

Surah 27. An-Naml

Asad: BEHOLD, this Qur'an explains⁶⁹ to the children of Israel most [of that] whereon they hold divergent views.⁷⁰

Malik: In fact, this Qur'an clarifies for the Children of Israel most of those matters in which they differ.

Pickthall: Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.

Yusuf Ali: Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.³³⁰⁹

Transliteration: Inna hatha alqurana yaqussu AAala banee israeela akthara allathee hum feehi yakhtalifoona

Khattab:

Indeed, this Quran clarifies for the Children of Israel most of what they differ over.

Author Comments

69 - For this rendering of the verb yaqussu, see note [5] on [12:3](#).

70 - I.e., where they differ from the truth made evident to them in their scriptures. The term "children of Israel" comprises here both the Jews and the Christians (Zamakhshari) inasmuch as both follow the Old Testament, albeit in a corrupted form. It is precisely because of this corruption, and because of the great influence which Jewish and Christian ideas exert over a large segment of mankind, that the Qur'an sets out to explain certain ethical truths to both these communities. The above reference to "most" (and not all) of the problems alluded to in this context shows that the present-passage bears only on man's moral outlook and social life in this world, and not on ultimate, metaphysical questions which - as the Qur'an so often repeats - will be answered only in the hereafter.

3309 - The Jews had numerous sects. Some were altogether out of the pale, e.g., the Samaritans, who had a separate Taurat of their own: they hated the other Jews and were hated by them. But even in the orthodox body, there were several sects, of which the following may be mentioned: (1) the Pharisees, who were literalists, formalists, and fatalists, and had a large body of traditional literature, with which they overlaid the Law of Moses; (2) the Sadducees, who were rationalists, and seemed to have doubted the doctrine of the Resurrection or of a Hereafter; (3) the Essenes, who practised a sort of Communism and

Asceticism and prohibited marriage. About many of their doctrines they had bitter disputes, which were settled by the Qur-an, which supplemented and perfected the Law of Moses. It also explained clearly the attributes of Allah and the nature of Revelation, and the doctrine of the Hereafter.

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