

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

For Fast 28

Chapter 66

- 8 O you who believe, turn to Allah with sincere repentance. It may be your Lord will remove from you your evil and cause you to enter Gardens in which rivers flow, on the day on which Allah will not disgrace the Prophet and those who believe with him. Their light will gleam before them and on their right hands — they will say: Our Lord, make perfect for us our light, and grant us protection; surely You are Powerful over all things.

Note: Paradise is, therefore, not only a place to enjoy the blessings of one’s previous good deeds, but it is also the starting-point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless. Thus the Quran teaches the principle that the development of man’s faculties, as it takes place in this life, however unlimited, is not sealed by finality. The Hereafter is really the starting-point towards an immeasurably wider vista of the realms to be traversed, opening out after death, when the soul is liberated from the limitations of its casement of clay. Hence it is also that those who have wasted their opportunity in this life shall be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when they are fit to start on the onward journey to the great goal, they will no more be in hell.

- 9 O Prophet, strive against the disbelievers and the hypocrites, and remain firm against them, and their abode is hell; and evil is the destination.

Note: The verb translated as *strive* is from the word *jihad*, and the context shows that by *striving* is not meant the carrying on of a war, for war was never proclaimed against the hypocrites, who, in fact, were for all practical purposes treated as Muslims. Therefore, when the Prophet is commanded to carry on a *jihad* against the disbelievers and the *hypocrites*, it is clear that *jihad* is something else than mere fighting.

- 10 Allah sets forth an example for those who disbelieve — the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they (the husbands) did not avail them at all against Allah, and it was said: Enter the Fire with those who enter.

Note: This is an instance of the followers of prophets (“under two of Our righteous servants”) going against the principles of their teachers; therefore, those prophets will not be able to save them. It also shows that the closest relations of prophets and the righteous, in fact those under their charge, can be rebellious towards them.

- 11 And Allah sets forth an example for those who believe — the wife of Pharaoh, when she said: My Lord, build for me a house with You in the Garden and deliver me from Pharaoh and his work, and deliver me from the wrong-doing people.

Note: This is an example of good men who are not yet made free from the bondage of sin, for which Pharaoh stands here as a typical example; but they ardently desire to be rid of sin, striving hard to free themselves from all trammels.

- 12 And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him of Our inspiration, and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.

Note: The example of the righteous given in this parable illustrates how Divine inspiration is granted to the perfect ones. The words “We breathed into him of Our inspiration” are remarkable. Evidently the word *him* cannot refer to Mary. The personal pronoun is taken by some commentators to refer to Jesus; and thus the meaning is that Mary gave birth to a son who received Divine inspiration. But the reference in the pronoun *him* might as well be to the believer for whom Mary is set as an example, and the object of the change might be to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here and not the breathing of a soul.

Hazrat Mirza Ghulam Ahmad on verses 11–12 above:

“ In the Holy Quran, God has given two parables of the believers. The first comparison is with the wife of Pharoah who wishes refuge in God from this kind of husband. This is the example of those believers who bow to base passions and make mistakes, and then they show regret and repent. They seek refuge in God, as their soul is always doing them injustice like the Pharoah as a husband. These people have the self-reproaching soul, and are constantly striving to be free from evil.

There are other believers who have attained a higher rank. They do not only refrain from evil, but earn virtue. God has compared them to Mary: ‘She who guarded her chastity, so We breathed into it of Our spirit.’ Every believer who accomplishes himself in piety and purity, is Mary in the sense of *burooz* [manifestation or spiritual representation]. And God breathes into him His spirit, which becomes the *son of Mary*.

Zamakhshari [classical commentator of the Quran] has given the same meaning, i.e. this verse is of general application. If this meaning is not taken, then because Hadith says ‘None is safe from the devil except Mary and the son of Mary’, it would simply imply that — God forbid — all other prophets were prone to the devil.

Hence, in reality, this verse refers to the fact that into every believer who reaches this accomplishment, the spirit of God is blown, and he becomes the son of Mary. This contains the prophecy that a ‘son of Mary’ would be born in this Muslim nation. It is surprising that people name their children Muhammad, Isa [Jesus], Musa [Moses], Yaqub [Jacob], Ishaq [Isaac], Ismail and Abraham, and consider this to be permissible, but they do not think it allowable for God to name someone Mary, or ‘son of Mary’.”

(*Mulfuzat*, vol. ii, pp. 317 – 318)