, see E.N. 32 of Surah At-Toor).

48. Then be patient for the decision of your Lord, *31 and do not be like the companion of the fish (Jonah) *32 when he called out,

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ
الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

while he was distressed. *33

*31 That is, the time when Allah will issue His decree about your success and victory and your opponents' defeat, is yet far off. Till then you should go on enduring with patience whatever hardships and afflictions you may have to face in the way of preaching the faith.

*32 That is, do not behave impatiently as did the Prophet Jonah (peace be on him), who an account of his impatience was driven into the fish's belly. Immediately after exhorting the Prophet (peace be upon him) to have patience until Allah issued forth His decree, to tell him not to behave like the Prophet Jonah (peace be upon him) by itself gives the meaning that the latter had shown some kind of impatience before Allah gave His decision and thus had incurred His wrath. (For explanation, see Surah Yunus, Ayat 98, and E.N, 99; Surah Al-Anbiya, Ayat 87-88 and E.Ns 82 to 85; Surah As-Saaffat, Ayat 139-148 and E.Ns 78 to 85).

*33 In Surah Al-Anbiya it has been explained thus: From inside the fish's belly and the darkness of the sea, the Prophet Jonah (peace be upon him) invoked Allah, saying: *La ilaha illa anta subhanaka inni kuntu min-az-zalimin:* There is no god but You; glory be to You: I had indeed committed a wrong. Thereupon Allah heard his prayer and delivered him from this affliction. (verses 87-88).

49. If not that had reached him the favor of his Lord, he would have been cast off on the barren ground while he was blamed. *34

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَكُنْتَهُ
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

***34** When this verse is read with Surah As-Saaffat, Ayats 142-146, one learns that at the time the Prophet Jonah (peace be upon him) was caused to be swallowed by the fish, he was blameworthy. But when he glorified Allah and confessed his fault, although he was thrown out from the belly of the fish on a bare beach in a state of sickness, he was not blameworthy at that time. Allah by His mercy caused a creeper to grow over him so that its leaves should provide him shade and its fruit food and drink.

50. Then his Lord chose him then made him among the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. And indeed it is almost as those who disbelieved would make you slip with their eyes ^{*35} when they hear the reminder, and they say: “Indeed, he is a madman.”

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

***35** Would make you slip: Would eat you up with their eyes. For a similar expression of the Makkan disbelievers’ rage and fury against the Prophet (peace be upon him), see also Surah Bani Israil, Ayats 73-77.

52. And it is not except a reminder to the worlds.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

