

In the Name of Allah, the Gracious, the Merciful

*Study the Qur'aan in Qur'aanic light to understand Islam in its pristine simplicity,
clarity, beauty and purity*

QUR'AANIC STUDIES

MANZIL II

by
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PREFACE

Below the Arabic text of every Verse of the Qur'aan, in this book, is its transliteration, followed by translation and Chapter Notes (my study notes), if any, essentially based on the Qur'aan itself. Please remember that the Arabic text is divine and, therefore, sacrosanct, but the transliteration, translation and the Notes are human and, therefore, subject to correction. Please also remember that the human-made Notes cannot, and do not, explain the divine Verses. They seek to explain the human translation only and/or to relate the Verse to present circumstances or to divine explanations given in other Verses of the Qur'aan.

I have adopted the transliteration method employed by the Muslim Students' Association (MSA) of the University of Southern California. And, in this regard, I may usefully quote from their site:

"MSA-USC would like to thank muslimnet.net for making their transliteration of the Qur'an publicly available.

"We would like to emphasize that this [transliteration] text is not a substitute for the original Arabic Qur'an. It is only an attempt to help those who are trying to learn to read the Arabic text, since it is as close to the written text as possible.

It is important to practice pronouncing the letters as directed in the [transliteration table](#), especially the underlined letters, before starting to read. It will be helpful if an Arabic speaker can help you.

This work is free for use to everyone as long as no changes that might distort it are done to it. We request from those who benefit from it to pray for us. We pray to Almighty Allah to help you learn to read the Holy Qur'an, and to do every good thing."

I present this humble work in the earnest hope that it will prompt my Readers to try and understand the divine Message in its original Arabic text. They should remember that no translation however meticulously done can ever equal the original Arabic text in its divine grandeur and pristine clarity.

One may wonder why this yet another addition to the existing plethora of Translations and Commentaries! The answer to this question lies in the beauty of the fact that the divine Message of the Qur'aan remains valid for all times and ages since its revelation until the Last Day. The Message therefore needs to be studied from time to time in the changing perspectives of the changing times. It would be absolutely wrong to confine this universal Message for mankind to the circumstances and situations of a particular period in the past. Unfortunately, however, most of the commentators so far have based their understanding of the Qur'aan in the strict perspective of the circumstances and situations prevailing at the time of its revelation way back in 7th century A.D. The Muslim mindset generally has thus got stagnated and therefore unable to cope with the changing situations of the changing times. This humble attempt of mine is to help Muslims generally to come out, Allah willing, of that crippling stagnation.

This Manzil (Part) II of my Qur'aanic Studies covers the 5 Chapters Al-Ma'idah, Al-An'am, Al-Auraf, Al-Anfal and At-Taubah.

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Mumbai, INDIA,
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Transliteration Table

ا فتحة+أ	a	about	ن	n	nurse
آ	a	cat	و	oo	pool
ع	AA	say "a" twice distinctly with an open mouth	ا	o	on
ب	b	box	ق	q	queen ("k" sound made in back of throat)
د	d	door	ر	r	rabbit (Rolled "r" sound, similar to Spanish "r")
ض	d	heavy "d" sound (Open jaw but keep lips slightly round i.e: duh)	ش	sh	ship
ف	cc	feet	س	s	sea
ف	f	fish	ص	s	heavy "s" sound (Open jaw but keep lips slightly round)
غ	gh	the sound you make when gargling (Touch very back of tongue to very back of mouth)	ت	t	tan
ه	h	hat	ط	t	heavy "t" sound (Open jaw but keep lips slightly round)
ح	h	heavy "h" sound (Drop back of tongue to open back of throat, then force air out for "h")	ث	th	think
كسرة+إ	i	ink	ذ	th	the
ج	j	jar	ظ	th	"th" sound as in "the", but heavier (Open jaw but keep lips slightly round)
ك	k	kit	ضمة	u	put
خ	kh	gravely "h" sound (Touch back of tongue to roof of mouth and force air out)	و	w	water
ل	l	look	أ+ع	/	pronounce the letter before but cut it short by stopping suddenly
م	m	man	ي	y	yarn
Bold letters are silent i.e w: write			ز	z	zebra
			(-) is to make some words easier to read		

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سُورَةُ الْمَائِدَةِ

Chapter 5: Al-Ma'idah (The Table Spread)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ
اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

1. Ya ayyuha allatheena amanoo awfoo bialAAuqoodi ohillat lakum baheematu al-anAAami illa ma yutla AAalaykum ghayra muhillee alssaydi waantum hurumun inna Allaha yahkumu ma yureedu

1. O you who believe! Fulfill the obligations. Permitted to you are the quadruped cattle except what is mentioned to you¹, provided the prohibition against hunting is not violated while you are in the state of *Ihram*². Indeed, Allah orders what He pleases.

1. The prohibited things are mentioned below in Verse 5.3.

2. I.e. while performing rites of pilgrimage, during which hunting is prohibited.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ
وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

2. Ya ayyuha allatheena amanoo la tuhilloo shaAAa-ira Allahi wala alshshahra alharama wala alhadya wala alqala-ida wala ammeena albayta alharama yabtaghoona fadlan min rabbihim waridwanan wa-itha halaltum faistadoo wala yajrimannakum shanaanu qawmin an saddookum AAani almasjidi alharami an taAAatadoo wataAAawanoo AAala albirri waalttaqwa wala taAAawanoo AAala al-ithmi waalAAudwani waittaqoo Allaha inna Allaha shadeedu alAAiqabi

2. O you who believe! Treat not irreverently the rites sanctified by Allah; nor the sacred month, nor the offerings, nor the garlands, and nor those going/coming to the Sacred House seeking the Favour and Pleasure of their Lord. And when you are free from the obligations of the pilgrimage, then hunt. And let not hatred of a people, on account of their stopping you from going to the Sacred Place of Worship,³ lead you to transgression. And co-operate with one another in goodness/righteousness and piety, and do not co-operate with one another in sin and transgression, and fear Allah. Indeed, Allah is severe in giving punishment.

3. The reference here is to an event that occurred before the fall of Makkah to the Muslim forces. The Prophet (peace be upon him), with some of his companions had come out from Medina for visiting the Kaabah, and the Makkans had then prevented the Prophet's party. But the divine statement here has a general import. It is applicable to all situations, wherein human tendency is for persons to commit transgression in dealings with those who had done some wrong to the former, earlier.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعَمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3. Hurrimat AAalaykumu almaytatu waalddamu walahmu alkhinzeeri wama ohilla lighayri Allahi bihi waalmunkhaniqatu waalmawqoothatu waalmutaraddiyatu waalnnateehatu wama akala alssabuAAu illa ma thakkaytum wama thubiha AAala alnnusubi waan tastaqsimoo bial-azlami thalikum fisqun alyawma ya-isa allatheena kafaroo min deenikum fala takhshawhum waikhshawni alyawma akmaltu lakum deenakum waatmamtu AAalaykum niAAamee waradeetu lakumu al-islama deenan famani idturra fee makhmasatin ghayra mutajanifin li-ithmin fa-inna Allaha ghafoorun raheemun

3. Forbidden to you are the carrion, and the blood, and the flesh of swine, and that which is consecrated to anyone other than Allah,⁴ and the strangled and that beaten to death, and that killed by a fall and that killed by being smitten with the horn and eaten by beasts unless you slaughter it properly before its death, and that which is sacrificed over idols and that you try to know your future by means of arrows⁵. That is a transgression. – This day, those, who have suppressed the Truth, have despaired of your religion; so fear them not, and fear Me. This day I have perfected for you your religion and completed My Favour upon you and approved for you Islam as religion. – ⁶ But if one is compelled by hunger, and has no intention to sin, then Allah is indeed Forgiving, Merciful.

4. The words so far in this Verse are similar to those in [Verse 2:173](#). Please therefore go through the study notes thereunder in [Qur'aanic Studies Manzil I](#).

5. This is an allusion to the practice among Arabs, at the time of revelation of the Qur'aan, to use blunted arrows as a means for knowing or divining their future. It was akin to the modern-day popular newspaper column: 'what the stars foretell'. Here, the stars are made use of for foretelling what the future holds for newspaper readers. There, the people had devised some method of using blunted arrows for the same purpose. The divine Verse here prohibits all such attempts at knowing one's future. The future is known only to Allah, and He has kept it hidden from His creatures. All attempts by the creatures to defeat Allah's purpose would of course be futile. Allah has called all such attempts as transgressions.

6. This part of the Verse, in parenthesis, is very important. It unmistakably denotes the completion of the divine Message of the Qur'aan. It denotes that no further divine instructions for mankind have come thereafter in the form of Qur'aanic revelations. But a question arises as to why this important piece of divine revelation is placed so inconspicuously, as it were, in the midst of another divine instruction, obviously revealed earlier. The only explanation for this that occurs to my mind is that it is one of the divine ways to show that the Qur'aan has remained unpolluted. Man is unable to effect any changes therein surreptitiously. If Man were able to do that, he would have taken this important revelation out from its present inconspicuous position and placed it elsewhere. Allah knows best.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ
عَلَيْكُمْ وَادْكُرُوا أَسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ



4. Yas-aloonaka matha ohilla lahum qul ohilla lakumu alttayyibatu wama AAallamtum mina aljawarihi mukallibeena tuAAallimoonahunna mimma AAallamakumu Allahu fakuloo mimma amsakna AAalaykum waothkuroo isma Allahi AAalayhi waittaqoo Allaha inna Allaha sareeAAu alhisabi

4. They ask you as to what is permitted to them. Say, "Permitted to you are the good, wholesome things. And eat of what the animals trained by you as hounds – you teach them of what Allah has taught you – hunt for you and over which you mention Allah's name. And fear Allah! Indeed, Allah is quick in account-keeping."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُم إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

5. Alyawma ohilla lakumu alttayyibatu wataAAamu allatheena ootoo alkitaba hillun lakum wataAAamukum hillun lahum waalmuhsanatu mina almu/minati waalmuhsanatu mina allatheena ootoo alkitaba min qablikum itha ataytumoonhunna ooorahunna muhsineena ghayra musafiheena wala muttakiithe akhdanin waman yakfur bial-eemani faqad habiṭa AAamaluhu wahuwa fee al-akhirati mina alkhasureena

5. This day all the good wholesome things are permitted to you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And lawful for you are the chaste women from among the believers and the chaste women from among those who had been given the Book before you, when you have given them their dues as chaste women in marriage ties, and not for indulgence in extramarital sex or as live-in girlfriends. And he, who has suppressed Faith, has surely wasted his deeds; and, in the Hereafter, he shall be one of those doomed!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

6. Ya ayyuha allatheena amanoo itha qumtum ila alssalati faighsiloo wujoohakum waaydiyakum ila almarafiqi waimsaḥoo biroosikum waarjulakum ila alkaAAabayni wa-in kuntum junuban faittahharoo wa-in kuntum marda aw AAala safarin aw jaa ahadun minkum mina algha-iti aw lamastumu alnnisaa falam tajidoo maan fatayammamoo saAAeedan tayyiban faimsaḥoo biwujoohikum waaydeekum minhu ma yureedu Allahu liyajAAala AAalaykum min harajin walakin yureedu liyutahhirakum waliyutimma niAAmatahu AAalaykum laAAallakum tashkuroona

6. O you who believe! When you get up for prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles.⁷ And if you are unclean, then cleanse yourselves. And if you are ill or on a journey, or any of you has come from the privy, or you have had sexual contacts with women, and you find no water, simulate washing then with clean earth, and wipe your faces and your hands therewith. Allah does not want to place you in difficulty, but He wants to keep you clean and to complete His Favour upon you, so that you may be grateful.

7. This is the divine order for ablution (*wudu*) before a *salah*. As may be seen from the divine wording, the order is for ablution before every *salah*. But Muslims here in the Indian subcontinent are in the habit of considering a *wudu* made for one *salah* as valid for another coming hours later, during which interval they may attend to worldly work or engage in gossip with friends. This is one of many instances wherein today's Muslims go blatantly against specific divine instructions. No wonder then that they are devoid of Allah's Favour upon them. Please see the next Verse also in this context. The Muslims of today are breaking their covenant with Allah, when they disobey the instructions.

وَأَذْكُرُوا لِلَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

7. Waothkuroo niAAmata Allahi AAalaykum wameethaqahu allathe wathaqakum bihi ith qultum samiAAna waataAAna waittaqoo Allaha inna Allaha AAaleemun bithati alssudoori

7. And remember Allah's Favour upon you and His Covenant with which He bound you, when you said, "We hear and we obey." And fear Allah. Indeed, Allah knows the secrets of the minds.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

8. Ya ayyuha allatheena amanoo koonoo qawwameena lillahi shuhadaa bialqisti wala yajrimannakum shanaanu qawmin AAala alla taAAadiloo iAAadiloo huwa aqrabu lilttaqwa waittaqoo Allaha inna Allaha khabeerun bima taAAamaloona

8. O you who believe! Be firm as just witnesses for Allah. And let not enmity and hatred for people induce you to commit the crime of being unjust. Be just! It is conducive to piety. And fear Allah! Indeed, Allah is aware of what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ عَظِيمٌ ﴿٩﴾

9. WaAAada Allahu allatheena amanoo waAAamiloo alssalihati lahum maghfiratun waajrun AAathheemun

9. Allah has promised forgiveness and a great reward for those who believe and do good deeds.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ءُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

10. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu aljaheemi

10. And those who suppress the Truth and deny our Verses/Signs – those shall be the dwellers of the Fire.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اذْكُرُوْا اَللّٰهَ عَلَيْكُمۡ اِذْ هُمْ قَوۡمٌ اَنۡ يَّبۡسُطُوۡا
اِلَيْكُمۡ اَيۡدِيَهُمْ فَكَفَّ اَيۡدِيَهُمْ عَنْكُمۡ ۖ وَاتَّقُوا اللّٰهَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ

اَلْمُؤۡمِنُوْنَ ﴿١١﴾

11. Ya ayyuha allatheena amanoo othkuroo niAAamata Allahi AAalaykum ith hamma qawmun an yabsutoo ilaykum aydiyahum fakaffa aydiyahum AAankum waittaqoo Allaha waAAala Allahi falyatawakkali almu/minoona

11. O you who believe! Remember Allah's Favour upon you when people had planned to raise their hands against you, but He stayed their hands from you.⁸ And fear Allah! And in Allah let the believers put their trust.

8. Reference here is obviously to events during the time the Qur'aan was revealed. But many Muslims today may recall instances in their own personal lives when they were miraculously saved from attacks intended against them by others. I myself am aware of such instances in my life. Although we are guilty of disobedience to Him in many matters, Allah still protects us sometimes so that we remember this and come back to the blessed path of complete obedience and submission to Him, putting our complete trust in Him.

وَلَقَدْ اَخَذَ اللّٰهُ مِيثَاقَ بَنِيۤ اِسْرَءٰٓءِيْلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللّٰهُ اِنِّىۤ مَعَكُمْ ۚ لَئِنْ اَقَمْتُمْ الصَّلٰوةَ وَءَاتَيْتُمُ الزَّكٰوةَ وَءَامَنْتُمْ
بِرُسُلِى وَعَزَرْتُمْوَهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاۤ اُفِرِّنَّ عَنْكُمۡ
سَيِّئَاتِكُمْ وَلَاۤ اُدْخِلَنَّكُمۡ جَنَّتٍ تَجْرِىۤ مِنْ تَحْتِهَاۤ اَلۡنَهٰرُۙ فَمَنۡ كَفَرَ
ۙ بَعَدَ ذٰلِكَ مِنۡكُمۡ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿١٢﴾

12. Walaqad akhatha Allahu meethaqa banee isra-eela wabaAAathna minhumu ithnay AAashara naqeeban waqala Allahu innee maAAakum la-in aqamtumu alssalata waataytumu alzzakata waamantum birusulee waAAazzartumoohum waaqradtumu Allaha qardan hasanan laokaffiranna AAankum sayyi-atikum walaodkhilannakum jannatin tajree min tahtiha al-anharu faman kafara baAAda thalika minkum faqad dalla sawaa alssabeeli

12. And Allah did take a covenant from the Children of Israel, and We raised up among them twelve chieftains. And Allah said, "I am indeed with you. If you establish prayer and give charity and believe in My Messengers and assist them and lend a good loan to Allah⁹, I shall certainly condone your shortcomings, and shall certainly admit you to Gardens beneath which rivers flow. But whoever has suppressed the Truth from among you after that, he has surely lost the right way."

9. A similar phrase is used in [Verse 2:245](#). Kindly go through the study note under that Verse.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ
عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا ۚ مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

13. Fabima naqdihiim meethaqahum laAAannahum wajaAAalna quloobahum qasiyatan yuharrifoona alkalima AAan mawadiAAihi wanasoo haththan mimma thukkiroo bihi wala tazalu tattaliAAu AAala kha-inatin minhum illa qaleelan minhum faoAAafu AAanhum waisfah inna Allaha yuhibbu almuhsineena

13. And then, because of their breach of their covenant, We cursed them and made their hearts hard. They pervert the Word from its contextual sense¹⁰ and they have forgotten a part of what they were reminded of. And you will not cease to find treachery in them, except in a few of them. But then leave them alone and overlook. Allah does indeed love those who do good deeds.

10. Alas! Many Muslims of today are trying to do the same thing with the Qur'aan. Had it not been for the divine protection of the original text in Arabic, they might have succeeded in corrupting it.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا
مِمَّا ذُكِّرُوا بِهِ ۚ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

14. Wamina allatheena qaloo inna nasara akhathna meethaqahum fanasoo haththan mimma thukkiroo bihi faaghrayna baynahumu alAAadawata waalbaghdaa ila yawmi alqiyamati wasawfa yunabbi-ohumu Allahu bima kanoo yasnaAAoona

14. And from those who call themselves Christians, We took their covenant. Then they forgot a part of what they were reminded of. So then We made mutual enmity and hatred stick to them till the Day of Resurrection. And Allah will inform them what work they did.

يَتَّاهِلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ



15. Ya ahla alkitābi qad jāakum rasoolunā yubayyinu lakum katheeran mimma kuntum tukhfoona mina alkitābi wayaAAfoo AAan katheerin qad jāakum mina Allāhi noorun wakitābun mubeenun

15. O people of the Book! Our Messenger has surely come to you explaining to you much of what you concealed and effaced from the Book. Surely, from Allah has come to you light, and a clear Book.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

16. Yahdee bihi Allāhu mani ittabaAAa ridwānahu subula alssalami wayukhrijuhum mina alththulumati ila alnnoori bi-ithnihi wayahdeehim ila siratin mustaqeemin

16. With it Allah guides him, who seeks His pleasure, to ways of peace. And He takes them out of darknesses to light by His will. And He guides them to the Straight Path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ
اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمُّهُ وَمَنْ فِي الْأَرْضِ
جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Laqad kafara allatheena qaloo inna Allāha huwa almaseehu ibnu maryama qul faman yamliku mina Allāhi shay-an in arada an yuhlika almaseeha ibna maryama waommahu waman fee al-ardi jameeAAan walillāhi mulku alssamawati waal-ardi wama baynahuma yakhlūqu mā yashāo waAllāhu AAala kulli shay-in qadeerun

17. Surely they suppress the Truth who say, "The Messiah, son of Mary, is indeed Allah." Say, "Who then could have power over anything against Allah if He wished to destroy the Messiah, son of Mary, and his mother, and anyone on the entire earth? And to Allah belongs the kingdom of the heavens and the earth and all that is between them. He creates what He wills. And Allah can do anything.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّتُوهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

18. Waqalati alyahoodu waalnnasara nahnu abnao Allahi waahibbaohu qul falima yuAAaththibukum bithunoobikum bal antum basharun mimman khalaqa yaghfiru liman yashao wayuAAaththibu man yashao walillahi mulku alssamawati waal-ardi wama baynahuma wa-ilayhi almasaeru

18. And the Jews and the Christians say, "We are the children of Allah and His loved ones." Say, "Why does He then punish you for your sins? Nay, you are but human beings from among those whom He has created. He forgives whom He wills and punishes whom He wills. And to Allah belongs the absolute authority over the heavens and the earth and over all that is between them. And to Him is the final destination."

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

19. Ya ahla alkitabi qad jaakum rasooluna yubayyinu lakum AAala fatratin mina alrrusuli an taqooloo ma jaana min basheerin wala natheerin faqad jaakum basheerun wanatheerun waAllahu AAala kulli shay-in qadeerun

19. O people of the Book! Surely, Our Messenger has come to you to explain things to you, after a break in sending the Messengers, lest you say, "No one had come to us as a messenger of good news or as a warner." Surely, now, there has come to you a Messenger of good news and a Warner. And Allah can do anything.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ أَذْكُورُوا نِعْمَةً اللَّهِ
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا
لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

20. Wa-ith qala moosa liqawmihi ya qawmi othkuroo niAAamata Allahi AAalaykum ith jaAAala feekum anbiyya wajaAAalakum mulookan waatakum ma lam yu/ti ahadan mina alAAalameena

20. And when Moses said to his people, "O my people! Remember Allah's Favour upon you when He raised Prophets among you and made you kings and gave you what He had not given to any of the worlds¹¹."

11. For the meaning of *aalameen*, refer [study note 1.5](#).

يَنْقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

21. Ya qawmi odkhuloo al-arda almuqaddasata allatee kataba Allahu lakum wala tartaddoo AAala adbarikum fatanqaliboo khasireena

21. "O my people! Enter the holy land which Allah has assigned to you^{12, 13} and turn not on your backs; for, then, you will turn back doomed."

12. It is on the basis of this divine statement, which obviously the Torah also contains, that the State of Israel has now been created. The Jews claim that they have a divine right to the land, which was almost entirely inhabited by the Arabs at the beginning of the twentieth century. There were hardly any Jews living there then. They had been scattered all over the world as small minorities. The Allied Forces, which had defeated the Germans in World War II, had promised to the Jews, who had suffered greatly in Hitler's Germany, to give them a land of their own. And so was the State of Israel created in 1948. And the scattered Jews flocked to the new State from all over the world. The land with the original boundaries of Israel was not enough, and the State managed to occupy surrounding Arab territory in conflicts and wars that ensued. The Arabs were thus turned into refugees in their own land.

13. But, whatever the circumstances under which Israel stands now created, the coming into existence of the new State is a confirmation of the divine statement that the land was assigned to the Jews. Therefore they are there now. They were there before also, forty years after they were first told to enter the land, as the Verses, following this Verse, indicate. Under David and Solomon, the land prospered and expanded. But, thereafter, the Jews relapsed into the same rebellious mood as depicted in Verses below. They were punished, their State was completely destroyed, and they were scattered to live as small minorities in different parts of the world. [Refer Verses 17.4 & 17.5] They are brought together now as foretold in Verse 17.104. And if they become arrogant again, they are again destined for destruction. [Verse 17.7]

قَالُوا يَمْوَسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنۢدۡخُلُهَا حَتَّىٰ يَخۡرُجُوا مِنۡهَا
فَإِن يَخۡرُجُوا مِنۡهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

22. Qaloo ya moosa inna feeḥa qawman jabbareena wa-inna lan nadkhulaha ḥatta yakhrujoo minḥa fa-in yakhrujoo minḥa fa-inna dakhiloonā

22. They said, "O Moses! In it indeed live a cruel people. And we shall definitely not enter it until they go out from it. And if they go out from it, then indeed we shall enter.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنۢعَمَ ٱللَّهُ عَلَيْهِمَا ادۡخُلُوا عَلَيْهِمُ ٱلۡبَابَ
فَإِذَا دَخَلْتُمُوهُ فَإِنتَكُمۡ غٰلِبُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُوا۟ إِن كُنۡتُمۡ مُّؤۡمِنِينَ
﴿٢٣﴾

23. Qala rajulani mina allatheena yakhafoona anAAama Allahu AAalayhima odkhuloo AAalayhimu albaḥa fa-itha dakhaltumooḥu fa-innakum ghaliboona waAAala Allahi fatawakkaloo in kuntum mu/mineena

23. Two men of those who feared and upon both of whom Allah had bestowed favour, said, "Enter upon them by the gate, and when you enter it, you shall indeed be victorious. And upon Allah put your trust, if you do believe."

قَالُوا يَمْوَسَىٰ إِنَّا لَنَنۢدۡخُلُهَا أَبَدًا مَّا دَامُوا۟ فِيهَا فَٱذۡهَبۡ أَنتَ وَرَبُّكَ
فَقَاتِلَا إِنَّا هُنَا قٰعِدُونَ ﴿٢٤﴾

24. Qaloo ya moosa inna lan nadkhulaha abadan ma damoo feeḥa fa-ithḥab anta warabbuka faqatila inna ḥaḥuna qaAAaidoonā

24. They said, "O Moses! We shall never enter it so long as they are in it. Go then, you and your Lord, and fight you both with them. We shall indeed sit right here!"

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ



25. Qala rabbi innee la amliku illa nafsee waakhee faofruq baynana wabayna alqawmi alfasiqeena

25. He [Moses] said, "My Lord! I have indeed no control but on my own self and on my brother. Make a distinction, then, between us and the transgressing people."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ



26. Qala fa-innaha muharramatun AAalayhim arbaAAeena sanatan yateehoona fee al-ardi fala ta/sa AAala alqawmi alfasiqeena

26. Allah said, "So it is forbidden to them for forty years, during which time they shall suffer, wandering from place to place on the earth. Be not sad then for the transgressing people."

وَأَنْتَلُ عَلَيْهِمْ ذَبَاً أَبْنَىٰ ءَادَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ



27. Waotlu AAalayhim nabaa ibnay adama bialhaqqi ith qarraba qurbanan fatuqubbila min ahadihima walam yutaqabbal mina al-akhari qala laaqtulannaka qala innama yataqabbalu Allahu mina almuttaqeena

27. And relate to them the story of the two sons of Adam with truth. When each offered a sacrifice, the sacrifice from one of them was accepted and the sacrifice from the other was not. The latter said, "I will certainly kill you." The former said, "Allah accepts offerings only from the pious."¹⁴

14. This story about the two sons of Adam is continued in Verses, immediately following.

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

28. La-in basatta ilayya yadaka litaqtulanee ma ana bibasitin yadiya ilayka li-aqtulaka innee akhafu Allaha rabba alAAalameena

28. ¹⁵"If you do raise your hand against me to kill me, I am not going to raise my hand against you to kill you. Indeed, I fear Allah, the Lord of the worlds."

15. This Verse continues with the story of the two sons of Adam, which was started in the preceding Verse. And the quote here (continued in the next Verse 29 also) is how one son addressed the other, who threatened to kill the former.

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

29. Innee oreedu an taboo-a bi-ithmee wa-ithmika fatakoona min as-habi alnnari wathalika jazao alththlimeena

29. "Indeed do I wish that you bear the burden of my sin, as well as of your sin, and so you be of the inmates of the Fire. And that is the reward of the unjust."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ
﴿٣٠﴾

30. FaṭawwaAAat lahu nafsuhu qatla akheehi faqatalahu faasbaha mina alkhāsireena

30. Then his self incited him to kill his brother, so he killed him. And he became one of those, doomed.¹⁶

16. This is perhaps the 2nd sin committed in the history of mankind. The first was when Adam went to the tree in Paradise, in disobedience to the express command of Allah Almighty (see Verses 2:35 & 2.36). Adam then had to suffer the ignominy of being ousted from Paradise. [The Muslims today are suffering ignominy also, because they are disobeying various divine commands given in the Qur'aan.] Now this 2nd sin has its genesis in the human trait of jealousy. One of the sons of Adam was jealous of his brother and killed him. And in today's world, jealousy related crimes are aplenty. Allah asked the Prophet

to relate to the Children of Israel this story of the two sons of Adam, as a pointer to the Jews' sense of jealousy at someone, other than among themselves, was being made a Prophet.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ
يَسْأَلُنِي أَعْجَزْتُ أُنْ أَكُونُ مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَةَ أَخِي
فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

31. FabaAAatha Allahu ghuraban yabhathu fee al-ardi liyuriyahu kayfa yuwaree saw-ata akheehi qala ya waylata aAAajaztu an akoona mithla hatha alghurabi faowariya saw-ata akhee faashbaha mina alnnadimeena

31. Then Allah sent a crow digging the earth so as to show him how to dispose of the dead body of his brother. He said, "Woe to me! Have I not the competence even to be like this crow to dispose of the dead body of my brother?" And he was ashamed¹⁷

17. The incomplete sentence gets completed in the next Verse.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ
فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32. Min ajli thalika katabna AAala banee isra-eela annahu man qatala nafsaw bighayri nafsin aw fasadin fee al-ardi fakaannama qatala alnnasa jameeAAan waman ahyaha fakaannama ahyaa alnnasa jameeAAan walaqad jaat-hum rusulunā bialbayyinati thumma inna katheeran minhum baAAda thalika fee al-ardi lamusrifoona

32. on that ground. We ordained for the Children of Israel that if one killed a person – not in retaliation for killing another person or for spreading mischief on earth – it is as if he/she killed the entire mankind. And one who saved a life, it is as if he/she saved the entire mankind. And certainly Our Messengers came to them with clear signs. Then indeed, thereafter, many of them did commit transgression on the earth.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ ﴿٣٣﴾

33. Innama jazao allatheena yuhariboona Allaha warasoolahu wayasAAawna fee al-ardi fasadan an yuqattaloo aw yusallaboo aw tuqattaAAa aydeehim waarjuluhum min khilafin aw yunfaw mina al-ardi thalika lahum khizyun fee alddunya walahum fee al-akhirati AAathabun AAatheemun

33. The reward for those who wage war against Allah and His Messenger and strive to spread mischief on earth is only that they should be killed, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be excommunicated.¹⁸ This is, for them, a disgrace in this world, and, in the Hereafter, they shall suffer a grave punishment.

18. No eyebrows need be raised at the harshness of the punishments prescribed. All modern-day countries prescribe harsh punishments for those who wage war against the State. But Islam has a mercy clause for those who repent before being overpowered. See the next Verse.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿٣٤﴾

34. Illa allatheena taboo min qabli an taqdiroo AAalayhim faiAAalamoo anna Allaha ghafoorun raheemun

34. Except for those who repent before you overpower them. So be aware that Allah is Forgiving, Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

35. Ya ayyuha allatheena amanoo ittaqoo Allaha waibtaghoo ilayhi alwaseelata wajahidoo fee sabeelihi laAAallakum tuflihoona

35. O you who believe! Fear Allah and seek means of approach to Him and struggle in His Path, so that you get success.¹⁹

19. The Arabic word *alwaseelata* (means of approach) has been grossly misunderstood by many Muslims of today. They think that in the light of this Verse, they can invoke the good offices of the Prophet (peace be upon him) and other dead pious men, for conferring of worldly benefits to them and for redressal of their worldly woes. Attention of such Muslims is invited to Verses 17:56 and 17:57 wherein the futility of invoking anyone other than Allah, is clarified. And in Verse 35:22, the Qur'aan categorically tells mankind, "And you are in no position to make those to hear who are in the graves." The 'means of approach' to Allah are those means which were employed by those great men themselves. They had persistently struggled in Allah's Path as indicated at the end of this Verse itself. 'Struggling in Allah's Path' is therefore the means. And 'struggling in Allah's Path' does not mean suicide attacks on soft targets as some may mistakenly believe! It is, on the other hand, to "believe, and do righteous deeds, and admonish with the Truth and admonish with Patience" as enunciated in *Surah* 103. And 'righteous deeds' are deeds that Allah Almighty commands mankind to do through His Message, the Qur'aan.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِثْلَهُ مَعَهُ
لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

36. Inna allatheena kafaroo law anna lahum ma fee al-ardi jameeAAan wamithlahu maAAahu liyaftadoo bihi min AAathabi yawmi alqiyamati ma tuqubbila minhum walahum AAathabun aleemun

36. Indeed, if those who suppress the Truth had all that is in the earth, and the like of it besides, to offer as ransom against the punishment on the Day of Resurrection, it shall not be accepted from them. And for them there shall be a painful punishment.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ
مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

37. Yureedoona an yakhrujoo mina alnnari wama hum bikharijeena minha walahum AAathabun muqeemun

37. They will long to go out of the Fire, and they shall find no way out there from. And, for them, it is a lasting punishment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

38. Waalssariqu waalssariqatu faiqtaAAoo aydiyahuma jazaan bima kasaba nakalan mina Allahi waAllahu AAazeezun hakeemun

38. And cut off the hand each of the man who steals and the woman who steals, as an exemplary punishment from Allah for what they have earned. And Allah is Omnipotent, Wise.²⁰

20. In view of the next Verse, this punishment is to be meted out only to such an incorrigible thief who is unrepentant for his crime or indulges in it repeatedly despite declaring his repentance of earlier crimes. The punishment to such a thief has necessarily to be exemplary, so that others, seeing his amputated arm, are effectively discouraged from committing the crime. Modern-day governments, in the name of humanitarianism, have very light penal provisions of imprisonment for a limited period. A hardened criminal takes it in his stride, goes to prison, and duly resumes his criminal activity afresh after being released. And, with his ill-gotten wealth, he may grease the palms of the police, and thus evade imprisonment again. And seeing his apparent prosperity, others may emulate him. Allah-given law is always better than man-made laws.

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٣٩﴾

39. Faman taba min baAAadi thulmihi waaslaha fa-inna Allaha yatoobu AAalayhi inna Allaha ghafoorun raheemun

39. And he who repents after he has committed his crime and reforms himself, then, indeed, Allah will accept his repentance. And Allah is indeed Forgiving, Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ
وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

40. Alam taAAalam anna Allaha lahu mulku alssamawati waal-ardi yuAAaththibu man yashao wayaghfiru liman yashao waAllahu AAala kulli shay-in qadeerun

40. Don't you know that to Allah belongs the absolute sovereignty over the heavens and the earth? He punishes whom He wills and forgives whom He wills. And Allah has power over all things.

﴿يَتَأْتِيهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ
قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

41. Ya ayyuha alrrasoolu la yahzunka allatheena yusriAAoona fee alkufri mina allatheena qaloo amanna bi-afwahihim walam tu/min quloobuhum wamina allatheena hadoo sammaAAoona lilka^hthibi sammaAAoona liqawmin akhareena lam ya/tooka yuharrifoona alkalima min baAAadi mawadiAAihi yaqooloona in ooteetum hatha fakhuthoohu wa-in lam tu/tawhu fai^htharoo waman yuridi Allahu fitnatahu falan tamlika lahu mina Allahi shay-an ola-ika allatheena lam yuridi Allahu an yutahhira quloobahum lahum fee alddunya khizyun walahum fee al-akhirati AAathabun AAat^hheemun

41. O Messenger! Let not those make you sad, who are quick in suppressing the Truth from among those who say, with their mouths, "We believe" and their hearts do not believe, and from among those who are Jews. They listen to falsehood. They listen to others who do not come to you. They transpose the word after it had been placed in its proper context, saying, "If you are given this, take it, and if you are not given this, beware!" And if Allah wills to put anyone to distress and hardship, you can do nothing for him against Allah. Allah does not want to purify the hearts of such people. Disgrace it is for them in this world, and a grave punishment for them in the Hereafter!

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ
عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

42. SammaAAoona lilka^hthibi akka^loona lilssu^hti fa-in jaooka faoh^hkum baynahum aw aAAari^d AAanhum wa-in tuAAari^d AAanhum falan yadurrooka shay-an wa-in hakamta faoh^hkum baynahum bialqisti inna Allaha yuhibbu almuqsiteena

42. They listen to falsehood. They eat what is forbidden. So if they come to you, judge between them or ignore them. And if you ignore them, they won't do any harm to you. And if you judge, judge between them fairly. Indeed, Allah loves those who are just.

وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّورَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ
يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

43. Wakayfa yuhakkimoonaka waAAindahumu alttawratu feeha hukmu Allahi thumma yatawallawna min baAAadi thalika wama ola-ika bialmu/mineena

43. And how could they make you a judge? And they have the Torah, wherein is Allah's Judgment, and yet they turn away thereafter! And such as these are no believers! ²¹

21. Had the Jews really believed in the Torah, they need not have come to the Prophet. They would have got Allah's judgement therein itself. This should not be construed to mean that the Jews did not need to believe in Muhammad (peace be upon him) as a duly accredited Prophet of Allah and in His last Message, the Qur'aan. The Torah itself contains such clear evidence about the coming of Prophet Muhammad that true belief in the Torah would automatically lead to belief in Prophet Muhammad and in the Qur'aan. That is why the Qur'aan says in Verse 6:20 that those who were given the Book earlier, know about the Prophet or about the Qur'aan as they know about their own sons.

إِنَّا أَنْزَلْنَا التَّورَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي
ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Inna anzalna alttawrata feeha hudan wanoorun yahkumu biha alnnabiyyoona allatheena aslamoo lillatheena hadoo waalrrabbaniyyoona waal-ahbaru bima istuhfithoo min kitabi Allahi wakanoo AAalayhi shuhadaa fala takhshawoo alnnasa waikhshawni wala tashtaroo bi-ayatee thamanan qaleelan waman lam yahkum bima anzala Allahu faola-ika humu alkafiroona

44. We did indeed send down the Torah, with guidance and light therein. Therewith, the Prophets, who submitted themselves to Allah, and the Rabbis and the doctors in religious law, required to guard part of the Book of Allah and be witnesses thereto, judged for the Jews. Therefore fear the people not and fear Me, and do not buy a small benefit in exchange for My Verses/signs.²² And they, who judge not by what Allah has sent down, are the suppressors of the Truth.

22. This divine directive is not just for the Jews or for the Prophet. It is for every human being who has to make a decision or a judgement.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ
بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٤٥﴾

45. Wakatabna AAalayhim feeha anna alnnafsa bialnnafsi waalAAayna bialAAayni waal-anfa bial-anfi waalothuna bialothuni waalssinna bialssinni waaljurooha qisasun faman tasaddaqa bihi fahuwa kaffaratun lahu waman lam yahkum bima anzala Allahu faola-ika humu alththalimoona

45. And We ordained for them therein that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and a wound is a retaliation for a wound. But if one foregoes the retaliation by way of charity, it shall be expiation for him. And they, who judge not by what Allah has sent down, are the oppressors.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٤٦﴾

46. Waqaffayna AAala atharihim biAAeesa ibni maryama musaddiqan lima bayna yadayhi mina alttawrati waataynahu al-injeela feehi hudan wanoorun wamusaddiqan lima bayna yadayhi mina alttawrati wahudan wamawAAithatan lilmuttaqeena

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming what was before him of the Torah. And We gave him the Gospel containing guidance and light, and confirming what was before it of the Torah and guidance and admonition for those who fear Allah.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

47. Walyahkum ahlu al-injeeli bima anzala Allahu feehi waman lam yahkum bima anzala Allahu faola-ika humu alfasiqoona

47. And the followers of the Gospel ought to judge by what Allah revealed in it.²³ And they, who judge not by what Allah has sent down, are the transgressors/profligates.

23. And had the followers of Gospel judged by what was revealed in it, they would have believed in the Qur'aan when it came to them, and acted thereupon.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ
مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

48. Waanzalna ilayka alkitaba bialhaqqi musaddiqan lima bayna yadayhi mina alkitabi wamuhayminan AAalayhi faohkum baynahum bima anzala Allahu wala tattabiAA ahwaahum AAamma jaaka mina alhaqqi likullin jaAAalna minkum shirAAatan waminhajan walaw shaA Allahu lajaAAalakum ommatan wahidatan walaakin liyabluwakum feema atakum faistabiqoo alkhayrati ila Allahi marjiAAukum jameeAAan fayunabbi-okum bima kuntum feehi takhtalifoona

48. And We have sent down to you the Book with the truth, to confirm what has come before it of the Book and to act as an authority thereupon. So judge among them by what Allah has sent down, and follow not their vain desires which deviate from the truth that has come to you. For all of you, We have generated social customs and ways of life. And had Allah so willed, He would have made you a single community, but He wanted to test you in what He has given you, so compete with one another in doing good deeds.²⁴ To Allah is the return of all of you. He will then explain to you what you differed in.

24. This Verse makes it clear that different customs and ways of life matter not, provided the broad divine commands are adhered to. Adhering to divine commands is what good deeds are all about.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن
يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

49. Waani ohkum baynahum bima anzala Allahu wala tattabiAA ahwaahum wai^htharhum an yaftinooka AAan baAAadi ma anzala Allahu ilayka fa-in tawallaw faiAAalam annama yureedu Allahu an yuseebahum bibaAAadi thunoobihim wa-inna katheeran mina alnnasi lafasiqoona

49. And so you do judge among them by what Allah has sent down, and follow not their vain desires, and be cautious of them lest they tempt you away from some part of what Allah has enjoined upon you. If they then turn away, know that it is Allah's Will to afflict them with hardship for some of their sins. And a great number of the people are indeed the transgressors/profligates.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

50. Afahukma aljahiliyyati yabghoona waman ahsanu mina Allahu hukman liqawmin yooqinoona

50. Is it then that they desire the rule of the times of ignorance? And who is better to rule, for a people who are firm in Faith, than Allah?

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَآءَ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥١﴾﴾

51. Ya ayyuha allatheena amanoo la tattakhithoo alyahooda waalnnasara awliyaa baAAaduhum awliyao baAAadin waman yatawallahum minkum fa-innahu minhum inna Allaha la yahdee alqawma al^hthalimeena

51. O you who believe! Do not take the Jews and the Christians for close, intimate friends²⁵. They are close to one another. And whoever amongst you is close to them, then, indeed he is one of them. Indeed Allah does not guide the wrong-doers.

25. The Arabic term, which is translated here as 'close, intimate friends', is awliya. For the comprehensive Qur'aanic meaning of wali (singular of awliya) please refer [study note 2:154](#) in [Qur'aanic Studies Manzil I](#).

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسِرُّونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا
عَلَى مَا آسَرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

52. Fatarā allatheena fee quloobihim maraḍun yusariAAoona feehim yaqooloona nakhshā an tuseebana da-iratun faAAasa Allahu an ya/tiya bialfathi aw amrin min AAindihi fayusbihoon AAala mā asarroo fee anfusihim nadimeena

52. And you will see those, in whose hearts is a disease, to be active in their company. They say, "We fear a turn of fortune afflicting us." And it may well be that Allah will bring about victory or such event, by His Will, that they become ashamed of their secret feelings.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ
﴿٥٣﴾

53. Wayaqoolu allatheena amanoo ahaola-i allatheena aqsamoo biAllahi jahda aymanihim innahum lamaAAakum habitat aAAamaluhum faasbahoo khasireena

53. And those who believe say, "Are these the people who swore intensely by Allah that they were indeed with us? Their deeds have been in vain, and they are doomed."

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُم عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

54. Ya ayyuha allatheena amanoo man yartadda minkum AAan deenihi fasawfa ya/tee Allahu biqawmin yuhibbuhum wayuhibboonahu athillatin AAala almu/mineena aAAizzatin AAala alkafireena yujahidoona fee sabeeli Allahi wala yakhafoona lawmata la-imin thalika fadlu Allahi yu/teehi man yashao waAllahu wasiAAun AAaleemun

54. O you who believe! If there be any from among you who turns back from his religion, then, in place of such people, Allah will bring a people whom He will love and who will love Him, humble with the believers, stern with those who suppress the Truth. They will strive in Allah's Path and will not fear the criticism of any critic. That is Allah's Favour which He gives to whom He wills. And Allah is Generous, Wise.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

55. Innama waliyyukumu Allahu warasooluhu waallatheena amanoo allatheena yuqeemoona alssalata wayu/toona alzzakata wahum rakiAAaona

55. Your only close friends are Allah, His Messenger and those who believe, establish prayers, give charity and bow down in submission to Allah.

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

56. Waman yatawalla Allaha warasoolahu waallatheena amanoo fa-inna hizba Allahi humu alghaliboona

56. And the one who seeks closeness to Allah, His Messenger and those who believe, may rest assured that it is Allah's group that shall indeed be triumphant.²⁶

26. Had the majority of the Muslims today been so rest assured, they wouldn't find themselves in the unenviable position they are in.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ
إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

57. Ya ayyuha allatheena amanoo la tattakhihoo allatheena ittakhathoo deenakum huzuwan walaAAiban mina allatheena ootoo alkitaba min qablikum waalkuffara awliyyaa waittaqoo Allaha in kuntum mu/mineena

57. O you who believe! Do not consider persons – from among those who were given the Book before you and from among the suppressors of Truth – who take your religion for a mockery and fun, as your close friends. And fear Allah if you do believe.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

58. Wa-itha nadaytum ila alssalati ittakhathoooha huzuwan walaAAiban thalika bi-annahum qawmun la yaAAqiloona

58. And when you make a call for prayer they take it but as a mockery and fun. They do so because they are a people who understand not.

قُلْ يَٰٓأَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَن ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ
إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَسِقُونَ ﴿٥٩﴾

59. Qul ya ahla alkitabi hal tanqimoona minna illa an amanna biAllahi wama onzila ilayna wama onzila min qablu waanna aktharakum fasiqoona

59. Say, "O people of the Book! Do you take vengeance on us for no other reason than that we believe in Allah and in what is sent down to us and in what was sent down before, and [is it not a fact] that most of you are transgressors/profligates?"

قُلْ هَلْ أَنْتُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ
اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

60. Qul hal onabbi-okum bisharrin min thalika mathoobatan AAinda Allahi man laAAanahu Allahu waghadiba AAalayhi wajaAAala minhumu alqiradata waalkhanazeera waAAabada alttaghooti ola-ika sharrun makanan waadallu AAan sawa-i alssabeeli

60. Say, "Shall I inform you of a worse retribution than this from Allah? Those whom Allah has cursed and upon whom His wrath has fallen, and those of them whom He made apes and pigs, and those who worshipped the false god – those are the people in a worse position, and further astray from the Right Path."

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ
وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

61. Wa-itha jaookum qaloo amanna waqad dakhaloo bialkufri wahum qad kharajoo bihi waAllahu aAAlamu bima kanoo yaktumoona

61. And when they came to you, they said, "We believe". And they in fact came in suppressing the Truth, and they in fact went out doing the same. And Allah knows what they were hiding.

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتُ
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

62. Watara katheeran minhum yusariAAoona fee al-ithmi waalAAudwani waaklihimu alssuhta labi/sa ma kanoo yaAAamaloona

62. And you see many of them vie with one another in sin and hostility, and in their eating of what is unlawful. What they are doing is certainly bad.

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿١٣﴾

63. Lawla yanhahumu alrrabbaniyyoona waal-ahbaru AAan qawlihimu al-ithma waaklihimu alssuhta labi/sa ma kanoo yasnaAAoona

63. Why did the Rabbis and the Priests not prohibit them from their sinful utterances and from eating unlawful things? What they are bringing about is certainly bad.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ
مِّن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٤﴾

64. Waqalati alyahoodu yadu Allahi maghloolatun ghullat aydeehim waluAAainoo bima qaloo bal yadahu mabsootatani yunfiqu kayfa yashao walayazeedanna katheeran minhum ma onzila ilayka min rabbika tughyanan wakufran waalqayna baynahumu alAAadaata waalbaghdaa ila yawmi alqiyamati kullama awqadoo naran lilharbi atfaaha Allahu wayasAAawna fee al-ardi fasadan waAllahu la yuhibbu almufsideena

64. And the Jews say, "Allah's hand is bound!" Their hands are bound and they are cursed for what they said. Nay, both His hands are spread out, He expends as He pleases. And what has been sent down to you from your Lord will certainly make many of them more steeped in insolence and suppression of the Truth. And We have put enmity and hatred amongst them until the Day of Resurrection. Every time they kindled the fire for war, Allah extinguished it.²⁷ And they strive for mischief on earth. And Allah does not love the mischief mongers.

27. Allah does thus control the activities of human beings. Had He left them to do as they pleased, the human race itself would have long back been destroyed.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ النَّعِيمِ ﴿١٥﴾

65. Walaw anna ahla alkitabī amanoo waittaqaw lakaffarna AAanhum sayyi-atihim walaadkhalnahum jannati alnnaAAeemi

65. And if the people of the Book had indeed believed, and feared Allah, We would certainly have cleared their bad deeds from them and We would certainly have made them enter gardens of bliss.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ
مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿١٦﴾

66. Walaw annahum aqamoo alttawrata waal-injeela wama onzila ilayhim min rabbihim laakaloo min fawqihim wamin tahti arjulihim minhum ommatun muqtasidatun wakatheerun minhum saa ma yaAAamaloona

66. And had they only stood by the Torah and the Gospel and that which is sent down to them from their Lord, they would certainly have got provision to eat from above them and from beneath their feet. Among them are people who keep to the right course. And what many of them do is bad.

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ ﴿١٧﴾

67. Ya ayyuha alrrasoolu balligh ma onzila ilayka min rabbika wa-in lam tafAAal fama ballaghta risalatahu waAllahu yaAAsimuka mina alnnasi inna Allaha la yahdee alqawma alkafireena

67. O Messenger! Deliver what has been sent down to you from your Lord. And if you do not do so, then you have not delivered His Message. And Allah will guard you against the people. Indeed, Allah guides not people that suppress the Truth.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا ٱلتَّوْرَةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ
مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ



68. Qul ya ahla alkitabi lastum AAala shay-in hatta tuqeemoo alttawrata waal-injeela wama onzila ilaykum min rabbikum walayazeedanna katheeran minhum ma onzila ilayka min rabbika tughyanan wakufran fala ta/sa AAala alqawmi alkafireena

68. Say, "O followers of the Book! You stand on no basis till you stand by the Torah and the Gospel and that which is sent down to you from your Lord." And what has been sent down to you²⁸ from your Lord will certainly make many of them more steeped in insolence and suppression of the Truth. Grieve not therefore for the people who suppress the Truth.

28. I.e. to Prophet Muhammad (peace be upon him).

إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِئُونَ وَٱلنَّصٰرَىٰ مَن ءَامَنَ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



69. Inna allatheena amanoo waallatheena hadoo waalssabi-oona waalnnasara man amana biAllahi waalyawmi al-akhiri waAAamila salihan fala khawfun AAalayhim wala hum yahzanoona

69. Indeed, those who believe, the Jews, the Saabioon and the Christians – whosoever believed in Allah and in the Last Day, and acted righteously – fear then shall overpower them not; nor shall they grieve!²⁹

29. This Verse is almost verbatim the same as [Verse 2:62](#). Please therefore refer the study notes thereunder.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا
كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا
وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

70. Laqad akhathna meethaqa banee isra-eela waarsalna ilayhim rusulan kullama jaahum rasoolun bima la tahwa anfusuhum fareeqan kaththaboo wafareeqan yaqtuloona

70. We did take the Covenant of the Children of Israel³⁰ and We sent to them Messengers. Whenever a Messenger came to them with what their hearts did not like, he was either contradicted or killed.

30. Please see Verses 2:63, 2:83 and 2:84 to know what the Covenant was about.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ
ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

71. Wahasiboo alla takoona fitnatun faAAamoo wasammoo thumma taba Allahu AAalayhim thumma AAamoo wasammoo katheerun minhum waAllahu baseerun bima yaAAamaloona

71. And they thought that there would be no retribution, so they became blind and deaf. Then Allah forgave them, and thereafter too, many of them became blind and deaf. And Allah is watchful over what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ
يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

72. Laqad kafara allatheena qaloo inna Allaha huwa almaseehu ibnu maryama waqala almaseehu ya banee isra-eela oAAabudoo Allaha rabbee warabbakum innahu man yushrik biAllahi faqad harrama Allahu AAalayhi aljannata wama/wahu alnnaru wama lilththalimeena min ansarin

72. They did certainly suppress the Truth, who said, "The Messiah, son of Mary, is indeed Allah." And the Messiah said, "O Children of Israel! Worship Allah, my Lord and your Lord. Whoever indeed associates others with Allah in his worship, then Allah has forbidden to him the Garden³¹, and his abode is the Fire. And there shall be none to help the unjust."

31. It's a tragic paradox that the very Prophet who thus strongly advocated against association of anyone with Allah, himself got associated with Allah by his own so-called followers, the Christians! They are blissfully unaware that the Garden is forbidden to them in terms of what their own Prophet said. And they think that their Jesus has already given them their passports to Paradise!

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

73. Laqad kafara allatheena qaloo inna Allaha thalithu thalathatin wama min ilahin illa ilahun wahidun wa-in lam yantahooo AAamma yaqooloona layamassanna allatheena kafaroo minhum AAathabun aleemun

73. They did certainly suppress the Truth, who said, "The third of the Trinity is indeed Allah." And there is none worthy of worship but the One Allah, and if they desist not from what they say, a painful punishment shall afflict those among them who suppress the Truth.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

74. Afala yatooboona ila Allahi wayastaghfiroonahu waAllahu ghafoorun raheemun

74. Will they not then turn to Allah in repentance and ask for His forgiveness? And Allah is Forgiving, Merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظُرْ كَيْفَ نُبَيِّنُ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

75. Ma almaseehu ibnu maryama illa rasoolun qad khalat min qablihi alrrusulu waommuhu siddeeqatun kana ya/kulani alttaAAama onthur kayfa nubayyinu lahumu al-ayati thumma onthur anna yu/fakoona

75. The Messiah, son of Mary, was but a Messenger. Messengers did come and pass away before him. And his mother was a truthful woman. They both used to eat food. See how We make the Verses/signs clear to them. Then see how they are turned away.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

76. Qul ataAbudoona min dooni Allahi ma la yamliku lakum darran wala nafAAan waAllahu huwa alssameeAAu alAAaleemu

76. Say, "Do you worship, besides Allah, that which is incapable of inflicting any harm on you, or conferring any benefit? And Allah – He is the One listening, knowing."

قُلْ يَتَاَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ
قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

77. Qul ya ahla alkitabi la taghloo fee deenikum ghayra alhaqqi wala tattabiAAoo ahwaa qawmin qad dalloo min qablu waadalloo katheeran wadalloo AAan sawa-i alssabeeli

77. Say, "O people of the Book! Commit no unjust excesses in your religion (way of life), and follow not the vain desires of people who went astray before, and who led many astray and went astray from the Right Path."³²

32. At the time of revelation of the Qur'aan, this divine directive was addressed to the Jews and the Christians. But now, it is equally applicable to the Muslims. They too are the people of the Book and they too are committing unjust excesses in their religion, as do the Christians and the Jews. Through the *ahaadeeth* and through the "learned" books of the *fukah* they have

unjustly made additions to and subtractions from their Religion, and have thus polluted the pristine purity, clarity and beauty of Qur'aanic Islam.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ
مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

78. LuAAaina allatheena kafaroo min banee isra-eela AAala lisani dawooda waAAeesa ibni maryama thalika bima AAasaw wakanoo yaAAatadoona

78. Cursed by the tongue of David and Jesus, son of Mary, were those who suppressed the Truth from among the Children of Israel. That was because they disobeyed and were transgressors.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

79. Kanoo la yatanahawna AAan munkarin faAAaloohu labi/sa ma kanoo yafAAaloona

79. They were not forbidding one another from the forbidden things they did. What they did was certainly bad.³³

33. This Verse, just as the preceding Verse, is about the Jews. But it is applicable to most Muslims of the present age also. They too do things that are forbidden in the Qur'aan. And they are not forbidding one another from doing those forbidden things. And, I am afraid, the next two Verses too are applicable to many a Muslim today!

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ
سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

80. Tara katheeran minhum yatawallawna allatheena kafaroo labi/sa ma qaddamat lahum anfusuhum an sakhita Allahu AAalayhim wafee alAAathabi hum khalidoona

80. You see many of them being close to those who suppress the Truth. What their sensual selves have sent ahead for them is certainly so bad that Allah is displeased with them. And in punishment shall they abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

81. Walaw kanoo yu/minoona biAllahi waalnnabiyyi wama onzila ilayhi ma ittakhathoohum awliyya walakinna katheeran minhum fasiqoona

81. And had they believed in Allah, in the prophet and in what is sent down to him, they would not have taken them for close friends. But most of them are transgressors/profligates.

﴿٨٢﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيْكَ يَا بَنِي
مِنْهُمْ قَسِيْسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

82. Latajidanna ashadda alnnasi AAadawatan lillatheena amanoo alyahooda waallatheena ashtrakoo walatajidanna aqrabahum mawaddatan lillatheena amanoo allatheena qaloo inna nasara thalika bi-anna minhum qisseeseena waruhbanan waannahum la yastakbiroona

82. You will certainly find the Jews and the polytheists to be the bitterest people in hostility towards those who believe. And you will certainly find the nearest in friendship to those who believe, to be those who say, "We are Christians." That is because there are priests and monks among them who do not behave proudly.

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

83. Wa-itha samiAAoo ma onzila ila alrrasooli tara aAAayunahum tafeedu mina alddamAAi mimma AAarafoo mina alhaqqi yaqooloona rabbana amanna faoktubna maAAa alshshahideena

83. And when they³⁴ listen to what has been sent down upon the Messenger, you see their eyes overflowing with tears because of the truth they recognise. They say, "Our Lord! We believe, so enlist us among those who give witness."

34. 'they' here were the Christian priests and monks living at the time the Qur'aan was revealed, referred to in the preceding Verse 5:82 and who did not behave proudly. What these good people then said is recorded at the end of this Verse as well as in the next Verse.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

84. Wama lana la nu/minu biAllahi wama jaana mina alhaqqi wanaatmaAAu an yudkhalana rabbuna maAAa alqawmi alssaliheena

84. "And why should we not believe in Allah and in that which has come to us of the truth? And we earnestly desire that our Lord admits us to be with the righteous people."

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

85. Faathabahumu Allahu bima qaloo jannatin tajree min tahtiha al-anharu khalideena feeha wathalika jazao almuhsineena

85. Allah then would reward them, on account of what they say, gardens, with rivers flowing underneath, to abide therein. And this is the reward of those who do good deeds.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

86. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu aljaheemi

86. And those who suppress the Truth and treat Our Verses/signs as lies – they are the dwellers of the Fire.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

87. Ya ayyuha allatheena amanoo la tuharrimoo tayyibati ma ahalla Allahu lakum wala taAtadoo inna Allaha la yuhibbu almuAAatadeena

87. O you who believe! Forbid not the good, wholesome things which Allah has made lawful for you, and transgress not! Indeed, Allah loves not those who transgress.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ
﴿٨٨﴾

88. Wakuloo mimma razaqakumu Allahu halalan tayyiban waittaqoo Allaha allathee antum bihi mu/minoona

88. And eat of the lawful and good, wholesome things that Allah has provided for you, and fear Allah, Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ
بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ ۖ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ
مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَّمْ يَجِدْ
فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا
أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

89. La yu-akhihukumu Allahu biallaghwi fee aymanikum walakin yu-akhihukum bima AAaqqadtumu al-aymana fakaffaratuhu itAAamu AAasharati masakeena min awsati ma tutAAimoona ahleekum aw kiswatumum aw tahreeru raqabatin faman lam yajid fasiyamu thalathati ayyamin thalika kaffaratu aymanikum itha halaftum waihfaathoo aymanakum kathalika yubayyinu Allahu lakum ayatihi laAAallakum tashkuroona

89. Allah does not call you to account for anything trivial in your oaths, but He calls you to account for the binding terms of your oaths. The expiation of it, then, is the feeding of ten poor persons with the average food you feed your families with, or their clothing, or the freeing of a

neck³⁵. And for the one, who cannot afford, three days of fasting. This is the expiation of your oaths when you take them. And guard your oaths! Thus Allah does make clear to you His Verses, so that you may feel grateful.

35. I.e. freeing a human being from bondage. In modern times too, we have bonded labour. The have-nots' poor financial condition becomes a breeding ground for their exploitation by the rich. The poor get immersed in their debts and thus become bonded labour for the rich. To help such poor people to be free of their debts would be equivalent to freeing their necks.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

90. Ya ayyuha allatheena amanoo innama alkhamru waalmaysiru waal-ansabu waal-azlamu rijsun min AAamali alshshaytani faijtaniboohu laAAaallakum tuflihoona

90. O you who believe! Intoxicants, games of chance, animals sacrificed at the altars of idols and divining by arrows³⁶ are just aspects of an abomination from among Satan's doings. Shun it then, to attain salvation.

36. Please refer [study note 5:5](#) for the meaning of the corresponding Arabic term *al-azlamu*

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ

وَالْمَيْسِرِ وَيُضِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

91. Innama yureedu alshshaytanu an yooqiAAa baynakumu alAAadawata waalbaghdaa fee alkhamri waalmaysiri wayasuddakum AAan thikri Allahi waAAani alssalati fahal antum muntahoona

91. The Satan only desires to cause enmity and hatred in your midst by means of intoxicants and games of chance, and to keep you off remembrance of Allah, and off prayer. Won't you then desist?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى
رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

92. WaateeAAoo Allaha waateeAAoo alrrasoola waihtaroo fa-in tawallaytum faiAAalamoo annama AAala rasoolina albalaghu almubeenu

92. And obey Allah and obey the Messenger³⁷ and have fear. If you then turn back, know that the responsibility on Our Messenger is but clear conveyance of the divine Message.

37. As regards the directive to obey the Messenger, please see [footnotes 3:144 to 3:146 on Verse 3.132](#).

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا
ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

93. Laysa AAala allatheena amanoo waAAamiloo alssalihati junahun feema taAAimoo itha ma ittaqaw waamanoo waAAamiloo alssalihati thumma ittaqaw waamanoo thumma ittaqaw waahsanoo waAllahu yuhibbu almuhsineena

93. Upon those who believed and did good deeds, there is no sin in what they had eaten earlier, so long as they feared Allah, and believed, and did good deeds. Then they feared Allah and believed. Then they feared Allah and did good work³⁸. And Allah loves those who do good work.

38. Good work includes not only performing religious duties like praying and fasting as ordained, but also doing one's worldly work like, say, carpentry, to the best of one's abilities.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ
وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ ﴿٩٤﴾

94. Ya ayyuha allatheena amanoo layabluwannakumu Allahu bishay-in mina alssaydi tanaluhu aydeekum warimahukum liyaAAlama Allahu man yakhafuhu bialghaybi famani iAAatada baAAda thalika falahu AAathabun aleemun

94. O you who believe! Allah will certainly test you in respect of game within reach of your hands and your lances, that Allah might know who fears Him unseen. A painful punishment then for the one, who transgresses after this.³⁹

39. This Verse was revealed obviously with reference to the next Verse prohibiting hunting while in the state of *Ihram*.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ
مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا
بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ
أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ



95. Ya ayyuha allatheena amanoo la taqtuloo alssayda waantum hurumun waman qatalahu minkum mutaAAammidan fajazaon mithlu ma qatala mina alnnaAAami yahkumu bihi thawa AAadlin minkum hadyan baligha alkaAAabati aw kaffaratun taAAamu masakeena aw AAadlu thalika siyaman liyathooqa wabala amrihi AAafa Allahu AAamma salafa waman AAada fayantaqimu Allahu minhu waAllahu AAazezun thoo intiqamin

95. O you who believe! Kill not the game while you are in the state of *Ihram*. And whoever among you kills it intentionally, the penalty is the like of what he killed, from the cattle, as adjudged by two just persons among you, as an offering to be brought to the Kaabah – Or the expiation therefor is the feeding of the poor or commensurate fasting – so that whoever killed the game, may taste the burden of his deed. Allah has forgiven what is past. And whoever does it again, Allah will take retribution from him. And Allah is Omnipotent, Capable to take retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ ۖ مَتَّعْنَا لَكُمْ ۖ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

96. Ohilla lakum saydu albahri wataAAamuhu mataAAaan lakum waliassayyarati wahurrima AAalaykum saydu albarri ma dumtum huruman waittaqoo Allaha allathe ilayhi tuhsharoon

96. Lawful to you is the sea game and its food – a provision for you and for the travellers – and the land game is forbidden to you so long as you are in the state of *Ihram*. And fear Allah, to Whom you shall be gathered.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقَلْتِدَ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

97. JaAAala Allahu alkaAAabata albayta alharama qiyaman lilnnasi waalshshahra alharama waalhadya waalqala-ida thalika litaAAalamoo anna Allaha yaAAalamu ma fee alssamawati wama fee al-ardi waanna Allaha bikulli shay-in AAaleemun

97. Allah has made the sacred house of the Kaabah a symbol for the people to stand by, so also the sacred month, the offerings and the animals with garlands. It is a symbolic recognition that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is aware of all things.

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

98. IAAalamoo anna Allaha shadeedu alAAaiqabi waanna Allaha ghafoorun raheemun

98. Know that Allah is severe in punishment, and that Allah is Forgiving, Merciful.

﴿مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

﴿٩٩﴾

99. Ma AAala alrrasooli illa albalaghu waAllahu yaAAalamu ma tubdoona wama taktumoona

99. The Messenger's responsibility is but to deliver. And Allah knows what you reveal, and what you conceal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

100. Qul la yastawee alkhabeethu waalttayyibu walaw aAAajabaka kathratu alkhabeethi faittaqoo Allaha ya olee al-albabi laAAaallakum tuflihoona

100. Say, "The impure and the pure are not the same, although many of the the impure things may please you. So, O those endowed with insight, fear Allah to become successful!"

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِن
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ
حَلِيمٌ ﴿١٠١﴾

101. Ya ayyuha allatheena amanoo la tas-aloo AAan ashya in tubda lakum tasu/kum wa-in tas-aloo AAanha heena yunazzalu alquranu tubda lakum AAafa Allahu AAanha waAllahu ghafoorun haleemun

101. O you who believe! Do not put questions about things, which, if clarified to you, may cause difficulties for you. And if you put questions about them when the Qur'aan is being revealed, they may be clarified to you. Allah has absolved you of any obligation thereon.⁴⁰ And Allah is Forgiving, Kind.

40. This Verse makes it clear that in matters in which the Qur'aan is silent, mankind has freedom of action.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

102. Qad saalaha qawmun min qablikum thumma asbahoo biha kafiireena

102. A people before you did ask such questions, and then became suppressors of the Truth, on that account.⁴¹

41. People referred to here are the Children of Israel. (See [Verses 2:67 to 2:71](#))

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

103. Ma jaAAala Allahu min baheeratin wala sa-ibatin wala waseelatin wala hamin walakinna allatheena kafaroo yaftaroona AAala Allahi alkathiba waaktharuhum la yaAAqiloon

103. Allah has not made any *bahirah*, *saibah*, *wasilah* or *ham*⁴², but those who suppress the Truth fabricate the lie against Allah. And most of them understand not.

42. Obviously, these are names of some superstitious things the Arabs did during their earlier days of ignorance. As the next Verse indicates, those Arabs were just following what they found their fathers doing.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا
يَهْتَدُونَ ﴿١٠٤﴾

104. Wa-itha qeela lahum taAAalaw ila ma anzala Allahu wa-ilal rrasooli qaloo hasbuna ma wajadna AAalayhi abaana awa law kana abahum la yaAAalamoon shay-an wala yahtadoona

104. And when it is said to them, "Come to what Allah has sent down and to the Messenger", they say, "What we found our fathers with, is sufficient for us". What! Even though their fathers knew nothing and followed not the right guidance!?

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَىٰكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

105. Ya ayyuha allatheena amanoo AAalaykum anfusakum la yadurrukum man dalla itha ihtadaytum ila Allahi marjiAAukum jameeAAan fayunabbi-okum bima kuntum taAAamaloona

105. O you who believe! You are responsible for your own selves. He who errs cannot hurt you when you are on the right path.⁴³ To Allah you all are to return, when He will inform you of what you did.

43. Muslims wouldn't be in the doldrums, they are in today, had they unshakeable faith in the divine statement of this Verse.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ
الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ
أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مُّصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ
ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

106. Ya ayyuha allatheena amanoo shahadatu baynikum itha hadara ahadakumu almawtu heena alwasiiyyati ithnani thawa AAadlin minkum aw akharani min ghayrikum in antum darabtum fee al-ardi faasabatkum museebatu almawti tahbisoonahuma min baAAadi alssalati fayuqsiman biAllahi ini irtabtum la nashtaree bihi thamanan walaw kana tha qurba wala naktumu shahadata Allahi inna ithan lamina al-athimeena

106. O you who believe! When death approaches any of you, call to witness among you, at the time of making the will, two just persons from among you, or two from among others than you if you are travelling in the land and death befalls you. Detain the two after the prayer, then, if you are in doubt, they shall both swear by Allah, "We will not sell it for a price – and even

though it is for a relative – and we will not hide the testimony. By Allah, then, certainly, we should be among the sinners."

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدَتُنَا أَحَقُّ مِنْ شَهِدَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَّمِنَ الظَّالِمِينَ ﴿١٠٧﴾

107. Fa-in AAauthira AAala annahuma istahaqqa ithman faakharani yaqoomani maqamahuma mina allatheena istahaqqa AAalayhimu al-awlayani fayuqsimani biAllahi lashahadatuna ahaqqu min shahadatihima wama iAAatadayna inna ithan lamina althalimeena

107. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those, nearest in kin, who have a rightful claim. Then the two should swear by Allah, "Certainly our testimony is truer than the testimony of those two, and we have not committed any trespass. We should then indeed be of those who oppress."

ذَٰلِكَ أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

108. Thalika adna an ya/too bialshshahadati AAala wajhiha aw yakhafoo an turadda aymanun baAAda aymanihim waittaqoo Allaha waismaAAoo waAllahu la yahdee alqawma alfasiqeena

108. That should make the testimony more transparent. Or else, they may fear rejection of other testimonies after theirs. And fear Allah and listen. And Allah does not guide the transgressing people.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ﴾^{١٠٩}

109. Yawma yajmaAAu Allahu alrrusula fayaqoolu matha ojibtum qaloo la AAilma lana innaka anta AAallamu alghuyoobi

109. The day when Allah will assemble the Messengers, then ask them, "What response did you get?", they will say, "We have no knowledge. Indeed! You are the Knower of the unseen things."

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي
وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

110. Ith qala Allahu ya AAeesa ibna maryama othkur niAAamatee AAalayka waAAala walidatika ith ayyadtuka biroohi alqudusi tukallimu alnnasa fee almahdi wakahlan wa-ith AAallamtuka alkitaba waalhikmata waalttawrata waal-injeela wa-ith takhluqu mina altheeni kahay-ati alttayri bi-ithnee fatanfukhu feeha fatakoonu tayran bi-ithnee watubri-o al-akmaha waal-abrasa bi-ithnee wa-ith tukhriju almaswta bi-ithnee wa-ith kafaftu banee isra-eela AAanka ith ji/tahum bialbayyinati faqala allatheena kafaroo minhum in hatha illa sihrun mubeenun

110. When Allah will say, "O Jesus, son of Mary! Remember My Favour on you and on your mother, when I supported you with the holy Spirit, you spoke to the people in the cradle and as an adult, and when I taught you the Book and the wisdom and the Torah and the Gospel, and when you made out of clay a bird-like figure by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission, and when you brought out the dead by My permission, and when I restrained the children of Israel from you as you came to them with clear signs, but those who suppressed the Truth from among them said, 'This is nothing but pure magic'."

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ
بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

111. Wa-ith awhaytu ila alhawariyyeena an aminoo bee wabirasoolee qaloo amanna waishhad bi-annana muslimoona

111. And when I inspired the disciples⁴⁴ to believe in Me and in My Messenger, they said, "We do believe and bear witness that we do submit."

44. As the next Verse indicates, these were Jesus' disciples.

إِذْ قَالَ الْحَوَارِيُّونَ يَنُوحِي سَى أَبْنِ مَرِيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

112. Ith qala alhawariyyoona ya AAeesa ibna maryama hal yastateeAAu rabbuka an yunazzila AAalayna ma-idatan mina alssama-i qala ittaqoo Allaha in kuntum mu/mineena

112. When the disciples asked, "O Jesus, son of Mary! Can your Lord send down to us a table spread with food from heaven?" He said, "Fear Allah, if you are believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

113. Qaloo nureedu an na/kula minha wataatma-inna quloobuna wanaAAalama an qad sadaqtana wanakoona AAalayha mina alshshahideena

113. They said, "We wish to eat there from, satisfy our minds, know that you have indeed told us the truth and be of the witnesses to it."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لَأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

114. Qala AAeesa ibnu maryama allahumma rabbana anzil AAalayna ma-idatan mina alssama-i takoonu lana AAeedan li-awwalina waakhirina waayatan minka waorzuqna waanta khayru alrraziqeena

114. Jesus, son of Mary, said, "O Allah, our Lord! Send down to us from the heaven a table spread with food which should be to us – to the first of us and to the last of us – a festival, and a sign from You. And give us food, and You are the Best of the givers of food."

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا
أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

115. Qala Allahu innee munazziluhā AAalaykum faman yakfur baAAadu minkum fa-innee oAAaththibuhu AAathaban la oAAaththibuhu ahadan mina alAAalameena

115. Allah said, "I am indeed going to send it down to you, but then if anyone thereafter suppresses the Truth from amongst you, I will indeed give him such punishment as I have not given to anyone in the worlds."

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ
إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

116. Wa-ith qala Allahu ya AAeesa ibna maryama aanta qulta lilnnasi ittakhithoonee waommiya ilahayni min dooni Allahi qala subhanaka ma yakoonu lee an aqoola ma laysa lee bihaqqin in kuntu qultuhu faqad AAalimta hu taAAalamu ma fee nafsee wala aAAalamu ma fee nafsika innaka anta AAallamu alghuyoobi

116. And when Allah will say, "O Jesus, son of Mary! Did you tell mankind to take you and your mother for two gods besides Allah?" He (Jesus) will say, "Glory be to You, I couldn't say anything that I had no right to. If I had said it, You would indeed have known it. You know what is in my mind, and I do not know what is in Your mind. You are indeed the Knower of the things unseen."

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

117. Ma qultu lahum illa ma amartanee bihi ani oAAabudoo Allaha rabbee warabbakum wakuntu AAalayhim shaheedan ma dumtu feehim falamma tawaffaytanee kunta anta alrraqeeba AAalayhim waanta AAala kulli shay-in shaheedun

117. "I did not tell them anything except what You enjoined me with: 'Worship Allah, my Lord and your Lord.' And I was a witness over them so long as I remained among them, but when You caused me to die, You were the Guard over them.⁴⁵ And You are Witness over all things."

45. The scenario here is Allah's Court on Judgement Day in the Hereafter. Prophet Jesus (peace be upon him) is in the witness box. The Almighty, All-knowing Judge is questioning him. From Verse 5:116 above to Verse 5:119 below is a transcript of that interrogation. And this particular part of the transcript – recorded in this Verse 5:117 – gives the lie to the popular belief among Muslims about a 2nd coming of Jesus to this earth.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

118. In tuAAaththibhum fa-innahum AAibaduka wa-in taghfir lahum fa-innaka anta alAAazeezu alhakeemu

118. "If You punish them, then indeed they are Your worshippers; and if You forgive them, then indeed You are the Omnipotent, the Wise."

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

119. Qala Allahu hatha yawmu yanfaAAu alssadiqeena sidquhum lahum jannatun tajree min tahtiha al-anharu khalideena feeha abadan radiya Allahu AAanhum waradoo AAanhu thalika alfawzu alAAatheemu

119. Allah will say, "This day, their truthfulness shall benefit the truthful ones. For them are gardens beneath which rivers flow, to abide in them for ever." Allah is well pleased with them and they are well pleased with Allah. That is the highest success.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

120. Lillahi mulku alssamawati waal-ardi wama feehinna wahuwa AAala kulli shay-in qadeerun

120. The absolute sovereignty over the heavens and the earth and over what is in them belongs to Allah; and He has power over all things!

سُورَةُ الْأَنْعَامِ

Chapter 6: Al-An'am (The Cattle)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

1. Al^hamdu lill^hahⁱ allat^hee khalaqa alssamawati waal-arda wajaAAala alththulumati waalInnoora thumma allat^heeena kafaroo birabbihim yaAAadiloona

1. The praise is for Allah, Who created the heavens and the earth and made the darknesses and the light. Yet, those who suppress the Truth sit in judgement over the attributes of their Lord!

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ
قَضَىٰ أَجَالًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

2. Huwa allat^hee khalaqakum min teenin thumma qada ajalun waajalun musamman AAindah^u thumma antum tamtaroon^a

2. He it is Who created you from clay, and then decreed a term. And it is a term denominated¹ with Him. But, then, you are in doubt.

1. Allah knows how long every individual shall live in this world. He also knows when this world itself, as we know it, will come to an end.

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا
تَكْسِبُونَ ﴿٣﴾

3. Wahuwa Allahu fee alssamawati wafee al-ardi yaAAalamu sirrakum wajhrakum wayaAAalamu ma taksiboona

3. And it is Allah Who pervades the heavens and the earth. He knows what you conceal and what you reveal, and He knows what you earn.

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا
مُعْرِضِينَ ﴿٤﴾

4. Wama ta/tehim min ayatin min ayati rabbihi illa kanoo AAanha muAAarideena

4. And no sign/Verse has ever come to them, of the signs/Verses of their Lord, from which they have not turned aside.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٥﴾

5. Faqad kaththaboo bialhaqqi lamma jaahum fasawfa ya/tehim anbaa ma kanoo bihi yastahzi-oona

5. They did reject the truth when it came to them. And the details of what they mocked at will soon come to them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّانُهُمْ فِي
الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ ﴿٦﴾

6. Alam yaraw kam ahlakna min qablihim min qarnin makkannghum fee al-ardi ma lam numakkin lakum waarsalna alssamaa AAalayhim midraran wajaAAalna al-anhara tajree min tahtihim faahlaknaghum bithunoobihim waansha/na min baAAadihim qarnan akhareena

6. Do they not see how many a generation We destroyed before them? We have not established you as firmly as We had established them on the earth. And We made the sky pour rain on them in abundance, and We made the rivers flow beneath them. Then We destroyed them on account of their sins and raised up, after them, other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

7. Walaw nazzalna AAalayka kitaban fee qirtasin falamasooHu bi-aydeehim laqala allatheena kafaroo in hatha illa sihrun mubeenun

7. And even if We had sent to you a book on paper so that they could touch it with their hands, those who suppress the Truth would certainly have said, "This is nothing but pure magic."

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ
﴿٨﴾

8. Waqaloo lawla onzila AAalayhi malakun walaw anzalna malakan laqudiya al-amru thumma la yuntharoona

8. And they say, "Why has not an angel been sent down to him?" And had We sent down an angel, the matter would have certainly been decided then and there, and they would have been given no respite.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾

9. Walaw jaAAalnahu malakan lajaAAalnahu rajulan walalabasna AAalayhim ma yalbisoon

9. And if We had made him an angel, We would certainly have made him a man, and We would certainly have made their confusion worse confounded.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا
مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

10. Walaqadi istuhzi-a birusulin min qablika fahaqa biallatheena sakhiroo minhum ma kanoo bihi yastahzi-
oon

10. And, certainly, Messengers before you were mocked at, but the very thing they mocked at surrounded those who, among them, scoffed.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

11. Qul seeroo fee al-ardi thumma onthuroo kayfa kana AAaqibatu almukaththibeena

11. Say, "Travel on earth and then see what end the rejecters met with."

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ
لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿١٢﴾

12. Qul liman ma fee alssamawati waal-ardi qul lillahi kataba AAala nafsihi alrrahmata layajmaAAannakum ila yawmi alqiyamati la rayba feehi allatheena khasiroo anfusahum fahum la yu/minoona

12. Ask, "To whom does all that is in the heavens and the earth belong?" Say, "To Allah. He has made mercy an obligatory attribute of Him Himself. He will certainly gather you on the Resurrection Day, wherein there is no doubt. Those, who have lost their souls, believe not."

﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

13. Walahu ma sakana fee allayli waalnnahari wahuwa alssameeAAu alAAaleemu

13. "And to Him belongs what lives by the night and the day. And He is the One Who hears, the One Who knows."

قُلْ أَغَيْرَ اللَّهِ اتَّخِذْ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ
قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

14. Qul aghayra Allahi attakhi^{hu} waliyyan fatiri alssamawati waal-ardi wahuwa yutAAaimu wala yutAAamu qul innee omirtu an akoona awwala man aslama wala takoonanna mina almushrikeena

14. Say, "Shall I take for a *wali*² anyone instead of Allah, Creator of the heavens and the earth, and Who feeds and is not fed?" Say, "I am indeed commanded to be the first among those who submit." And be not you, of the polytheists!

2. For the comprehensive meaning of this Arabic word, please see [study notes 2:154 and 2:155](#) on Verse 2:107.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

15. Qul innee akhafu in AAa³aytu rabbee AAa³haba yawmin AAa³heemin

15. Say, "I do indeed fear punishment on a dreadful Day, if I disobey my Lord."

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ
الْمُبِينُ ﴿١٦﴾

16. Man yu³raf AAanhu yawma-ithin faqad rahimahu wathalika alfawzu almubeenu

16. He/she from whom it³ is averted on that day, Allah surely has shown mercy to him/her. And this is the most manifest success.

3. The punishment mentioned in the preceding Verse.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا
هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Wa-in yamsaska Allahu bi³dur³rin fala kashifa lahu illa huwa wa-in yamsaska bikhayrin fahuwa AAa³la kulli shay-in qadeerun

17. And if Allah afflicts you with some harm, there is none to take it off but He. And if He gives you something good, then He it is Who is able to do anything.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

18. Wahuwa alqahiru fawqa AAibadihi wahuwa alhakeemu alkhabeeru

18. And He it is Who has Supreme Power over His creatures. And He is the Most Wise, the One Who knows about all things.

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَادَةً قُلِ ٱللَّهُ شَهِيدٌ بَيْنَىٰ وَبَيْنَكُمْ ۖ وَأَوْحَىٰ إِلَىٰ
هَٰذَا ٱلْقُرْءَانِ لِأُنذِرَكُمْ بِهِ ۖ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ
ءَالِهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ ٱللَّهُ وَاحِدٌ وَإِنِّى بَرِّىءٌ مِّمَّا
تُشْرِكُونَ ﴿١٩﴾

19. Qul ayyu shay-in akbaru shahadatan quli Allahu shaheedun baynee wabaynakum waoohiya ilayya hatha alqur-anu li-onthirakum bihi waman balagha a-innakum latashhadoona anna maAAA Allahi alihatan okhra qul la ashhadu qul innama huwa ilahun wahidun wa-innanee baree-on mimma tushrikoona

19. Ask them what thing is the weightiest in testimony? Say, "Allah! HE is witness between you and me. And this Qur'aan has been revealed to me so that I may, therewith, warn you and warn whomsoever it reaches. Do you really bear witness that there are other gods with Allah?" Say, "I do not bear witness." Say, "HE is the One and Only Being worthy of worship, and, indeed, I am free of the belief in those whom you set up as partners to Allah."

ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُ ۚ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ٱلَّذِينَ
خَسِرُواْ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20. Allatheena ataynahumu alkitaba yaAArifoonahu kama yaAArifoonah abnagahum allatheena khasiroo anfusahum fahum la yu/minoona

20. Those whom We have given the Book recognize him⁴ as they recognize their sons. Those who have lost their souls – they will not believe!

4. I.e. Muhammad as the duly appointed Prophet and Messenger from Allah.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٢١﴾

21. Waman athlamu mimmani iftarā AAala Allahi kathiban aw kaththaba bi-ayatihi innahu la yuflihu althhalimoona

21. And who is more unjust than he who forges a lie about Allah or rejects His Verses/signs? Indeed, the unjust will not be successful!

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

22. Wayawma nahshuruhum jameeAAan thumma naqoolu lillatheena ashrakoo ayna shurakaokumu allatheena kuntum tazAAumoona

22. And, one day, We shall gather them all together, then ask those who associated others with Allah, “Where are your associates you surmised?”

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

23. Thumma lam takun fitnatuhum illa an qaloo waAllahi rabbina ma kunna mushrikeena

23. They will then be left with no excuse but to say, "By Allah, our Lord, we were not polytheists."

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

24. Onthur kayfa kathaboo AAala anfusihim wadalla AAanhum ma kanoo yaftaroona

24. See how they would lie against their own selves, and how that which they forged would desert them.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أُذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

25. Waminhum man yastamiAAu ilayka wajaAAalna AAala quloobihim akinnatan an yafqahoohu wafee athanihim waqran wa-in yaraw kulla ayatin la yu/minoo biha hatta itha jaooka yujadiloonaka yaqoolu allatheena kafaroo in hatha illa asateeru al-awwaleena

25. And of them there are some who come to hear you, and We have put veils over their minds and deafness in their ears, so they do not understand what you tell them. And even if they see every Sign, they will not believe in it. So much so, that when they come to you to argue with you, those, who suppress the Truth, say, "These are nothing but tales of the ealier people."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

﴿٢٦﴾

26. Wahum yanhawna AAanhu wayan-awna AAanhu wa-in yuhlikoona illa anfusahum wama yashAAuroona

26. And they prevent others from it⁵ and they keep themselves away from it⁵, and they destroy not but their own selves and they perceive not.

5. I.e. the divine Message the Prophet was conveying to the people.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ
رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

27. Walaw tara ith wuqifoo AAala alnnari faqaloo ya laytana nuraddu wala nukaththiba bi-ayati rabbina wanakoona mina almu/mineena

27. And if you could but see the scene when they would be held over the fire! They would then say, "Would that we were sent back! We would not then reject the Verses/signs of our Lord and we would be of the believers."

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

28. Bal bada lahum ma kanoo yukhfoona min qablu walaw ruddoo laAAadoo lima nuhoo AAanhu wa-innahum lakathiboona

28. Nay! What they concealed before would just become manifest to them. And were they to be sent back, they would certainly commit that which they are forbidden, and certainly indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

29. Waqaloo in hiya illa hayatuna alddunya wama nahnu bimabAAootheena

29. And they say, "There is nothing but our life of this world, and we shall not be resurrected."

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ
وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

30. Walaw tara ith wuqifoo AAala rabbihi qala alaysa hatha bialhaqqi qaloo bala warabbina qala fathooqoo alAAathaba bima kuntum takfuroona

30. And if you could but see the scene when they would be standing before their Lord! HE will ask, "Is not this the Truth?" They will say, "Yes, and by our Lord!" HE will say, "Taste then the punishment for being suppressors of the Truth."

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ حَتَّىٰ إِذَا
جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرَتْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

31. Qad khasira allatheena kaththaboo biliqa-i Allahi hatta itha jaat-humu alssaAAatu baghtatan qaloo ya hasratana AAala ma farratna feeha wahum yahmiloona awzarahum AAala thuhoorihim ala saa ma yaziroona

31. They surely are doomed, who deny their appointment with Allah. Until, when, all of a sudden, the Hour dawns on them, they say, "Alas for us that we gave no thought to it!" And they bear their burdens on their backs. It is evil, what they bear; isn't it?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌّ وَلَهُمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

32. Wama alhayatu alddunya illa laAAibun walahwun walaalddaru al-akhirati khayrun lillattheena yattaqoona afala taAAqiloona

32. And the life of this world is nothing but play and pastime. And, certainly, the abode of the Hereafter is better for those who fear Allah. Don't you then understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ
الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾

33. Qad naAAalamu innahu layahzunuka allathee yaqooloona fa-innahum la yukaththiboonaka walakinna alththalimeena bi-ayati Allahi yajhadoona

33. We do know indeed that what they say certainly grieves you. Still, surely, it is not you that they reject, but it is Allah's Verses/signs that the wicked people deny!

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنْتَهُمُ
نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَائِ الْمُرْسَلِينَ ﴿٣٤﴾

34. Walaqad kuththibat rusulun min qabluka fasabaroo AAala ma kuththiboo waoothoo hatta atahum nasruna wala mubaddila likalimati Allahi walaqad jaaka min naba-i almursaleena

34. And surely Messengers before you were rejected, but they bore their rejection and persecution with patience, until Our help reached them. And none can change Allah's Words. And, surely, some of the tales of the Messengers have come to you.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

35. Wa-in kana kabura AAalayka iAAaraduhum fa-ini istataAAata an tabtaghiya nafaqan fee al-ardi aw sullaman fee alssama-i fata/tyahum bi-ayatin walaw shaa Allahu lajamaAAahum AAala alhuda fala takoonanna mina aljahileena

35. And if their aversion is hard on you, then, if you can, seek an opening deep into the earth or a ladder [link] up into the heavens, and then bring them a sign. And if Allah had so willed, He would certainly have gathered them all on guidance. Be not then of those who are ignorant.⁶

6. This is an obvious reprimand from Allah to His Messenger. HE has put this on record here to let mankind know that His Messengers too are His creatures, and not His partners in Creation. The Messengers too, being human, were prone to errors. What this Verse reveals to us is that the Prophet (peace be upon him) ardently desired Allah to give him a sign to show to his people to convince them of his being His accredited Messenger. But Allah had other plans. HE did not want His last Messenger to mankind to be recognised on the basis of any obvious sign like those given to his predecessors, Jesus and Moses. Those signs, in any case, had yielded little results. HE, in His Wisdom, knew that His last Messenger was being sent at the threshold of an era of proliferation of knowledge. Allah now wanted His last Messenger to be recognised on the basis of the intellect He had granted mankind. HE wanted the people to use this intellect, and the knowledge they are now getting, to scrutinise the character of the person sent as the last Messenger and to scrutinise the Message he was conveying to them. Allah here reminds His Messenger that He knows what to do to guide His creatures. Nothing – not even the ardent personal desire of His Messenger – can come in the way of His plans.

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

36. Innama yastajeebu allatheena yasmaAAoona waalmawta yabAAathuhumu Allahu thumma ilayhi yurjaAAoona

36. Only those respond, who hear! And as for the dead, Allah will resurrect them, then to Him they shall be returned.⁷

7. Implied in this Verse is the fact that the dead can't hear. Reference in this context is invited to Verse 35:22 wherein we are informed that "... And you are in no position to make those to hear who are in the graves." Besides the dead, 'those in the graves' would include persons killed in the way of Allah whom Allah has directed us not to consider as 'dead' vide [Verse 2:154](#). In the immediate context of this Verse here, however, the non-believers may have been referred to here as the 'dead', since they were unable to comprehend the divine Message being conveyed to them by the Prophet (peace upon him).

﴿ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

37. Waqaloo lawla nuzzila AAalayhi ayatun min rabbihi qul inna Allaha qadirun AAala an yunazzila ayatan walakinna aktharahun la yaAAalamoona

37. And they say, "Why is a sign not sent down upon him from his Lord?" Say, "Allah can indeed send down a sign." But most of them would not know it as a sign! ⁸

8. Most of the Messengers preceding Prophet Muhammad were given the signs, but most of their respective people wouldn't recognise them as such and had continued in their wayward behaviour. It was therefore in the divine scheme of things that the *Ummah* of the last Messenger would not be given an obviously miraculous sign as such. The *Ummah* had to use, instead, its Allah-given faculty of Intelligence to fathom the sign in the circumstances of the life of the Messenger in their midst, and in the Verses of the Qur'aan in the process of being revealed. This divine strategy proved to be more effective since Prophet Muhammad's mission was eminently more successful than most other Prophetic missions.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

38. Wama min dabbatin fee al-ardi wala ta-irin yateeru bijanahayhi illa omamun amthalukum ma farraṭna fee alkitabi min shay-in thumma ila rabbihim yuhsharoona

38. And there is no creature crawling on earth or bird flying with its two wings, but lives in communities like yours. – We have neglected nothing in the Book.⁹ – Then unto their Lord shall they be gathered.

9. The Qur'aan has been referred to as the Book (*alkitaab*) at several places throughout therein. Allah thus tells us that everything necessary for the guidance of mankind has been put down in the Qur'aan.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ
يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٣٩﴾

39. Waallatheena kaththaboo bi-ayatina summun wabukmun fee alththulumati man yasha-i Allahu yudlilhu waman yasha/yajAAalhu AAala siratin mustaqeemin

39. And they who reject Our Verses/signs are deaf and dumb in darknesses. Allah sends astray whom He wills. And He puts on the Straight Path whom He wills.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ
السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

40. Qul araa^u takum in ata^u kum AAathabu Allahi aw atakumu alssa^u AAatu aghayra Allahi tadAAoona in kuntum sadiqeena

40. Say, "You see, if Allah's punishment comes upon you or the Hour comes upon you, would you then, honestly, pray to any one other than Allah?"

بَلْ إِلَٰهَ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ
﴿٤١﴾

41. Bal iyyahu tadAAoona fayakshifu ma tadAAoona ilayhi in shaa watansawna ma tushrikoona

41. Nay, to Him only you would pray! He would then, if He wills, remove the distress, the removal of which you prayed for, and you would then forget the others you worshipped besides Him.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ
وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

42. Walaqad arsalna ila omamin min qablika faakhath^u nahum bialba/sa-i waalddarra-i laAAallahum yata^u darraAAoona

42. And certainly We did send down Messengers and Messages to peoples before you. We then seized them with distress and affliction in order that they might humble themselves.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

43. Falawla ith jaahum ba/suna tadarraAAoo walakin qasat quloobuhum wazayyana lahumu alshshaytanu ma kanoo yaAAamaloona

43. Then why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did, look fair to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا
بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

44. Falamma nasoo ma thukkiroo bihi fatahna AAalayhim abwaba kulli shay-in hatta itha farihoo bima ootoo akhathnahum baghtatan fa-itha hum mublisoona

44. Then when they forgot what they had been reminded of, We opened for them the doors of all things. Until, when they were engrossed in rejoicing what they were given, We seized them suddenly. Then it was when they were driven to desperation and despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

45. FaqutiAAa dabiru alqawmi allatheena thalamoo waalhamdu lillahi rabbi alAAalameena

45. And the roots of the wicked people were cut off. And all praise to Allah, the Lord of the worlds!

قُلْ أَرَأَيْتُمْ إِنِ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مِّنْ
إِلَٰهٍ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نَصَرِفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ



46. Qul araaytum in akhathu Allahu samAAakum waabsarakum wakhatama AAala quloobikum man ilahun ghayru Allahi ya/teekum bihi onthur kayfa nusarrifu al-ayati thumma hum yasdifoona

46. Say, "You see, if Allah took away your hearing and your sight, and put seals on your hearts, which god, other than Allah, can restore it to you?" Look, how We explain the Verses/signs, yet they turn away!

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ
الظَّالِمُونَ ﴿٤٧﴾

47. Qul araaytakum in atakum AAathabu Allahi baghtatan aw jahratan hal yuhlaku illa alqawmu althhalimoona

47. Say, "You see, if Allah's punishment were to come to you, suddenly or with due notice, would any but the wicked people be destroyed?"^{10, 11}

10. There is a divine reiteration here that when a natural calamity (like earthquake, hurricane, and tsunami) strikes, it is only the wicked people who are destroyed therein. However, I am aware that a few years back a number of small children were killed in an earthquake. Can we then conclude that the small children killed were wicked? Most of them were primary school children and may therefore have been under the age of 10! Whatever might have been the moral condition of their parents, the children can, by no stretch of imagination, be called wicked. And anyone who considers the Qur'aanic Verse to be wrong, he/she immediately falls outside the pail of Islam. How should the believers consider the occurrence of that episode then!?

11. Death is an inevitable occurrence in any human being's life. And we know of many known believers being killed in wars even during the Prophet's time. Being killed is not equivalent to being destroyed. The word in question used in this Verse is destroyed (*yuhlaku*). And wherever the Qur'aan has used this word, it is to denote the destruction of a person's soul by causing his/her body not only killed in this worldly life, but subjected to severe punishment in the Hereafter, for the person's wanton acts of omission and commission against laid-down divine laws, in this worldly life. Therefore we cannot say that the children killed in the earthquake were destroyed therein. But their killing was certainly a trial/punishment for the children's parents and near and dear relatives who survived the earthquake.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

48. Wama nursilu almursaleena illa mubashshireena wamunthireena faman amana waaslaḥa fala khawfun AAalayhim wala hum yahzanoona

48. And We did not send the Messengers but as harbingers of good news and warners. Then those who believe and mend their ways, they shall have no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ



49. Waallatheena kaththaboo bi-ayatina yamassuhumu alAAathabu bima kanoo yafsuqoona

49. And those who reject Our Verses/signs, punishment shall afflict them because they are committing transgression.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ

لَكُمْ إِنِّي مَلَكٌ إِنِ اتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ

وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

50. Qul la aqoolu lakum AAindee khaza-inu Allahi wala aAAlamu alghayba wala aqoolu lakum innee malakun in attabiAAu illa ma yooaha ilayya qul hal yastawee al-AAama waalbaseeru afala tatafakkaroonaa

50. Say, "I do not say to you, I have Allah's treasures with me, nor do I know the unseen, nor do I say to you that I am an angel. I do not but follow what is revealed to me." Say, "Are the blind and the seeing alike? Won't you then ponder?"

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّنْ

دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

51. Waanthir bihi allatheena yakhafoona an yuhsharoo ila rabbihim laysa lahum min doonihi waliyyun wala shafeeAAun laAAallahum yattaqoona

51. And warn with it¹² those who fear that they shall be gathered to their Lord – there is no wali¹³ for them, nor any intercessor besides Him – that they may be pious.

12. The Qur'aan.

13. Please see [study note 2:154](#) on Verse 2:107.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

52. Walā tatṛudi allatheena yadAAoona rabbahum bialghadati waalAAashiyyi yureedoona wajhahu mā AAalayka min ḥisābihim min shay-in wama min ḥisābika AAalayhim min shay-in fataṭrudahum fatakoona mina alththlimeena

52. And turn not away those who pray to their Lord, morning and evening, desiring His pleasure. Neither are you¹⁴ responsible for anything in their account, nor are they responsible for anything in your¹⁴ account. If you still turn them away, you should be among the wicked people.

14. The 2nd person pronoun used at both these places is in the singular, indicating that the addressee of the divine command in this Verse, in the first instance, was the Prophet.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ
بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

53. Wakathalika fatanna baAAadahum bibaAAadin liyaqooloo ahaola-i manna Allahu AAalayhim min baynina alaysa Allahu bi-aAAlama bialshshakireena

53. And thus have We tried some of them through others, so that they say, "Are these the people¹⁵ upon whom Allah has conferred benefits from amongst us?" Does not Allah know who the grateful are!?

15. This Verse, read with the preceding Verse 52, indicates that some poor believers had gathered around the Prophet. It is these poor people who are referred to here in this remark, made obviously by some rich persons of the community.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى
نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

54. Wa-itha jaaka allatheena yu/minoona bi-ayatina faqul salamun AAalaykum kataba rabbukum AAala nafsihi alrrahmata annahu man AAamila minkum soo-an bijahlatin thumma taba min baAAadihi waaslah faannahu ghafoorun raheemun

54. And when those who believe in Our Verses/signs come to you, say, "Peace on you! Your Lord has made mandatory upon Himself the attribute of mercifulness. So if any of you does a bad thing in ignorance, and thereafter repents and mends his/her ways, then He is indeed Forgiving, Merciful."

وَكَذَلِكَ نَفْصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٥﴾

55. Wakathalika nufassilu al-ayati walitastabeena sabeelu almujrimeena

55. And thus do We explain the Verses/signs in detail to make the way of the guilty manifest.¹⁶

16. The guilty is given every chance to mend himself (see preceding Verse). If he still persists in his wayward behaviour, clearly, then, he is a wicked man deserving divine punishment.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ
قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

56. Qul innee nuheetu an aAabuda allatheena tadAAaona min dooni Allahi qul la attabiAAu ahwaakum qad dalaltu ithan wama ana mina almuhtadeena

56. Say, "I am indeed forbidden to worship those, other than Allah, whom you pray to." Say, "I follow not your desires. I should be gone astray otherwise, and I should not be of those who are guided."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ
بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْضُلُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

57. Qul innee AAala bayyinatī min rabbee wakaththabtum bihi mā AAindee mā tastaAAjiloona bihi ini alḥukmu illa lillahi yaqussu alḥaqqa wahuwa khayru alfasileena

57. Say, "I stand on manifest authority from my Lord, and you deny it! I have no power over what you hasten for. The decision is for none but Allah to take. HE tells the truth and He is the Best of the judges."

قُلْ لَّوْ أَنِّي لَأَعْلَمُ بِالظَّالِمِينَ ۚ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ
أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

58. Qul law anna AAindee mā tastaAAjiloona bihi laquḍiya al-amru baynee wabaynakum waAllahu aAAlamu bialḥthalimeena

58. Say, "Had I the power over what you hasten for¹⁷, the matter between you and me would have certainly been decided. And Allah knows the wicked people."

17. It was the Last Day, and then the Hereafter, which the non-believers wanted hastened!

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

59. WaAAindahū mafatihu alghaybi lā yaAAalamuha illā huwa wayaAAalamu mā fee albarri waalbahri wama tasquṭu min waraqatin illā yaAAalamuha walā ḥabbatin fee thulumati al-ardi walā raṭbin walā yabisin illā fee kitābin mubeen**in**

59. And with Him are the keys of the unseen – none knows them but He. And He knows what is there in the land and the sea. And not a leaf falls, but He knows it. And no grain in the darknesses of the earth, or anything green or dry, but it is all recorded in a book manifest.¹⁸

18. Allah thus informs us that He causes everything happening, whether on a macro scale or micro, anywhere, is recorded. Allah's ways are inscrutable for the human mind, but the modern man, with his advanced knowledge, gets an inkling of His ways when he finds how, inter alia, his genealogy is recorded in his DNA!

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

60. Wahuwa allathee yatawaffakum biallayli wayaAAalamu mā jaraḥtum bialnnahari thumma yabAAathukum feehee liyuqḍa ajalun musamman thumma ilayhi marjiAAukum thumma yunabbi-okum bimā kuntum taAAamaloona

60. And He it is Who takes your souls at night. And He knows what you strive for in the day, then raises you up therein to fulfill an appointed term. Then to Him is your return, when He will inform you of what you had been doing.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى
إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

61. Wahuwa alqāghiru fawqa AAibādihi wayursilu AAalaykum hafathatan hatta itha jaa ahadakumu alhawtu tawaffat-hu rusuluna wahum la yufarriṭoona

61. And He is the One Supreme above His subjects, and He sends guardians over you. Until when death comes to one of you, Our Messengers take his/her soul up, and they make no mistake.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ
﴿٦٢﴾

62. Thumma ruddoo ila Allāhi mawlahumu alhaqqi ala lahu alhukmu wahuwa asraAAu alhasibeena

62. They are then returned to their True Master. Isn't His the Command and isn't He quick in taking account?

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ
أَنجَدْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

63. Qul man yunajjeekum min thulumati albarri waalbahri tadAoonahu tadarruAAan wakhufyatan la-in anjana min hathihi lanakoonanna mina alshshakireena

63. Say, "Who is it that delivers you from darknesses of the land and the sea when you pray to Him in humility and secrecy, 'If He delivers us from this, we should certainly be of the grateful ones'?"

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿١٤﴾

64. Quli Allahu yunajjeekum minha wamin kulli karbin thumma antum tushrikoona

64. Say, "Allah delivers you from those and from every distress, but, then, you go and worship others besides Allah!

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم
بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿١٥﴾

65. Qul huwa alqadiru AAala an yabAAatha AAalaykum AAathaban min fawqikum aw min tahti arjulikum aw yalbisakum shiyaAAan wayuthetheeqa baAAadakum ba/sa baAAadin on/hur kayfa nusarrifu al-ayati laAAallahum yafqahoona

65. Say, "He has the power to send punishment upon you from above you or from beneath your feet, or to clothe you in sectarian garbs and make some of you taste the hostility of others."¹⁹ See how variously do We explain the Verses/signs so that they may understand.

19. It is not only through earthquakes and other such natural calamities that Allah punishes mankind. HE punishes them through sectarian conflicts among them as well, as this Verse informs us.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُل لِّسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٦﴾

66. Wakaththaba bihi qawmuka wahuwa alhaqu qul lastu AAalaykum biwakeelin

66. And your people have declared it²⁰ to be a lie, and it is the Truth. Say, "I am not given the responsibility of managing your affairs."

20. 'It' here connotes not only what is stated in the preceding Verses, but also the Qur'aan as a whole.

لِكُلِّ نَبَاٍ مُّسْتَقَرٍّ وَسَوْفَ تَعْلَمُونَ ﴿١٧﴾

67. Likulli naba-in mustaqarrun wasawfa taAAalamoona

67. And you will in time come to know that every information given²¹ is based on Truth.

21. Given in the preceding Verses and in the Qur'aan as a whole.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

68. Wa-itha raayta allatheena yakhoodoona fee ayatina faaAArid AAanhum hatta yakhoodoo fee hadeethin ghayrihi wa-imma yunsiyannaka alshshaytanu fala taqAAud baAAda alththikra maAAa alqawmi alththalimeena

68. And when you see people denying and ridiculing Our Verses/signs, withdraw from them until they enter another topic of talk. And if the Satan causes you to forget, then, after remembering the divine directive, sit not in the company of the wicked people.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرٌ لَّعَلَّهُمْ
يَتَّقُونَ ﴿١٩﴾

69. Wama AAala allatheena yattaqoona min hisabihim min shay-in walakin thikra laAAallahum yattaqoona

69. And those who fear Allah shall not be responsible for anything in those wicked people's account, but their responsibility it is to remind the wicked people, so that the latter may also fear Allah.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ
الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

70. Wathari allatheena ittakhathoo deenahum laAAiban walahwan wagharrat-humu alhayatu alddunya wathakkir bihi an tubsala nafsun bima kasabat laysa laha min dooni Allahi waliyyun wala shafeeAAun wa-in taAdil kulla AAadlin la yu/kathu minha ola-ika allatheena obsiloo bima kasaboo lahum sharabun min hameemin waAAathabun aleemun bima kanoo yakfuroona

70. And leave alone those who have taken their religion (way of life) as just play and pastime, and whom this world's life has deceived. But do remind them with it²² lest an individual self is given up to destruction for what it has earned. It shall not have, other than Allah, any *wali* nor an intercessor, and even if it offers all possible ransom, it shall not be accepted from it. These are they who shall be given up to destruction for what they earned. For them will be a drink of boiling water and a painful punishment, because they had been suppressing the Truth.

22. The Qur'aanic teachings.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا
لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ
وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

71. Qul anadAAoo min dooni Allāhi mā la yanfaAAuna wala yadurruna wanuraddu AAala aAAaqabina baAAda ith hadana Allāhu kaallathee istahwat-hu alshshayaateenu fee al-ardi hayrana lahu as-habun yadAAoonahu ila alhuda i/tina qul inna huda Allāhi huwa alhuda waomirna linuslima lirabbi alAAalameena

71. Say, "Shall we pray to someone – other than Allah – who can do us neither good nor harm, and shall we turn back on our heels, after Allah has guided us, like him whom the devils have made to move about perplexed in the earth and who has companions calling him to their guidance?" Say, "Indeed, Allah's guidance is the guidance."²³ And we are commanded to submit to the Lord of the worlds."

23. In other words, no other guidance that adds to or subtracts from Allah's guidance has any divine sanction. And what is Allah's guidance? The essentials of this guidance are as stipulated in the Qur'aan. Anyone acting honestly within the framework of those stipulations can be said to be abiding by Allah's guidance. But most Muslims today have abandoned this divine framework. And the tragic fact is that they do not know that they have abandoned it! Because they do not understand what the Qur'aan says. They take no pains to understand it. They just go by what others say it contains.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

72. Waan aqeeroo alssalata waittaqooahu wahuwa allathe ilayhi tuhsharoona

72. "And that we should establish prayer and fear Him." And He it is to Whom you shall be gathered.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

73. Wahuwa allathee khalaqa alssamawati waal-arda bialhaqqi wayawma yaqoolu kun fayakoonu qawluhu alhaqqu wahuwa almulku yawma yunfakhu fee alssoori AAalimu alghaybi waalshshahadati wahuwa alhakeemu alkhabeeru

73. And He it is, as a matter of fact, Who has created the heavens and the earth. And the time He says, 'Be', it is! His word is the truth. And His is the Sovereignty, the day the Trumpet is blown.²⁴ HE is the Knower of the unseen and the seen. And He is the Wise, the Aware.

24. Allah's sovereignty it is over the heavens and the earth, always. But He has delegated some of His sovereign powers temporarily to mankind, just to test them. HE resumes these delegated powers also, when the Trumpet is blown to herald the the Last Day.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَىٰ أَرْكَكَ وَقَوْمَكَ
فِي ضَلَالٍ مُّبِينٍ﴾

74. Wa-ith qala ibraheemu li-abeehi azara atattakhithu asnaman alihatan innee araka waqawmaka fee dalalin mubeenin

74. And when Abraham told his father, Azar, "Do you take idols as gods? I do indeed see you and your people in manifest error."

﴿وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ
ٱلْمُوقِنِينَ﴾

75. Wakathalika nuree ibraheema malakoota alssamawati waal-ardi waliyakoona mina almooqineena

75. And thus did We show to Abraham the Reality of sovereignty over the heavens and the earth so that he was of those, strong in Faith.

﴿فَلَمَّا جَنَّ عَلَيْهِ ٱللَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
ٱلْأَفْلِينَ﴾

76. Falamma janna AAalayhi allaylu raq kawkaban qala hatha rabbee falamma afala qala la ohibbu al-afileena

76. So when the night fell on him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not love things that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

77. Falamma raq alqamara bazighan qala hatha rabbee falamma afala qala la-in lam yahdinee rabbee laakoonanna mina alqawmi alddalleena

77. Then when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I shall certainly be of the people gone astray."

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنفِقُومِ
إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

78. Falamma raq alshshamsa bazighatan qala hatha rabbee hatha akbaru falamma afalat qala ya qawmi innee baree-on mimma tushrikoona

78. Then when he saw the sun rising up, he said, "This is my Lord. This is the greatest. But when it set, he said, "O my people! I am indeed absolved of worshipping those, other than Allah, whom you worship."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

79. Innee wajjahtu wajhiya lillathee fatara alssamawati waal-arda haneefan wama ana mina almushrikeena

79. "I have indeed turned my face wholeheartedly to Him Who has created the heavens and the earth, and I am not of those who worship others besides Allah."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

80. Wahajjahu qawmuhu qala atuhajjoonnee fee Allahi waqad hadani wala akhafu ma tushrikoona bihi illa an yashaa rabbee shay-an wasiAAa rabbee kulla shay-in AAILman afala tatathakkaroonaa

80. And his people quarrelled with him. He said, "Do you quarrel with me about Allah, Who certainly has guided me? And I do not fear those you worship besides Him in anything except what my Lord wills. My Lord comprehends all things in His knowledge. Don't you remember?"

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنْتُمْ تَعْلَمُونَ
﴿٨١﴾

81. Wakayfa akhafu ma ashraaktum wala takhafoona annakum ashraaktum biAllahi ma lam yunazzil bihi AAalaykum sultanan faayyu alfareeqayni ahaqqu bial-amni in kuntum taAAlamoona

81. "And why should I fear those whom you worship besides Allah, when you do not fear that you worship that, besides Allah, for which He has not sent down to you any authority. Then tell me if you do know which of the two parties has a greater claim to security?"

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

82. Allatheena amanoo walam yalbisoo eemanahum bithulmin ola-ika lahumu al-amnu wahum muhtadoona

82. "Those who believe, and do not obscure their belief with wickedness, those are they who shall have the security and those are they who are guided."

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ ۚ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

83. Watilka hujjatuna ataynaha ibraheema AAala qawmihi narfaAAu darajatin man nashao inna rabbaka hakeemun AAaleemun

83. And that was Our argument which we gave to Abraham against his people. We raise whom We will in rank. Indeed, your Lord is Wise, Knowledgeable!

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن
ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

84. Wawahabna lahu ishaqa wayaAAaqooba kullan hadayna wanoohan hadayna min qablu wamin thurriyyatihi dawooda wasulaymana waayyooba wayoosufa wamoosa waharoona wakathalika najzee almuhsineena

84. And We gave him Isaac and Jacob. We guided everyone. And, before that, We guided Noah, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

85. Wazakariyya wayahya waAaeesa wailyasa kullun mina alssaliheena

85. And Zachariya and John and Jesus and Elias, all of them righteous men!

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

86. Wa-ismaAeela wailyasaAAa wayoonusa walootan wakullan faddalna AAala alAAalameena

86. And Ishmael and Elisha and Jonah and Lot, and to all of them We gave favours over the worlds.

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

87. Wamin aba-ihim wathurriyyatihim wa-ikhwanihim waijtabaynahum wahadaynahum ila siratin mustaqeemin

87. And from among their fathers and their progeny and their brethren, We chose some and guided to the Straight Path.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

88. Thalika huda Allahi yahdee bihi man yashao min AAibadihi walaw ashtrakoo lahabita AAanhum ma kanoo yaAAamaloona

88. This is Allah's guidance. He guides thereby whom He wills of His subjects. And if they worship other gods, certainly, what they did would become useless for them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ
بِهَآ هَآؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَآ قَوْمًا لَّيْسُوا بِهَآ بِكَافِرِينَ ﴿٨٩﴾

89. Ola-ika allatheena ataynahumu alkitaba waalhukma waalnnubuwwata fa-in yakfur biha haola-i faqad wakkalna biha qawman laysoo biha bikafireena

89. They are those whom We gave the Book and the authority and the prophecy. As their peoples suppressed and denied the Truth thereof, We then entrusted it to a people who do not suppress and deny the Truth in it.

أُولَٰئِكَ الَّذِينَ هَدَىٰ ٱللَّهُ فَبِهُدَاهُمُ اقْتَدِهٖ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ
إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

90. Ola-ika allatheena hada Allahu fabihudahumu iqtadih qul la as-alukum AAalayhi ajran in huwa illa thikra lilAAalameena

90. They are those whom Allah had guided. Follow their guidance then! ²⁵ Say, "I do not ask you for any reward for it²⁶. It is the Book of Guidance, to be referred to often, not just for you but for all the worlds²⁷."

25. It may please be carefully noted that what Allah tells mankind here is for them to follow His chosen Prophets and Messengers only. All those who are mentioned by their names in the foregoing Verses were all Prophets and/or Messengers. This divine command to mankind is to follow the Prophets only - and not others. This Verse does not give any mandatory command for them to follow the others, howsoever learned and pious they may have been.

26. The Qur'aan.

27. Till the Last Day.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

91. Wama qadaroo Allaha haqqa qadrihi ith qaloo ma anzala Allahu AAala basharin min shay-in qul man anzala alkitaba allathee jaa bihi moosa nooran wahudan lilnnasi tajAAaloonahu qarateesa tubdoonaha watukhfoona katheeran waAAaullimtum ma lam taAAalamoo antum wala abaokum quli Allahu thumma tharhum fee khawdihim yalAAaboona

91. And they do not appreciate Allah's unique Majesty and Power as it should be appreciated, when they say, "Allah has not sent down any revelation upon man." Say, "Who revealed the Book that Moses brought, a light and guidance to men, which you made into sheets you show – while you conceal much – and you were taught what you or your fathers did not know?" Say, "Allah!" Then leave them to play with their vain talk in which the Truth is suppressed and ridiculed.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

92. Wahatha kitabun anzalnahu mubarakun musaddiqu allathee bayna yadayhi walitunthira omma alqura waman hawlaha waallatheena yu/minoona bial-akhirati yu/minoona bihi wahum AAala salatihim yuhafithoona

92. And We have sent down this blessed Book, confirming that which is before it, so that you may warn the Mother City²⁸ and settlements around it. And those who believe in the Hereafter believe in it, and they guard their prayers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا
أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ
الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

93. Waman *athlamu* mimmani iftara AAala Allahi kathiban aw qala oohiya ilayya walam yooaha ilayhi shay-on waman qala saonzilu mithla ma anzala Allahu walaw tara ithi *althalimoona* fee ghamarati al-mawti waalmala-ikatu basitoo aydeehim akhrijoo anfusakumu alyawma tujzawna AAathaba alhooni bima kuntum taqooloona AAala Allahi ghayra alhaqqi wakuntum AAan ayatihi tastakbiroona

93. And who can be more wicked than he who forges a lie against Allah, or says, 'It has been revealed to me' while nothing has been revealed to him, and who says, "I shall reveal the like of what Allah has revealed"? And if you could but see the wicked people when they are in the throes of death and the angels stretch out their hands saying, "Take out your lives! It's time you are recompensed with a contemptible punishment for speaking false things about Allah and for being too proud to accept His Verses/signs."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ
وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُفَّ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

94. Walaqad ji/tumoonā furadā kama khalaqnakum awwala marratin wataraktum ma khawwalnakum waraa *thuhoorikum* wama nara maAAakum shufaAAakumu allatheena zaAAamtum annahum feekum shurakaoo laqad taqattaAAa baynakum wadalla AAankum ma kuntum tazAAumoonā

94. And certainly you have come to Us alone just as We had created you the first time. And you have left behind your backs the things which We had given you. And We do not see with you your intercessors about whom you had asserted that they were gods besides Allah for you. Certainly, the ties between you are cut off and what you had been asserting has deserted you.

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ﴾ ٩٥

95. Inna Allaha faliqu alhabbi waalnnawa yukhriju alhayya mina almayyiti wamukhriju almayyiti mina alhayyi thalikumu Allahu faanna tu/fakoona

95. Indeed, Allah causes the grain and the date stone to split. He brings forth the living from the dead and He is the One Who brings forth the dead from the living. That One is Allah! How are you then turned away from the Truth?

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ ٩٦

96. Faliqu al-isbahi wajaAAala allayla sakanan waalshshamsa waalqamara husbanan thalika taqdeeru alAAazezi alAAaleemi

96. He causes the daybreaks. And He has made the night for rest, and the sun and the moon for timekeeping. This is the setting arranged by the Omnipotent, the Knowledgeable.

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ ٩٧

97. Wahuwa allathee jaAAala lakumu alnnujooma litahtadoo biha fee thulumati albarri waalbahri qad fassalna al-ayati liqawmin yaAAalamoona

97. And He it is Who has made the stars for you that you may find your way thereby in the darkness of the land and the sea. We have certainly made the Verses/signs plain for people who know.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

98. Wahuwa allathee anshaakum min nafsin wahidatin famustaqarrun wamustawdaAAun qad fassalna al-ayati liqawmin yafqahoona

98. And He it is Who has brought you into being from a single human being, then there is for you a domicile and a depository.²⁹ We have certainly made the Verses/signs plain for people who understand.

29. 'Domicile' is a human being's sojourn on this earth as a living being. And the 'depository' is the earth itself wherein the remains of a human being get deposited, after his/her death. The latter term could also connote the depository, with Allah Almighty, wherein souls of all dead persons are deposited till the persons are resurrected on the Day of Resurrection.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا
إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. Wahuwa allathee anzala mina alssama-i maan faakhrajna bihi nabata kulli shay-in faakhrajna minhu khadiran nukhriju minhu habban mutarakiban wamina alnnakhli min talAAiha qinwanun daniyatun wajannatin min aAAnabin waalzzaytoona waalrummana mushtabihan waghayra mutashabihin onthuroo ila thamarihi itha athmara wayanAAihi inna fee thalikum laayatin liqawmin yu/minoona

99. And He it is Who sends down water from the sky. Then We bring forth with it every kind of growth. Then We bring forth from it greenery from which We produce grain clustered in ears. And of the palm-tree – of its sheaths – come forth clusters of dates within reach. And gardens of grapes and olives and pomegranates, alike and unlike – look at its fruit when it bears fruit and when it ripens. Indeed, there are signs in these things for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ^ط وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

100. WajaAAaloo lillahi shuraka aljinna wakhalaqahum wakharaqoo lahu baneena wabanatin bighayri AAilmin subhanahu wataAAala AAamma yasifoona

100. And they worship the jinn as associates of Allah, and He created them! And, without knowledge, they falsely attribute sons and daughters to Him. Glorified is He! He is far too high and exalted above what they ascribe to Him.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ^ط أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ
تَكُنْ لَهُ صَاحِبَةٌ^ط وَخَلَقَ كُلَّ شَيْءٍ^ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
﴿١٠١﴾

101. BadeeAAu alssamawati waal-ardi anna yakoonu lahu waladun walam takun lahu sahibatun wakhalaqa kulla shay-in wahuwa bikulli shay-in AAaleemun

101. The One to bring into being the heavens and the earth! How could He have a son when He has no consort? And He Himself created everything, and He is the One Who knows all things!

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ^ط فَاعْبُدُوهُ وَهُوَ عَلَى
كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

102. Thalikumumu Allahu rabbukum la ilaha illa huwa khaliq kulli shay-in faoAAabudoohu wahuwa AAala kulli shay-in wakeelun

102. That One is Allah, your Lord! There is no god but He. HE is the Creator of all things, so worship Him! And He is the One Who looks after all things.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

103. La tudrikuhu al-absaru wahuwa yudriku al-absara wahuwa allaateefu alkhabeeru

103. No vision can grasp Him, and He grasps all visions. And He is Aware of the minutest detail.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

104. Qad jaakum basaa-iru min rabbikum faman absara falinafsihi waman AAamiya faAAalayha wama ana AAalaykum bihafeethin

104. "Evidences have certainly come to you from your Lord. Whoever then sees the evidences, it is for his own good; and whoever is blind to them, it is to his own detriment! And I am not a guardian over you."

وَكَذَلِكَ نُنْصِرُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ
﴿١٠٥﴾

105. Wakathalika nusarrifu al-ayati waliyaqooloo darasta walinubayyinahu liqawmin yaAAalamoon

105. And thus do We variously explain the Verses/signs so that they say, "You have repeated [what you had already said before]" and that We may make it clear to people who know.³⁰

30. The Qur'aan itself explains here why certain things therein are apparently repeated. The divine purpose is to make those things more clear with additional information, or, just to hammer the things more securely into the forgetful human minds.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ



106. IttabiAA ma oohiya ilayka min rabbika la ilaha illa huwa waaAArid AAani almushrikeena

106. Follow what is revealed to you from your Lord! There is no god but He. And turn away from those who worship others besides Allah.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ



107. Walaw shaa Allahu ma ashrakoo wama jaAAalnaka AAalayhim hafeethan wama anta AAalayhim biwakeelin

107. Had Allah so willed, they would not have worshipped others besides Him. And We have not appointed you³¹ as a caretaker over them. And you are not there to look after all their affairs.

31. 2nd person pronoun here is in the singular, indicating that the addressee is the Prophet.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا

بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ

فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

108. Wala tasubboo allatheena yadAAoona min dooni Allahi fayasubboo Allaha AAadwan bighayri AAilmin kathalika zayyanna likulli ommatin AAamalahum thumma ila rabbihi marjiAAuhum fayunabbi-ohum bima kanoo yaAAamaloona

108. And do not abuse those whom they pray to, besides Allah, lest they should abuse Allah out of enmity and ignorance. To every people thus³² We have made their own deeds look fair. Then to their Lord shall be their return when He will inform them of what they used to do.

32. When one community decries what another community does, the latter retaliates by condemning what the former does. As in the example given at the beginning of this Verse itself, Muslims may be inclined to abuse and ridicule the false gods non-Muslims pray to. Doing so may seem good to the Muslims as, to their minds, they are denigrating things that are falsely considered as divine. But those things prayed to may be icons of really good people like Prophets and saints whom people, in their ignorance, consider worthy of worship, besides Allah! One example, which immediately comes to mind, is that of Jesus and his mother Mary, whom the Christians venerate and pray to. Can Muslims abuse either of these two? No – not at all! Both find mention in the Qur'aan as venerable persons. On the same basis, it would be wrong for Muslims to abuse gods of any other community. If Muslims would abuse them, the other communities would abuse Allah. By abusing Allah, they should certainly be inviting their own doom, but in the short life of this world they would be deluded into thinking that they have done a great thing!

وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ
بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا
يُؤْمِنُونَ ﴿١٠٩﴾

109. Waaqsamoo biAllahi jahda aymanihim la-in jaat-hum ayatun layu/minunna biha qul innama al-ayatu AAinda Allahi wama yushAAirukum annaha itha jaat la yu/minoona

109. And they swear by Allah, with the strongest of their oaths, that if a sign comes to them they would certainly believe therein. Say, "Signs are only with Allah." And what should make you perceive that, when it comes, they will not believe³³

33. The sentence continues into the next Verse.

وَنُقَلِّبُ أَفْعِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

110. Wanuqallibu af-idatahum waabsarahum kama lam yu/minoo bihi awwala marratin wanatharuhum fee tughyanihim yaAAamahoon

110. and that We will turn their hearts and their sights away, as they failed to believe in it, first thing after its occurrence, and that We will leave them to wander blindly in their transgression?³⁴

34. Please see [study note 8](#) above, in this context.

﴿وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

111. Walaw annana nazzalna ilayhimu almala-ikata wakallamahumu almawta wahasharna AAalayhim kulla shay-in qubulan ma kanoo liyu/minoo illa an yashaa Allahu walakinna aktharahum yajhaloona

111. And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not have believed unless Allah willed, but most of them are ignorant.

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

112. Wakathalika jaAAalna likulli nabiyyin AAaduwwan shayateena al-insi waaljinni yoohee baAAaduhum ila baAAadin zukhrufa alqawli ghurooran walaw shaa rabbuka ma faAAaloohu fatharhum wama yaftaroon

112. And thus did We make *shayateen*³⁵, from among mankind and jinn, hostile to every prophet – they deceive one another with sweet talk. And had your Lord so willed they would not have done it. Leave them then alone with what they fabricate.

35. Please see [study notes 2:33 to 2:35](#) on Verse 2:36.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

113. Walitashgha ilayhi af-idatu allatheena la yu/minoona bial-akhirati waliyardawhu waliyaqtarifoo ma hum muqtarifoona

113. ³⁶So that the hearts of those who do not believe in the Hereafter may get inclined to what they fabricate and that they may be well pleased with it and that they may earn what they earn of evil.

36. This Verse is in continuation of the last sentence in the preceding Verse.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ
ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُتَرَيِّنِ ﴿١١٤﴾

114. Afaghayra Allahi abtaghee hakaman wahuwa allathee anzala ilaykumu alkitaba mufassalan waallatheena ataynahumu alkitaba yaAlamoona annahu munazzalun min rabbika bialhaqqi fala takoonanna mina almuttareena

114. Shall I³⁷ then seek a judge other than Allah? And He it is Who has revealed to you the Book explained in details. And those whom We³⁸ have given the Book know that it is, in fact, revealed by your Lord. So be not³⁹ of those who doubt.

37. Whom does this pronoun in the first person singular refer to? If it were to refer to the Prophet, the Verse would have begun with the word *qul* (say) as elsewhere in the Qur'aan. And the context of the sentence rules out that the pronoun could have referred to Allah. The only alternative left is that the pronoun refers to the angel conveying the Verse to the Prophet. But the angel must have made this statement in order that the same statement is reflected from the mind of every believer. The divine purpose is to make every believer believe that since Allah has given him/her a detailed Book of Guidance in the form of the Qur'aan he/she stands in need of no guide other than Him and His Book. In other words, it is the bounden duty of every believer to reject any guide in the form of a person or his book that advocates anything contrary to the divine Guidance given in the Qur'aan.

38. The revelation is from Allah, and He uses the angels to convey it to His human Messengers. That is why the pronoun used here is We.

39. The addressee here is an individual. That individual could be the Prophet or every believer, individually.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ



115. Watammat kalimatu rabbika ṣidqan waAAadlan la mubaddila likalimatihī wahuwa alssameeAAu alAAaleemu

115. And the word of your Lord is complete in truth and justice. None can change His words. And He is the One Who listens, the One Who knows!

وَإِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا

الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

116. Wa-in tuṭiAA akthara man fee al-arḍi yuḍillooka AAan sabeeli Allāhi in yattabiAAoona illa al~~th~~anna wa-in hum illa yakhrusoona

116. And if you (singular in number) obey most of those on the earth, they will lead you astray from Allah's Path. They follow nothing but conjecture and they do nothing but guess.

﴿١١٧﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

117. Inna rabbaka huwa aAAlamu man yaḍillu AAan sabeelihi wahuwa aAAlamu bialmuhtadeena

117. It is your Lord, indeed, Who knows who goes astray from His Path. And He it is Who knows those who follow the Guidance.

﴿١١٨﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

118. Fakuloo mimma ṭhukira ismu Allāhi AAalayhi in kuntum bi-ayatihi mu/mineena

118. Eat then of that⁴⁰ on which Allah's name has been mentioned, if you do believe in His Verses/signs.

40. Many a translator has made an interpolation to indicate that 'that' here refers to non-veg items of food. The translators thus make an unwarranted assumption that they are, by making the interpolation, clarifying what the divine Verse had left unclarified! The translators' assumption is clearly unwarranted in view of Verse 115 above. So, the clear implication of this Verse 118 is that the believers ought to take Allah's Name before partaking of any food, veg or non-veg.

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ
عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

119. Wama lakum alla ta/kuloo mimma thukira ismu Allahi AAalayhi waqad fassala lakum ma harrama AAalaykum illa ma idturirtum ilayhi wa-inna katheeran layudilloona bi-ahwa-ihim bighayri AAilmin inna rabbaka huwa aAAlamu bialmuAAatadeena

119. And why should you not eat of that on which Allah's name has been mentioned, and He has already made plain for you what He has forbidden – except under compelling circumstances – to you? And, indeed, many do unknowingly lead people astray by their own personal likes and dislikes. Indeed, your Lord it is Who knows those who transgress.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا
كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

120. Watharoo thahira al-ithmi wabatīnahu inna allatheena yaksiboona al-ithma sayujzawna bima kanoo yaqtarifoona

120. And desist from committing a sin openly and from secret approaches to it.⁴¹ Indeed, they who earn sin shall be recompensed for what they earned.

41. A sin is normally committed secretly. Therefore committing a sin openly could only mean that the sin is in fact committed. And committing the interior (*batin*) of a sin could mean doing something which would lead to that sin. *batīnahu* is therefore translated here 'as secret approaches to it'. Refer also, in this context, to Verse 151 below, wherein mankind is specifically directed not to even come near indecencies.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجْدِلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ



121. Walā ta/kuloo mimma lam yuthkari ismu Allahi AAalayhi wa-innahu lafisqun wa-inna alshshayateena layoohoona ila awliya-
ihim liyujadilookum wa-in ataAAtumoohum innakum lamushrikoona

121. And eat not of that on which Allah's name has not been mentioned, and doing so would indeed be a rebellion against Allah. And the devils do indeed inspire their friends to contend with you. And if you obey them, you shall certainly be those who worship others besides Allah.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ



122. Awa man kana maytan faahyaynahu wajaAAalna lahu nooran yamshee bihi fee alnnasi kaman mathaluhu fee alththulumati
laysa bikharijin minha kathalika zuyyina lilkafireena ma kanoo yaAAamaloona

122. Is he whom We raised from the dead and for whom we made a light by which he walks among the people, like him who is in darkness from which there is no way out? Thus what the suppressors of Truth do has been made to look fair to them.⁴²

42. The suppressors of Truth are happy with the moral darkness in which they live. They therefore seek no way out there from.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ



123. Wakathalika jaAAalna fee kulli qaryatin akabira mujrimeeha liyamkuroo feeha wama yamkuroona illa bi-anfusihim wama
yashAAuroona

123. And thus⁴³ have We made, in every human settlement, the biggest of the criminals to plot therein. And they plot not but against their own selves, and they perceive this not.

43. I.e. by making their evil deeds look good to the criminals.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

124. Wa-itha jaat-hum ayatun qaloo lan nu/mina hatta nu/ta mithla ma ootiya rusulu Allahi Allahu aAAlamu haythu yajAAalu risalatuhu sayuseebu allatheena ajramoo sagharun AAinda Allahi waAAathabun shadeedun bima kanoo yamkuroona

124. And when a Verse/sign comes to them they say, "We will not believe till we are given the like of what Allah's Messengers are given. Allah knows with whom to place His Message. The criminals shall get disgrace and severe punishment from Allah because they plotted against the divine scheme of things.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125. Faman yuridi Allahu an yahdiyahu yashrah sadrahu lil-islami waman yurid an yudillahu yajAAal sadrahu dayyiqan harajan kaannama yassaAAAAadu fee alssama-i kathalika yajAAalu Allahu alrrijsa AAala allatheena la yu/minoona

125. And whomsoever Allah wills to guide, He opens his mind for Islam, and whomsoever He wills to send astray, He makes his mind narrow and restricted as though he were ascending up into the sky.⁴⁴ Thus does Allah lay disgrace on those who do not believe.

44. When one climbs a mountain, a stairway or a tree, one feels the gravitational pull restricting or trying to prevent one's upward movement. A man who has gone astray similarly feels some restrictive force trying to prevent him from accepting Islam.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَذْكُرُونَ ﴿١٢٦﴾

126. Wahatha shiratu rabbika mustaqeeman qad fassalna al-ayati liqawmin yaththakkaroon

126. And this⁴⁵ is the Straight Path of your Lord. WE have certainly explained the Verses/signs plainly for a people who ponder.

45. The Path of Islam as enunciated in the Qur'aan.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٢٧﴾

127. Lahum daru alssalami AAinda rabbihi wahuwa waliyyuhum bima kanoo yaAAamaloona

127. For them, there shall be the home of peace with their Lord, and He will be their *Wali*⁴⁶ by virtue of their deeds.

46. Refer [study note 2:154](#) on Verse 2:107.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشَرِ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ
أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي
أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ ﴿١٢٨﴾

128. Wayawma yahshuruhum jameeAAan ya maAAashara aljinni qadi istakthartum mina al-insi waqala awliyaohum mina al-insi rabbana istamtaAAa baAAaduna bibaAAadin wabalaghna ajalana allathe ajjalta lana qala alnnaru mathwakum khalideena feeha illa ma sha'a Allahu inna rabbaka hakeemun AAaleemun

128. And on the Day when He shall gather them all together, "O assembly of jinn! You did frequent some among mankind." And their *awliya*⁴⁷ from among mankind shall say, "Our Lord! We did benefit one another, and we have reached our destination You fixed for us." HE shall say, "The Fire shall be your abode. You shall dwell therein forever, except as Allah wills. Indeed, your Lord is Wise, Knowledgeable."

47. Plural of *wali*.

وَكَذَٰلِكَ نُؤَيِّ بِعَظْمِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

129. Wakathalika nuwallee baAAAda althalimeena baAAAdan bima kanoo yaksiboona

129. And thus do We make the wrongdoers *awliya* of one another because of what they earned.

يَمَعَّشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

130. Ya maAAashara aljinni waal-insi alam ya/tikum rusulun minkum yaqussoona AAalaykum ayatee wayunthiroomakum liqaa yawmikum hatha qaloo shahidna AAala anfusina wagharrat-humu alhayatu alddunya washahidoo AAala anfusihim annahum kanoo kafireena

130. "O assembly of jinn and mankind! Did there not come to you Messengers from amongst you, recounting to you My Verses/signs and warning you of your appointment for this Day?" They shall say, "We bear witness against our own selves." And the life of this world deceived them, and they shall bear witness against their own selves that they were suppressing the Truth.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْفُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

131. Thalika an lam yakun rabbuka muhlika alqura bi/hulmin waahluha ghafiloon

131. The Messengers were sent because your Lord would not destroy human settlements oppressively, while their inhabitants were unaware.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

132. Walikullin darajatun mimma AAamiloo wama rabbuka bighafilin AAamma yaAAamaloona

132. And all have ranks according to what they do. And your Lord is not unaware of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

133. Warabbuka alghaniyyu thoo alrrahmati in yasha/ yuthhibkum wayastakhlif min baAAadikum ma yashao kama anshaakum min thurriyyati qawmin akhareena

133. And your Lord is the Self-sufficient One, Mercy being (one of His) Attributes. If He so wills, He may destroy you, and make whom He wills successors after you, just as He raised you up from the seed of another people.

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

134. Inna ma tooAAadoona laatin wama antum bimuAAajizeena

134. Indeed, that which you are promised must come to pass, and you are in no position to prevent it.

قُلْ يٰٓقَوْمِ اَعْمَلُوا عَلٰٓى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ فَاَسَوْفَ تَعْلَمُوْنَ مِّنْ تَّكُوْنُ
لَهُۥ عَاقِبَةُ الدَّارِ اِنَّهٗ لَا يُفْلِحُ الظَّٰلِمُوْنَ ﴿١٣٥﴾

135. Qul ya qawmi iAAamaloo AAala makanatikum innee AAamilun fasawfa taAAalamoona man takoonu lahu AAaqibatu alddari innahu la yuflihu alththalimoona

135. Say, "O my people! You do your best and I do what I do. You will duly come to know for which of us the final abode⁴⁸ will be. Surely, the wicked persons shall not be successful."

48. From the context it is apparent that the abode meant here is the abode in Paradise.

وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرٰٓءَ مِنْ الْحَرَثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ
بِرَّعْمِهِمْ وَهٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَا لَا يَصِلُ اِلَى اللّٰهِ وَمَا كَانَ
لِلّٰهِ فَهٗوَ يَصِلُ اِلَى شُرَكَائِهِمْ سَآءَ مَا يَحْكُمُوْنَ ﴿١٣٦﴾

136. WajaAAaloo lillahi mimma tharaa mina alharthi waal-anAAami naseeban faqaloo hatha lillahi bizaAAamihim wahatha lishuraka-ina fama kana lishuraka-ihim fala yasilu ila Allahi wama kana lillahi fahuwa yasilu ila shuraka-ihim saa ma yahkumoon

136. And they assign to Allah a share out of what He has created of tilth and cattle! And they arbitrarily apportion, "This is for Allah, and this for those whom we worship besides Allah." Then what is apportioned for those whom they worship besides Allah, does not reach Allah. And what is apportioned for Allah, reaches those others they worship! Evil is the way they judge!

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ
وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنََهُمْ وَلَوْ شَاءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا
يَفْتَرُوْنَ ﴿١٣٧﴾

137. Wakathalika zayyana likatheerin mina almushrikeena qatla awladihim shurakaohum liyurdoohum waliyalbisoo AAalayhim deenahum walaw shaa Allahu ma faAAalooohu fatharhum wama yaftaroon

137. And thus those, other than Allah, whom they worship have made killing of their children look fair to most of the polytheists, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done it. So leave them and their fabrications alone.

وَقَالُوا هَذِهِ أَنْعَمُ وَأَحْسَنُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ
وَأَنْعَمُ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

138. Waqaloo hathihi anAAamun waharthun hijrun la yatAAamuha illa man nashao bizaAAamihim waanAAamun hurrimat thuhooruha waanAAamun la yathkuroona isma Allahi AAalayha ifтираan AAalayhi sayajzeehim bima kanoo yaftaroona

138. And they arbitrarily say, "These cattle and tilth are prohibited. None shall eat them except such as we please." And they say there are cattle whose backs are forbidden, and cattle on which they would not mention Allah's name, fabricating a lie against Him. HE shall requite them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَرْوَاجِنَا
وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
﴿١٣٩﴾

139. Waqaloo ma fee butoonni hathihi al-anAAami khalisatun lithukoorina wamuharramun AAala azwajina wa-in yakun maytatan fahum feehi shurakaao sayajzeehim wasfahum innahu hakeemun AAaleemun

139. And they say, "What is in the wombs of these cattle is especially for our males, and forbidden to our females. And if it be stillborn, then they share therein." HE will 'reward' them for their prescriptions. He is indeed Wise, Knowledgeable.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا
مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ



140. Qad khasira allatheena qataloo awladahum safahan bighayri AAilmin waharramoo ma razaqahumu Allahu iftirāan AAala Allahi qad dalloo wama kanoo muhtadeena

140. Doomed surely are they who have killed their children⁴⁹ foolishly without knowledge, and have forbidden what Allah has provided for them, fabricating a lie against Allah. They have surely gone astray, and are not those who follow divine Guidance.

49. People in the modern age too kill their children, but in the wombs!

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَّعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

141. Wahuwa allathee anshaa jannatin maAAarooshatin waghayra maAAarooshatin waalnnakhla waalzzarAAa mukhtalifan okuluha waalzzaytoona waalrummana mutashabihan waghayra mutashabihin kuloo min thamarih iitha athmara waatoo haqqahu yawma hasadihi wala tusrifoo innahu la yuhibbu almusrifeena

141. And He it is Who produces gardens, trellised and untrellised, and date palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay its due⁵⁰ on the day of harvest, and squander not! Indeed, He loves not the squanderers.

50. The Creator expects His subjects to give something to the poor and needy from the fruits, which He grants them by His grace. They should not make the mistake of thinking that the fruits are the result of their labours alone. Without Allah's grace, all their labours could come to naught.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

142. Wamina al-anAAami hamoolatan wafarshan kuloo mimma razaqakumu Allahu wala tattabiAAoo khuṭuwati alshshaytani innahu lakum AAaduwwun mubeenun

142. And of cattle there are those that are beasts of burden and those to be laid down on the ground for slaughter and food. Eat of what Allah has provided for you and follow not the footsteps of Satan. Indeed, he is to you an open enemy.

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ قُلْ آلَّذَكَرَيْنِ
حَرَّمَ أَمْ الْإُنثَيَيْنِ أَمَا أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْإُنثَيَيْنِ نَبِئُونِي
بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

143. Thamaniyata azwajin mina aldda/ni ithnayni wamina almaAAazi ithnayni qul alththakarayni harrama ami alonthayayni amma ishtamalat AAalayhi arhamu alonthayayni nabbi-oonee biAAilmin in kuntum sadiqeena

143. Of eight cattle in pairs, consider two of sheep and two of goats. Ask them, "Which ones has He forbidden – the two males or the two females or that which the wombs of the two females contain? Inform me, with knowledge, if you are truthful."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلَّذَكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيَيْنِ
أَمَا أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْإُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَدَّكُمُ اللَّهُ
بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

144. Wamina al-ibili ithnayni wamina albaqari ithnayni qul alththakarayni harrama ami alonthayayni amma ishtamalat AAalayhi arhamu alonthayayni am kuntum shuhadaa ith wassakumu Allahu bihatha faman athlamu mimmani iftara AAala Allahi kathiban liyudilla alnnasa bighayri AAilmin inna Allaha la yahdee alqawma alththalimeena

144. And consider two of camels and two of cows. Ask, "Which ones has He forbidden – the two males or the two females or that which the wombs of the two females contain? Were you witnesses when Allah enjoined this on you? Who, then, can be more unjust than he who,

without knowledge, fabricates a lie against Allah, to lead mankind astray? Indeed, Allah does not guide the people who are unjust!⁵¹

51. In this Verse, and the preceding one, Allah exposes the arbitrariness and falsehood of the disbelievers, claiming – as per their own whims, fancies or superstitious beliefs – that certain cattle are forbidden for certain people. Refer Verses 138 and 139 above, in this context.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ
رَّحِيمٌ ﴿١٤٥﴾

145. Qul la ajidu feema oohiya ilayya muharraman AAala taAAamin yatAAamuhu illa an yakoona maytatan aw daman masfoohan aw lahma khinzeerin fa-innahu rijsun aw fisqan ohilla lighayri Allahi bihi famani idturra ghayra baghin wala AAadin fa-inna rabbaka ghafoorun raheemun

145. Say, "I do not find in that which has been revealed to me anything forbidden for anyone to eat except that which has died of itself, or blood poured forth, or flesh of swine – for that indeed is unclean – or that which is a transgression, on which a name other than Allah has been invoked. But then whoever is driven by necessity, without being disobedient or transgressing, then indeed your Lord is Forgiving, Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا
عَلَيْهِمْ شُحُومَهُمْ إِلَّا مَا حَمَلَتْ ظُهُورُهُمْ أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

146. WaAAala allatheena hadoo harramna kulla thee thufurin wamina albaqari waalghanami harramna AAalayhim shuhoomahuma illa ma hamalat thuhooruhuma awi alhawaya aw ma ikhtalata biAAathmin thalika jazaynahum bibaghyihim wa-inna lasadiqona

146. And to those who were Jews We had forbidden every animal having claws. And of oxen and sheep We had forbidden to them the fat of both, except such as was on their backs or in the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are indeed Truthful.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

147. Fa-in kaththabooka faqul rabbukum thoo rahmatin wasiAAatin wala yuraddu ba/suhu AAani alqawmi almujrimeena

147. Then if they deny you, say, "Your Lord is the Embodiment of vast mercy. And His punishment cannot be averted from the criminals."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ
شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ
عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Sayaqoolu allatheena ashrakoo law shaa Allahu ma ashrakna wala abaona wala harramna min shay-in kathalika kaththaba allatheena min qablihim hatta thaqoo ba/sana qul hal AAindakum min AAilmin fatukhrijoohu lana in tattabiAAoona illa alththanna wa-in antum illa takhrusoona

148. Those, who worship others besides Allah, will say, "If Allah had willed, we and our fathers would not have worshipped others besides Him, nor would we have forbidden anything." Thus did those before them deny until they tasted Our punishment. Say, "Have you any knowledge that you can put forth for us? You follow nothing but conjecture and you do nothing but guess!"

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

149. Qul falillahi alhujjatu albalighatu falaw shaa lahadakum ajmaAAeena

149. Say, "With Allah then is the conclusive argument. And had He so willed, He would certainly have guided you all."

قُلْ هَلْ مَشَٰهَدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا فَإِنْ شَهِدُوا فَلَا
تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

150. Qul halumma shuhadaakumu allatheena yashhadoona anna Allaha harrama hatha fa-in shahidoo fala tashhad maAAahum wala tattabiAA ahwaa allatheena kaththaboo bi-ayatina waallatheena la yu/minoona bial-akhirati wahum birabbihim yaAAadiloona

150. Say, "Produce your witnesses who can testify that Allah has forbidden this." Then if they testify, do not testify with them. And follow not the desires of those who reject Our Verses/signs and who do not believe in the Hereafter and hold others as equals to their Lord!

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٥١﴾

151. Qul taAAalaw atlu ma harrama rabbukum AAalaykum alla tushrikoo bihi shay-an wabialwalidayni ihsanan wala taqtuloo awladakum min imlaqin nahnu narzuqukum wa-yyahum wala taqraboo alfawahisha ma thahara minha wama batana wala taqtuloo alnafs allatee harrama Allahu illa bialhaqqi thalikum wassakum bihi laAAallakum taAAaqiloona

151. Say, "Come, I will recite what your Lord has forbidden to you. He has enjoined that you do not worship anything besides Him, that you be good and kind to your parents, that you do not kill your children because of poverty – We provide sustenance for you, and for them – that you do not come near indecencies, whether done openly or in secrecy, and that you do not kill anyone, which act Allah has forbidden, except for the requirements of justice. This He has enjoined you with, that you may understand⁵²".

52. Understand the propriety of the things divinely ordained.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾

152. Walā taqraboo māla alyateemi illā biallatee hiya ahsanu hatta yablughu ashuddahu waawfoo alkayla waalmeezana bialqisti la nukallifu nafsan illā wusAAaha wa-itha qultum faiAAadiloo walaw kana tha qurba wabiAAahdi Allahi awfoo thalikum wassakum bihi laAAallakum tathakkaroonā

152. "And approach not the property of the orphan, but in the morally most appropriate manner,⁵³ until he/she attains maturity. And give full measure and weight, with justice. We do not burden a person beyond one's capacity. And be just when you speak, even if it be to a near and dear one. And fulfill your obligation to Allah. This He has enjoined you with, that you may remember."

53. The obvious hint here is that the trustee of the orphan's property should not use the property for the trustee's own use and aggrandisement.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

153. Waanna hatha siratee mustaqeeman faittabiAAoohu wala tattabiAAoo alssubula fatafarraqa bikum AAan sabeelihi thalikum wassakum bihi laAAallakum tattaqoonā

153. And this then is My Straight Path, so follow it. And follow not the paths that alienate you from His Path.⁵⁴ This He has enjoined you with, that you may be pious.

54. The Path, that Allah Almighty calls His own and indicates it through the demonstrative pronoun 'this', is obviously that shown by the Qur'aan. We follow that Path, only by following the do's and don'ts mentioned in the Qur'aan. And it is repeatedly asserted in the Qur'aan that the divine commandments therein meant to be followed by mankind are variously explained for easy understanding of all those who fear Allah. And, yet, a majority of Muslims today commit blasphemy by believing that understanding the Qur'aan is the prerogative of the very few, who are well-versed in Arabic, are aware of the innumerable *ahaadeeth* and have deeply studied the various works of *fuqhaa* besides! Such Muslims are, in effect, following the other paths that alienate them from Allah's Path. The alienation effected is reflected first in their disbelief that the common man, who is a *muttaqi*, can understand the Qur'aan. The man-influenced *ahaadeeth* have led the Muslims further

away from the pure divine Path. (Refer [study notes 3:35 to 3:37](#) on Verse 3:31). They are unfortunately following a *deen* other than that approved by Allah Ta'ala in [Verse 5:3](#).

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا

لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

154. Thumma atayna moosa alkitaba tamamman AAala allatheeh ahsana watafseelan likulli shay-in wahudan warahmatan laAAallahum biliqa-i rabbihim yu/minoona

154. Also, We gave Moses the complete Book for those who would do good deeds, with details on every thing, and as a guidance and a mercy, so that they should believe that they were scheduled to meet their Lord.⁵⁵

55. The purpose of the mention here of the Book (Torah) given to Moses is to warn the Muslims against following in the footsteps of Moses' people. They were given a completed Book, complete in all respects to lead them on the divine Straight Path. Yet they resorted to open belligerence and intransigence even when Moses was living with them. This is recorded in [Verses 2:55 onwards](#) of Qur'aanic Chapter 2. They thus chose to follow paths other than that shown to them in the Torah. As a consequence, the Jews lost political power and got dispersed to all parts of the world to live there as small minorities. They have been given political power again now, but, surely, they are under divine test. As the Jews had been in a state of ignominy till recently, so are the Muslims now. They too have abandoned the Qur'aanic Path and have thus become the favourite whipping boys of all and sundry, all over the world.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ



155. Wahatha kitabun anzalnahu mubarakun faittabiAAoohu waittaqoo laAAaallakum turhamoona

155. And We have sent down this Book⁵⁶ as a blessing. Follow it then and fear Allah so that mercy is shown to you.

56. The Qur'aan.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلٰى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

156. An taqooloo innama onzila alkitabu AAala ta-ifatayni min qablina wa-in kunna AAan dirasatihim laghafilena

156. Lest you say, "The Book was sent down only to two groups⁵⁷ before us, and We were truly unaware of lessons therein."

57. The Jews and the Christians.

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ
عَنْهَا سَنَجَرَى الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا
يَصْدِفُونَ ﴿١٥٧﴾

157. Aw taqooloo law anna onzila AAalayna alkitabu lakunna ahda minhum faqad jaakum bayyinatun min rabbikum wahudan warahmatun faman athlamu mimman kaththaba bi-ayati Allahi wasadafa AAanha sanajzee allatheena yasdifoona AAan ayatina sooa alAAathabi bima kanoo yasdifoona

157. Or lest you say, "If only the Book had been sent down to us, we would certainly have been guided better than they." So now, surely, there has come to you a Clarification, Guidance and Mercy from your Lord.⁵⁸ Who then is more unjust than he who rejects Allah's Verses/signs, and turns away there from? We will repay those who turn away from Our Verses/signs with an evil punishment because of their turning away.

58. The Qur'aan embodies the Clarification, Guidance and Mercy, all from the Compassionate and Understanding Creator.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ
رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

158. Hal yanthuroona illa an ta/tyahumu almal^a-ikatu aw ya/tya rabbuka aw ya/tya baAA^{du} ayati rabbika yawma ya/tee baAA^{du} ayati rabbika la yanfaAAu nafs^a eemanuha lam takun amanat min qablu aw kasabat fee eemaniha khayran quli intathiroo inna muntathiroona

158. Are they waiting for nothing but that the angels should come to them or that your Lord should come, or that some of the signs of your Lord should come? The day when some of the signs of your Lord do come, one's belief then shall be of no benefit to anyone who had already not attained faith or earned good points through one's faith before! Say, "Just you wait! We too are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

159. Inna allat^{he}ena farraqoo deenahum wakanoo shiyaAAan lasta minhum fee shay-in innama amruhum ila All^{ahi} thumma yunabbi-ohum bima kanoo yafAAaloona

159. You have indeed no concern with those who divide their religion into sects. Their matter goes to Allah, Who will then tell them what they did.⁵⁹

59. This is a strong divine condemnation of those who cause divisions in the Allah-approved Religion of Islam. And yet there are divisions galore in Islam! How are these divisions caused and by whom? As far as my understanding goes, the first division was caused on the basis of the controversy over the *ahaadeeth* reporting the last sermon of the Prophet, peace upon him. As per some *ahaadeeth*, the Prophet was reported to have said that he was leaving behind his Sunnah, besides the Qur'aan. There are some who dispute this and say that it was not the Sunnah, but Ahle-Bayt. Thus arose the two sects, Sunnis and Shias, the latter sect adopting the very word, Allah Ta'ala used to condemn the schism, to identify themselves by! Herein lies a clear pointer to the answer to the question, how and by whom. It is through the man-influenced, error-prone *ahaadeeth* that Satan has helped Muslims bring about the divisions! When will the Muslims realise this and save themselves from certain doom?

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

160. Man jaa bialhasanati falahu AAashru amthaliha waman jaa bialssayyi-ati fala yujza illa mithlaha wahum la yuthlamoonaa

160. One who comes up with a good deed, shall have the credit of ten like it, and one who comes up with an evil deed, shall have the recompense of only the like thereof and they shall not be wronged.

قُلْ إِنَّنِي هَدَنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

161. Qul innanee hadanee rabbee ila siratin mustaqeemin deenan qiyaman millata ibraheema haneefan wama kana mina almushrikeena

161. Say, "As for me, my Lord has indeed guided me to the Straight Path of the right religion – the creed of Abraham⁶⁰, the upright man; and he was not of those who worship others besides Allah."

60. Abraham's creed was to submit to the Lord of the worlds. See [Verse 2:131](#).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
﴿١٦٢﴾

162. Qul inna salatee wanusukee wamahyaya wamamatee lillahi rabbi alAAalameena

162. Say, "Indeed, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds."

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

163. La shareeka lahu wabithalika omirtu waana awwalu almuslimeena

163. "He has no associate whom I should worship. And this am I commanded with, and I am the first of those who submit!"

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

164. Qul aghayra Allahi abghee rabban wahuwa rabbu kulli shay-in wala taksibu kullu nafsin illa AAalayha wala taziru waziratun
wizra okhra thumma ila rabbikum marjiAAukum fayunabbi-okum bima kuntum feehee takhtalifoona

164. Say, "Shall I seek a lord other than Allah? And He is the Lord of all things! And none earns anything but for one's own self. And no bearer of burden shall bear the burden of another. Then to your Lord is your return. He will then explain to you the things in which you differed."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

165. Wahuwa allathee jaAAalakum khala-ifa al-ardi warafaAAa baAAadakum fawqa baAAadin darajatin liyabluwakum fee ma
atakum inna rabbaka sareeAAu alAAaiqabi wa-innahu laghafoorun raheemun

165. And He it is Who has made you His representatives on earth, and raised some of you above others in ranks so that He may test you in what He has given you. Indeed, your Lord is swift in retribution, and He is indeed Forgiving, Merciful!



Chapter 7: Al-Auraf (The Heights)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْمَقْصُودُ ①

1. Alif-lam-meem-sad

1. Alif Lam Meem Sad¹

1. These are some of those initials which we find mysteriously placed at the beginning of some Qur'aanic Chapters. See [study note 2:1](#) on Verse 2:1.

كَتَبْنَا أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ②

2. Kitabun onzila ilayka fala yakun fee sadrika harajun minhu litunthira bihi wathikra lilmu/mineena

2. A Book sent down upon you – let there be no reservations in your mind on that account – which you may warn thereby. And [it's] a Reference Book, containing things to be remembered, for the believers.²

2. The Book referred to in this Verse is obviously the Qur'aan.

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا
مَّا تَذَكَّرُونَ ﴿٣﴾

3. IttabiAAoo ma onzila ilaykum min rabbikum wala tattabiAAoo min doonihi awliya qaleelan ma tathakkaroon

3. Follow what has been sent down to you from your Lord and follow not any *awliya*³ besides Him. Little do you remember!

3. Refer study notes 2:154 and 2:155 on [Verse 2:107](#). By considering the man-influenced, error-prone *ahaadeeth* as sacrosanct as the Qur'aanic Verses, Muslims are but following *awliya* besides Allah. As to why *ahaadeeth* could be man-influenced and error-prone, please refer study notes 3:35 to 3:37 on [Verse 3:31](#).

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾

4. Wakam min qaryatin ahlaknahā fajaahā ba/sunā bayatan aw hum qa-iloona

4. And in many a human settlement that We have destroyed, Our punishment came to it by night or while its inhabitants were having their midday nap.⁴

4. The punishment came at a time when the inhabitants were not in a position even to attempt an escape!

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾

5. Fama kana daAAawahum ith jaahum ba/sunā illa an qaloo inna kunna *thalimeena*

5. They could say nothing – when Our punishment came to them – but that, "We were indeed in the wrong!"

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

6. Falanas-alanna allatheena orsila ilayhim walanas-alanna almursaleena

6. Then, surely, We shall question those to whom the divine Message was sent, and, surely, We shall question the Messengers.

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

7. Falanaqussanna AAalayhim biAAilmin wama kuna gha-ibeena

7. Then, surely, We shall narrate to them with knowledge, and We were never absent.

وَالْوِزَنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

﴿٨﴾

8. Waalwaznu yawma-ithini alhacqu faman thaqulat mawazeenuhu faola-ika humu almuflihoona

8. And the weight that day shall be the genuine one.⁵ Those then whose scale will be heavy, those shall be successful.

5. Obviously good deeds in this world shall be the weights. The better the good deed, the heavier shall its weight be.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا
كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

9. Waman khaffat mawazeenuhu faola-ika allatheena khasiroo anfasahum bima kanoo bi-ayatina yathlimoona

9. And those whose scale is light, those are they who have caused their own doom because they wronged Our Verses/signs.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَّا تَشْكُرُونَ
﴿١٠﴾

10. Walaqad makkannakum fee al-ardi wajaAAalna lakum feeha maAAayisha qaleelan ma tashkuroona

10. And We did provide for your boarding and lodging on earth, and created in it means of livelihood for you. You give but little thanks.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

11. Walaqad khalaqnakum thumma sawwarnakum thumma qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa lam yakun mina alssajideena

11. And We did create you, then fashioned you, and then We said to the angels, "Prostrate to Adam." They then prostrated, but *Iblees*⁶ did not! He wouldn't be of those who prostrate.

6. Refer study notes 2:27 to 2:30 on [Verse 2:34](#).

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن
نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

12. Qala mā manaAAaka alla tasjuda ith amartuka qala ana khayrun minhu khalaqtanee min narin wakhalaqtahu min teenin

12. Allah asked, "What prevented you from prostrating when I commanded you?" *Iblees* said, "I am better than he. You created me of fire, and You created him of dust."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ
مِنَ الصَّغِيرِينَ ﴿١٣﴾

13. Qala faihbiṭ minhā fama yakoonu laka an tatakabbara feehā faokhruj innaka mina alssaghireena

13. Allah said, "Down you go then from here! You cannot behave arrogantly here. Get out! You are indeed of those who have belittled themselves."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

14. Qala anthirnee ila yawmi yubAAathoona

14. *Iblees* said, "Grant me respite till the Day they are raised up."

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

15. Allah said, "You are indeed one of those to whom respite is granted."

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

16. Qala fabima aghwaytanee laaqAAudanna lahum sirataka almustaqeema

16. *Iblees* said, "Since You have led me astray, I will certainly lie in wait for them⁷ in Your Straight Path."

7. Mankind.

ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

17. Thumma laatiyannahum min bayni aydeehim wamin khalfihim waAAan aymanihim waAAan shama-ilihim wala tajidu aktharahum shakireena

17. "Then I will certainly come to them from the front and from behind them, and from the right and from the left of them. And You shall not find a great number of them grateful."

قَالَ أَخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لِّلْمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

18. Qala okhruj minha math^طhooman madh^طooran laman tabiAAaka minhum laamlaanna jahannama minkum ajmaAAeena

18. Allah said, "Get out of here, as one rebuked and expelled! I will certainly fill Hell with you all – you and whoever of them will follow you."

وَيَتَّعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

19. Waya adamu oskun anta wazawjuka aljannata fakula min haythu shi/tuma wala taqraba hathihi alshshajarata fatakoona mina althalimeena

19. "And O Adam! Dwell you and your wife in the Garden. Eat whatever you like, and go not near this tree! Otherwise, you will be of the wicked people."

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ
أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

20. Fawaswasa lahumā alshshaytanu liyubdiya lahumā ma wooriya AAanhumā min saw-atihima waqala ma nahakuma rabbukuma AAan hathihi alshshajarati illa an takoona malakayni aw takoona mina alkhaliideena

20. And the Satan then tempted them both to lay bare to them what had been hidden from them of their carnal desires. And he said, "Your Lord forbade you from this tree lest you two should become angels or of the immortal beings."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

21. Waqasamahuma innee lakuma lamina alnnasiheena

21. And he swore to them both, "I am indeed one of your sincere advisers."

فَدَلَّلَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

22. Fadallahuma bighuroorin falamma thaqa alshshajarata badat lahum saw-atuhuma watafiqa yakhsifani AAalayhima min waraqi aljannati wanadahuma rabbuhuma alam anhakuma AAan tilkuma alshshajarati waaqul lakuma inna alshshaytana lakuma AAaduwwun mubeenun

22. So he misled them both by deceit. And when they tasted of the tree, their carnal desires became manifest to them, and they both began to cover themselves with the leaves of the garden. And their Lord called out to them, "Did I not forbid you both from that tree and tell you that the Satan is an open enemy to you both?"

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

23. Qala rabbana thalamna anfusana wa-in lam taghfir lana watarhamna lanakoonanna mina alkhasureena

23. They said, "Our Lord! We have wronged ourselves. And if You forgive us not, and have mercy on us not, we shall certainly be of the losers."

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى
حِينٍ ﴿٢٤﴾

24. Qala ihbitoo baAAadukum libaAAadin AAaduwwun walakum fee al-ardi mustaqarrun wamataAAun ila heenin

24. HE said, "Down you go! Some of you would be inimical to some others. And there is for you in the earth provision for lodging and boarding, for a period of time."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

25. Qala feeha tahyawna wafeeha tamootoona waminha tukhrajoona

25. HE said, "Therein shall you live, and therein shall you die, and there from shall you be raised."⁸

8. Verses 19 to 25 herein above, give an encapsulated history of mankind till Resurrection Day. The first couple of human beings started their lives in the utopian pleasantness of Paradise. There, the Lord had put just one restriction on them, with a due warning against disobeying the restriction order. But they were given the capability to disobey. And under the influence of their avowed enemy, the Satan, they disobeyed! Thus did the first human sin happen. And the first couple was duly punished by being banished from Paradise. They and their progeny are put on test again, on this earth, with some restrictions divinely placed on them. They may regain Paradise only if they pass the test. So here, in this encapsulated history of mankind, Allah Almighty gives us His Law of Crime and Punishment for mankind. Anyone who goes against Allah's directives commits a crime. He is then liable to Allah's punishment here in this world itself and/or in the Hereafter.

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلٰيْكُمْ لِبَاسًا يُّوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ
التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ ءَايٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

26. Ya banee adama qad anzalna AAalaykum libasan yuwaree saw-atikum wareeshan walibasu altaqwa thalika khayrun thalika min ayati Allahi laAAallahum yaththakkaroona

26. O Children of Adam! We have certainly sent down to you clothing to hide and keep in control your carnal desires and as a means to adorn yourself with. And the clothing of piety is the one that is better. This is of Allah's Verses/signs for them to remember.

يَبْنَى عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ
عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

27. Ya banee adama la yaftinannakumu alshshaytanu kama akhrajā abawaykum mina aljannati yanziAAu AAanhuma libasahuma liyuriyahuma saw-atihima innahu yarakum huwa waqabeeluhu min haythu la tarawnahum inna jaAAalna alshshayateena awliyya lillatheena la yu/minoona

27. O Children of Adam! Let not the Satan tempt you just as he did to your parents, causing their expulsion from the Garden and stripping them both of their clothing to expose to them their carnal desires. Indeed, he and his tribe see you from where you cannot see them. We have indeed made the devils to be the *awliya*⁹ of those who believe not.

9. Refer study notes 2.154 and 2.155 on [Verse 2.107](#).

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ
لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

28. Wa-itha faAAaloo fahishatan qaloo wajadna AAalayha abaana waAllahu amarana biha qul inna Allaha la ya/muru bialfahsha-i ataqaooloona AAala Allahi ma la taAlamoona

28. And when they commit an indecency they say, "We found our fathers doing this, and Allah has enjoined it on us." Say, "Allah does indeed not enjoin indecency. Do you say what you know not about Allah?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

Manzil II: 7: Auraf

29. Qul amara rabbee bialqisti waaqeemoo wujoohakum AAinda kulli masjidin waodAAoohu mukhliseena lahu alddeena kama badaakum taAAoodoona

29. Say, "My Lord has enjoined justice. And you should pray to Him, in complete attention and devotion, at every place of worship, and keep the Religion pure for Him. Just as He brought you into being in the beginning, so shall you return [to life again]!"

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

30. Fareeqan hada wafareeqan haqqa AAalayhimu alddalalatu innahumu ittakhathoo alshshayateena awliyaa min dooni Allahi wayahsaboon annahum muhtadoona

30. Some He guided and some deserved to go astray. They indeed took the devils, instead of Allah, as their *awliya*, and thought that they were guided!

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا
وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

31. Ya banee adama khuthoo zeenatakum AAinda kulli masjidin wakuloo waishraboo wala tusrifoo innahu la yuhibbu almusrifeena

31. O Children of Adam! Be well-dressed, clean and tidy at every place of worship, ^{10 and 11} and eat and drink, but indulge not in extravagance. HE does not indeed like those who indulge in extravagance.

10. I would like to mention here the insistence of some traditionalists – who consider the *ahaadeeth* more sacrosanct than even the Qur'aanic Verses – that Muslims should keep the lower ends of their pyjamas and trousers above the ankles. A *hadeeth* [Sahih Bukhari Volume 7, *hadeeth* No. 678] tells them that if the garment extends below the ankles, the wearer goes to Hell. And this vital information is not there in the Qur'aan! Therefore the traditionalists believe that without the *ahaadeeth*, Islam is incomplete. The Qur'aan, on the other hand, reiterates, "... We have neglected nothing in the Book ..." (Verse 6:38) and that "... We have certainly explained, in this Qur'aan, every kind of example ..." (Verse 17:89). How could the Qur'aan then neglect to mention a thing that would lead a man to Hell!? It cannot, and it does not, because, Allah

Almighty, the Author of the Book, cannot be wrong in saying that the Qur'aan has neglected nothing! We are then left with the only conclusion that there is something wrong with the *hadeeth*, which is man-influenced and therefore error-prone.

11. As this Verse and the one immediately following (7:32) clearly tells us, Allah does not want us to look shabby or uncouth in our dress. One of the purposes of our dress is to make us look better. Allah does not prohibit us this adornment. HE wouldn't wish us to wear short trousers if these make us look comical. What Allah desires, however, is that we be clean. HE certainly wouldn't like our trousers to be so long as to collect dirt from the ground as we walk on.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ
هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

32. Qul man harrama zeenata Allahi allatee akhraja liAAibadihi waalttayyibati mina alrrizqi qul hiya lillatheena amanoo fee alhayati alddunya khalisatan yawma alqiyamati kathalika nufassilu al-ayati liqawmin yaAAalamoona

32. Say, "Who has prohibited Allah's decorations and the wholesome provisions which He has brought forth for His subjects?" Say, "These are for the believers in the life of this world, and exclusively for them, ¹² on the Resurrection Day." Thus do We make the Verses/signs clear for people who know.

12. As noted in the preceding study notes, this Verse makes it abundantly clear that Allah does not want the believers to deprive themselves of the good things of this life. The good things are also available to the non-believers in this world, but will not be available for them in the Hereafter.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٣٣﴾

33. Qul innama harrama rabbiya alfawahisha ma thahara minha wama batana waal-ithma waalbaghya bighayri alhaqqi waan tushrikoo biAllahi ma lam yunazzil bihi sultanan waan taqooloo AAala Allahi ma la taAAalamoona

33. Say, "My Lord has prohibited only indecencies¹³, those of them that are apparent as well as those that are concealed, and sin and unjustified rebellion, and that you worship others besides

Allah, for which He has not sent down any authority, and that you say about Allah that which you know not."

13. In Verses 17:32 and 27:54, sexual behaviour like adultery, sodomy and homosexuality are termed as *faahishah*, singular of *fawaahish* translated here as indecencies.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

34. Walikulli ommatin ajalun fa-itha jaa ajaluhum la yasta/khiroona saAAatan wala yastaqdimoonaa

34. And for every community there is an end. So when their end comes, not a moment can they delay it nor advance it.

يَبْنِيْٓءَادَمَ اِمَّا يَأْتِيَنَّكُمْ رُّسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ
اٰيٰتِيْٓ فَمَنْ اٰتَقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ
﴿٣٥﴾

35. Ya banee adama imma ya/tiyannakum rusulun minkum yaquussoona AAalaykum ayatee famani ittaqa waaslahā fala khawfun AAalayhim wala hum yahzanoona

35. O Children of Adam! As and when Messengers come to you from amongst you relating to you My Verses/signs, then on those who take heed and mend themselves, there shall be no fear, nor shall they grieve.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿٣٦﴾

36. And as for those who reject Our Verses/signs and arrogantly turn away from them, they will be the dwellers of the Fire and will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ
يَنَالُهُم نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ
قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

37. Faman athlamu mimmani iftara AAala Allahi kathiban aw kaththaba bi-ayatihi ola-ika yanaluhum naseebuhum mina alkitabi hatta itha jaat-hum rusuluna yatawaffawnahum qaloo ayna ma kuntum tadAAoona min dooni Allahi qaloo dalloo AAanna washahidoo AAala anfusihi annahum kanoo kafiireena

37. Who is then more wicked than he who concocts a lie against Allah or rejects His Verses/signs? Such persons get what is destined for them in this life, until, Our Messengers come to them causing them to die and ask, "Where are those whom you used to invoke and worship besides Allah?" They would say, "They have deserted us." And they shall bear witness against themselves that they were suppressors of the Truth.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي
النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا
قَالَتْ أُخْرَاهُمْ لَأُولَٰئِهِمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتَاهُمُ عَذَابًا ضِعْفًا مِّنَ
النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾

38. Qala odkhuloo fee omamin qad khalat min qablikum mina aljinni waal-insi fee alnnari kullama dakhalat ommatun laAAanat okhtaha hatta itha iddarakoo feeha jameeAAan qalat okhrahum li-oolahum rabbana haola-i adalloona faatihim AAathaban diAAafan mina alnnari qala likullin diAAfun walakin la taAAalamoon

38. He¹⁴ will say, "Enter the Fire among communities of jinn and humans that have passed away before you." Every time a community enters, it curses its sister community, until when they all will have reached it, the community that followed shall say with regard to the community that preceded it, "Our Lord! These led us astray, so give them a double punishment of the Fire." He¹⁴ will say, "It's double¹⁵ for every one, but you know not."

14. 'He' here could be Allah or one of the angels.

15. One, for themselves going astray; and two, for leading others astray.

وَقَالَتْ أُولَئِهِمْ لِأُخَرَتِهِمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

39. Waqalat oolahum li-okhrahum fama kana lakum AAalayna min fadlin fathooqoo alAAathaba bima kuntum taksiboona

39. And the community that preceded will say to the community that followed, "So you have no preference over us. You taste then the punishment for what you used to earn."

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ
وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي
الْمُجْرِمِينَ ﴿٤٠﴾

40. Inna allatheena kaththaboo bi-ayatina waistakbaroo AAanha la tufattahu lahum abwabu alssama-i wala yadkhuloona aljannata hatta yalija aljamalu fee sammi alkhiyati wakathalika najzee almujrimeena

40. Indeed, the doors of heaven shall not be opened for those who reject Our Verses/signs and arrogantly turn away from them, nor shall they enter Paradise until the cable [thick rope] passes through the eye of the needle¹⁶. And thus do We reward the sinners.

16. This idiomatically expressed clause means: nor shall they ever enter Paradise.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

41. Lahum min jahannama mihadun wamin fawqihim ghawashin wakathalika najzee al~~th~~thalimeena

41. For them shall there be a bed of Hell and over them coverings thereof. And thus do We reward the wicked people.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

42. Waallatheena amanoo waAamiloo alssalihati la nukallifu nafsan illa wusAAaha ola-ika as-habu aljannati hum feeha khalidoona

42. And as for those who believe and do good deeds, We burden not anyone beyond one's capacity. They will be the dwellers of Paradise and will abide therein forever.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

43. WanazaAAana ma fee sudoorihim min ghillin tajree min tahtihimu al-anharu waqaloo alhamdu lillahi allathee hadana lihatha wama kunna linahtadiya lawla an hadana Allahu laqad jaat rusulu rabbina bialhaqqi wanoodoo an tilkumu aljannatu oorithtumooha bima kuntum taAmaloona

43. And We will remove any ill-feeling they had in their minds, and beneath them the rivers shall flow. And they will say, "All praise is due to Allah Who guided us to this! And had Allah not guided us we would never have found the way. Messengers of our Lord had certainly brought the Truth. And it shall be announced to them, "This is the Paradise for you. You have inherited it on account of what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

44. Wanada as-habu aljannati as-haba alnnari an qad wajadna ma waAAadana rabbuna haqqan fahal wajadtum ma waAAada rabbukum haqqan qaloo naAAam faaththana mu-aththinun baynahum an laAAanatu Allahi AAala alththalimeena

44. And the dwellers of Paradise will call out to the dwellers of the Fire, "We have indeed found what our Lord promised us to be true. Have you too found what your Lord promised to be true?" They will say, "Yes!" Then an announcer in between them will announce, "Allah's curse is on the wicked people."

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ
﴿٤٥﴾

45. Allatheena yasuddoona AAan sabeeli Allahi wayabghoonaha AAiwajan wahum bial-akhirati kafooona

45. ¹⁷"On those who hindered people from Allah's Path and sought to distort it. And they believed not in the Hereafter."

17. This Verse describes the wicked people (*alththalimeen*) mentioned at the end of the preceding Verse.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

46. Wabaynahuma hijabun waAAala al-aAAarafi rijalun yaAAarifoona kullan biseemahum wanadaw as-haba aljannati an salamun AAalaykum lam yadkhulooha wahum yatmaAAoona

46. And between the two there shall be a veil. And on the heights there will be men who will recognise all others by their distinguishing features. And they will greet the dwellers of Paradise, "Peace on you." They¹⁸ will not have yet entered it, but will hope to!

18. The men on the heights. These appear to be those whose fate is not yet declared. They are obviously placed on some high ground from which they can see the dwellers of both Paradise and Hell.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ
الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

47. Wa-itha surifat absaruhum tilqaa as-habi alnnari qaloo rabbana la tajAAalna maAAa alqawmi alththalimeena

47. And when their eyes will be turned towards the dwellers of the Fire, they will say, "Our Lord! Place us not with the wicked people."

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ
عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

48. Wanada as-habu al-aAAarafi rijalan yaAAarifoona biseemahum qaloo ma aghna AAankum jamAAukum wama kuntum tastakbiroona

48. And the dwellers of the heights will call out to men whom they will recognise by their distinguishing features, "Of no avail were to you the wealth you amassed and the things you took pride in!"

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

49. Ahala-i allatheena aqsamtum la yanaluhumu Allahu birahmatin odkhuloo aljannata la khawfun AAalaykum wala antum tahzanoona

49. "Are these – who were told, 'Enter Paradise! You shall have no fear, nor shall you grieve' – the same about whom you swore that Allah will not bestow mercy on them?"

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا
عَلَى الْكَافِرِينَ ﴿٥٠﴾

50. Wanada as-habu alnari as-haba aljannati an afeedoo AAalayna mina alma-i aw mimma razaqakumu Allahu qaloo inna Allaha harramahuma AAala alkafireena

50. And the dwellers of the Fire will call out to the dwellers of Paradise, "Let some water or some of the provisions Allah has given you overflow to us!" They will say, "Allah has indeed prohibited them both upon those who suppressed the Truth."

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٥١﴾

51. Allatheena ittakhathoo deenahum lahwana walaAiban wagharrat-humu alhayatu alddunya faalyawma nansahum kama nasoo liqaa yawmihim hatha wama kanoo bi-ayatina yajhadoona

51. "Who¹⁹ took their religion as just sport and pastime and their worldly life deceived them." So today We forget them, as they forgot their appointment for this day and denied Our Verses/signs.

19. I.e., the dwellers of the Fire. Refer preceding Verse.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

52. Walaqad ji/nahum bikitabin fassalnahu AAala AAilmin hudan warahmatan liqawmin yu/minoona

52. And certainly We have brought them a Book²⁰, which We have explained on the basis of knowledge, and which is a guidance and a mercy for people who believe.

20. The Qur'aan. It embodies the Clarification, Guidance and Mercy, all from the Compassionate and Understanding Creator.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ
قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا

يَفْتَرُونَ ﴿٥٣﴾

53. Hal yan^huroona illa ta/weelahu yawma ya/tee ta/weeluhu yaqoolu allatheena nasoohu min qablu qad jaat rusulu rabbina bial^haqqi fahal lana min shufaAAa fayashfaAAoo lana aw nuraddu fanaAAamala ghayra allathee kunna naAAamalu qad khasiroo anfusahum wadalla AAanhum ma kanoo yaftaroona

53. Are they waiting for it²¹ to occur first? On the day it occurs, those who had forgotten about it before, will say, “Messengers of our Lord had indeed come with the Truth! Are there for us then any intercessors to intercede on our behalf? Or could we be sent back so that we do things other than what we used to do?” Indeed they have doomed themselves and that which they concocted has deserted them!

21. The Day of Resurrection.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

54. Inna rabbakumu Allahu allathee khalaqa alssamawati waal-arda fee sittati ayyamin thumma istawa AAala alAAarshi yughshee allayla alnnahara yatlubuhu hatheethan waalshshamsa waalqamara waalnnujooma musakhkharatin bi-amrihi ala lahu alkhalqu waal-amru tabaraka Allahu rabbu alAAalameena

54. Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and Who then ascended the Throne. He brings the night as a cover over the day, the night pursuing the day incessantly. And the sun and the moon and the stars are subservient to His command. Aren't the Creation and the Command His? Blessed is Allah, the Lord of the worlds!

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

55. OdAAoo rabbakum tadarruAAan wakhufyatan innahu la yuhibbu almuAAatadeena

55. Invoke your Lord in humility and secrecy. He does not indeed like those who transgress the limits.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

56. Wala tufsidoo fee al-ardi baAAda islahiha waodAAoohu khawfan watamaAAan inna rahmata Allahi qareebun mina almuhsineena

56. And make no mischief on the earth after its reformation, and invoke Him with fear and hope. Allah's Mercy is ever near those who are good.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ
كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

57. Wahuwa allathee yursilu alrriyaha bushran bayna yaday rahmatihi hatta itha aqallat sahaban thiqalan suqnahu libaladin mayyitin faanzalna bihi almaa faakhrajna bihi min kulli alththamarati kathalika nukhriju almawta laAAaallakum tathakkaroon

57. And He it is Who sends the winds heralding the good news of His mercy, until, when it carries a heavily laden cloud, We make it serve as a water-carrier for a dead land. We then send water down on it, and bring out with it all kinds of fruits. Thus shall We raise the dead, may you remember!

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا
نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

58. Waalbaladu alttayyibu yakhruju nabatuhu bi-ithni rabbihi waallathee khabutha la yakhruju illa nakidan kathalika nusarrifu al-ayati liqawmin yashkuroona

58. And as for the good land, its vegetation springs forth by the permission of its Lord, and as for the infertile one, its vegetation comes forth but scantily. We thus variously explain the Verses/signs for people who are grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومُ عَبْدُؤا اللَّهُ مَا لَكُمْ مِّنْ إِلَهِ
غَيْرِهِ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

59. Laqad arsalna noohan ila qawmihi faqala ya qawmi oAAbudoo Allaha ma lakum min ilahin ghayruhu innee akhafu AAalaykum AAathaba yawmin AAatheemin

59. We did send Noah to his people. He told them, “O my people! Worship Allah, you have no god other than Him! I do indeed fear for you the punishment of a dreadful Day.”

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

60. Qala almalao min qawmihi inna lanaraka fee dalalin mubeenin

60. The leaders of his people said, “We do indeed see you to be in clear error.”

قَالَ يَنْقُومُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

61. He said, "O my people! There is no error in me, but I am a Messenger from the Lord of the worlds."

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢﴾

62. Oballighukum risalaati rabbee waansaahu lakum waaAAalamu mina Allahi ma la taAAalamoona

62. "I deliver to you Messages of my Lord, and I advise you, and I know from Allah what you know not."

أَوْعِيبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٣﴾

63. Awa AAajibtum an jaakum thikrun min rabbikum AAala rajulin minkum liyunthirakum walitattaqoo walaAAallakum turhamoona

63. "Does it surprise you that a Reminder has come to you from your Lord through a man, from amongst you, so that he may warn you and you may fear Allah, and so that you may be treated with Mercy?"

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعَرَفْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿١٤﴾

64. Fakaththaboohu faanjaynahu waallatheena maAAahu fee alfulki waaghraqna allatheena kaththaboo bi-ayatina innahum kanoo qawman AAameena

64. And they refused to believe him, and We saved him and those with him in the Ark, and We drowned those who refused to believe in Our Verses/signs. They were indeed a blind people.

﴿وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ﴾

65. Wa-ilā AAadin akhahum hoodan qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu afala tattaqoona

65. And to AAad²² We sent their brother *Hood*. He said, "O my people! Worship Allah, you have no god other than Him. Will you not then guard yourselves against evil?"

22. A people who lived in ancient ages. They were very proud and arrogant (Verse 41:15). Their story is also narrated in Verses 11:50 to 11:60. One of them, Hood, was the Prophet sent to warn them.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ
مِنَ الْكَاذِبِينَ ﴿١١﴾

66. Qala almalao allatheena kafaroo min qawmihi inna lanaraka fee safahatin wa-inna lanathunnuka mina alkathibeena

66. The leaders of those who suppressed the Truth from among his people said, "We do indeed see you in folly, and we do indeed consider you to be among the liars."

قَالَ يٰقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلٰكِنِّى رَسُوْلٌ مِّن رَّبِّ الْعٰلَمِيْنَ
﴿١٢﴾

67. Qala ya qawmi laysa bee safahatun walakinnee rasoolun min rabbi alAAalameena

67. He said, "O my people! There is no folly in me, but I am a Messenger of the Lord of the worlds."

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾

68. Oballighukum risalatī rabbee waana lakum naṣihun ameenun

68. "I deliver to you Messages of my Lord and I am a trustworthy adviser to you."

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَادْكُرُوا ءَالَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾

69. Awa AAajibtum an jaakum thikrun min rabbikum AAala rajulin minkum liyunthirakum waothkuroo ith jaAAalakum khulafaa min baAAadi qawmi noohin wazadakum fee alkhalqi bastatan faothkuroo alaa Allahi laAAallakum tuflihoona

69. "Does it surprise you that a Reminder has come to you from your Lord through a man, from amongst you, so that he may warn you? And remember when He made you His vicegerents²³ on earth after Noah's people and made you excel in construction activity²⁴. So remember Allah's Graces so that you may succeed."

23. Refer study notes 2:22 to 2:25 on [Verse 2:30](#) regarding the meaning of the Qur'aanic term *khaleefa/khalifa* singular of *khulafa*.

24. Refer Verses 26:128 and 26:129 to know more about those people's construction activity.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا
تَعِدُّنَا إِن كُنتَ مِنَ الصّٰدِقِیْنَ ﴿٧٠﴾

70. Qaloo aji/tana linaAAabuda Allaha wahdah^طu wanathara ma kana yaAAabudu abaona fa/tina bima taAAaiduna in kunta mina alssadiqeena

70. They said, "Have you come to us to make us worship Allah alone and give up what our fathers used to worship? Then, if you are of the truthful ones, bring to us what you threaten us with."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي
أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ
فَانتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِیْنَ ﴿٧١﴾

71. Qala qad waqaAAa AAalaykum min rabbikum rijsun waghada^طbun atujadiloonanee fee asma-in sammaytumoo^طha antum waabaokum ma nazzala Allahu biha min sultanin fainta^طhiroo innee maAAakum mina almonta^طhireena

71. He said, "Disgrace and wrath from your Lord have indeed befallen you. Do you argue with me about names which you and your fathers have given, and for which Allah has not sent any authority? Then wait! I am with you, among those who wait."

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيٰتِنَا
وَمَا كَانُوا مُؤْمِنِیْنَ ﴿٧٢﴾

72. Faanjaynahu waallatheena maAAahu birah^طmatin minna waqataAAana dabira allatheena kath^طthaboo bi-ayatina wama kanoo mu/mineena

72. We then saved him, and those with him, by Mercy from Us. And We cut off the roots of those who treated Our Verses/signs as lies. And they believed not!

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُومَ الْعَبْدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
ءَايَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ أَلِيمٍ ﴿٧٣﴾

73. Wa-ilā thamooda akhahum salīhan qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu qad jaatkum bayyinatun min rabbikum hathihi naqatu Allahi lakum ayatan fatharooha ta/kul fee ardi Allahi wala tamassooha bisoo-in faya/khuthakum AAathabun aleemun

73. And to Thamood²⁵ We sent their brother Salih. He said, "O my people! Worship Allah, you have no god other than Him. Clear proof indeed has come to you from your Lord: this Allah's she-camel is a sign for you. Leave her alone then to graze on Allah's land, and harm her not, lest a painful punishment should seize you."

25. Another people of the ancient ages.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُھُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا
فَاذْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

74. Waothkuroo ith jaAAalakum khulafa min baAAadi AAadin wabawwaakum fee al-ardi tattakhithoona min suhooliha qusooran watanhitoona aljibala buyootan faothkuroo alaa Allahi wala taAAathaw fee al-ardi mufsideena

74. And remember when He made you His vicegerents after AAad, and settled you in the land. You build for yourselves palaces on its plains and carve out houses in the mountains. So remember Allah's Graces, and do not go about making mischief on the earth.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ



75. Qala almalao allatheena istakbaroo min qawmihi lillatheena istudAAifoo liman amana minhum ataAAalamoona anna salihan mursulun min rabbihi qaloo inna bima orsila bihi mu/minoona

75. The leaders of those who behaved arrogantly among his people said to those who believed, among the weak, "Do you know that Salih is sent by his Lord?" They said, "We are indeed believers in what he has been sent with."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

76. Qala allatheena istakbaroo inna biallathee amantum bihi kafirooma

76. The arrogant ones said, "We do indeed reject what you believe in."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَتَيْنَا بِمَا تَعِدُنَا إِنْ
كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

77. FaAAaqaroo alnnaqata waAAataw AAan amri rabbihim waqaloo ya salihu i/tina bima taAAiduna in kunta mina almursaleena

77. Then they hamstrung the she-camel and behaved insolently towards the Command of their Lord. And they said, "O Salih! If you are one of the Messengers, then bring us what you threatened us with."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾

78. Faakhathat-humu alrrajfatu faasbahoo fee darihim jathimeena

78. Then the earthquake shook them, and they lay prostrate in their houses.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ
وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾

79. Fatawalla AAanhum waqala ya qawmi laqad ablaghtukum risalata rabbee wanaashtu lakum walakin la tuhibboona alnnasiheena

79. Then he turned away from them and said, "O my people! I did certainly deliver to you the Message of my Lord, and I gave you advice, but you do not like those who advise."

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ
مِّنَ الْعَالَمِينَ ﴿٨٠﴾

80. Walootan ith qala liqawmihi ata/toona alfahishata ma sabaqakum biha min ahadin mina alAAalameena

80. And Lot²⁶, when he said to his people, "You commit the obscene offence that none in the worlds committed before you!?"

26. Another Prophet, a contemporary of Prophet Abraham. And please note the economical use of words in the Qur'aan. In the preceding Verses, Prophets Noah, Hood and Salih were described as having been sent to their respective peoples, so was Lot sent to his people to warn them. That entire expression is shortened here into just two words 'And Lot'

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ



81. Innakum lata/toona alrrijala shahwatan min dooni alnnisa-i bal antum qawmun musrifoona

81. "You do come to men for sexual pleasure, instead of to women!? Nay! You are a people who transgress."

وَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ

أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾

82. Wama kana jawaba qawmihi illa an qaloo akhrijoohum min qaryatikum innahum onasun yataṭahharoona

82. And the response of his people was but to say, "Drive them out of your place; they are men who want to cleanse themselves!"

فَأَنْجَيْنَاهُ وَأَهْلَهُ ۖ إِلَّا أَمْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

83. Faanjaynahu waahlahu illa imraatahu kanat mina alghabireena

83. We then saved him and his family, except for his wife; she was of those who remained behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَنَقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

84. Waamtarna AAalayhim mataran faonthur kayfa kana AAaqibatu almujrimeena

84. And We rained upon them a rain.²⁷ Look! What the sinners end up with.

27. Verses 11:82 and 11:83 explain that it was a rain of stones of baked clay, hitting marked targets, one after another. And the marked targets were the sinners among Lot's people!

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنِقَمُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

85. Wa-ila madyana akhahum shuAAayban qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu qad jaatkum bayyinatun min rabbikum faawfoo alkayla waalmeezana wala tabkhasoo alnnasa ashyahum wala tufsidoo fee al-ardi baAAda islahiha thalikum khayrun lakum in kuntum mu/mineena

85. And to Midian²⁸ We sent their brother Shu'aib. He said, "O my people! Worship Allah, you have no god other than Him. Clear sign indeed has come to you from your Lord,²⁹ so give full measure and weight and do not cheat people in their things, and make no mischief on the earth after its reformation. It is better for you if you do believe."

28. Another people of the pre-historic times.

29. The clear sign for the people of Midian was the annihilation of their predecessors, the people of Lot (see Verse 29:35).

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ
عَنْقَبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

86. Wala taqAAudoo bikulli siratin tooAAidoona watasuddoona AAan sabeeli Allahi man amana bihi watabghoonaha AAaiwajan waonthukuroo ith kuntum qaleelan fakaththarakum waonthuroo kayfa kana AAaqibatu almufsideena

86. “And do not lie in wait on every path, cajoling away and hindering one who believes in Allah from His way, seeking to make it crooked, complicated or difficult.³⁰ And remember when you were but few, He increased you in number. And look! What the mischief-makers end up with.”

30. The Satan, of course, has vowed to do this. And there are his human friends who openly help him do this. But, mind you, there are religious leaders of the Muslims themselves who, in their Friday sermons, seek to make the Allah-given simple tenets of Islam complicated and difficult to observe. They too, unwittingly, help the Satan in his avowed mission!

وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ ءَامَنُوا بِٱلَّذِى أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا وَهُوَ خَيْرُ ٱلْحَاكِمِينَ ﴿٨٧﴾

87. Wa-in kana ta-ifatun minkum amanoo bi^ul^ladhi arsil^tu bihi wata-ifatun lam yu/minoo faisbiroo hatta yahkuma Allahu baynana wahuwa khayru al^hakimeena

87. “And if there is a section of you who believe in that which I am sent with, and another section who do not believe, then wait patiently until Allah judges between us. And He is the Best of judges.”³¹

31. The principle enunciated in this Verse ought to be the guiding principle of mutual relationship between Muslims and non-Muslims even in this present age, and in all ages to come. That could help minimise the strife between the two sections.

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِى
مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾﴾

88. Qala almalao allatheena istakbaroo min qawmihi lanukhrijannaka ya shuAAaybu waallatheena amanoo maAAaka min qaryatina aw lataAoodunna fee millatina qala awa law kunna kariheena

88. Those of the nobility among his³² people, who were arrogant, said, "We will certainly drive you, and those who have believed with you, out, O Shu'aib, from our place, unless you return to our way of life." He said, "Even when we dislike it?"

32. Prophet Shu'aib's (peace be upon him). See preceding Verses.

قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

89. Qadi iftarayna AAala Allahi kathiban in AAudna fee millatikum baAAda ith najjana Allahu minha wama yakoonu lana an naAAooda feeha illa an yashaa Allahu rabbuna wasiAAa rabbuna kulla shay-in AAILman AAala Allahi tawakkalna rabbana iftah baynana wabayna qawmina bialhaqqi waanta khayru alfatiheena

89. ³³"We should be forging a lie against Allah if we return to your way of life after Allah has delivered us from it. And it befits us not that we should return to it, unless Allah, our Lord, so wishes. Our Lord comprehends all things in His knowledge. In Allah do we trust. Our Lord! Decide justly between us and our people. And You are the Best of judges."

33. This Verse is a continuation of Prophet Shu'aib's reply to his people.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا
لَخَسِرُونَ ﴿٩٠﴾

90. Waqala almalao allatheena kafaroo min qawmihi la-ini ittabaAAatum shuAAayban innakum ithan lakhasiroona

90. And those of the nobility among his people, who suppressed the Truth, said, "If you follow Shu'aib, then surely you are doomed!"

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩١﴾

91. Faakhathat-humu alrrajfatu faasbahoo fee darihim jathimeena

91. A violent shaking seized them then, and they lay lifeless in their abode.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا
هُمُ الْخَاسِرِينَ ﴿٩٢﴾

92. Allatheena kaththaboo shuAAayban kaan lam yaghnaw feeha allatheena kaththaboo shuAAayban kanoo humu alkhasureena

92. Those who denied Shu'aib, they were as though they had never flourished therein; those who denied Shu'aib, they were the ones who were doomed.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَ قَوْمٍ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رَبِّي
وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

93. Fatawalla AAanhum waqala ya qawmi laqad ablaghtukum risalati rabbee wanaashahtu lakum fakayfa asa AAala qawmin kafiireena

93. He then turned away from them and said, "O my people! I have indeed delivered to you the Messages of my Lord and I have given you good advice. How can I then grieve over people who suppressed the Truth?"

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

94. Wama arsalna fee qaryatin min nabiyyin illa akhat^hna ahlaha bialba/sa-i waalddarra-i laAAallahum yaddarraAAoona

94. And We sent not a Prophet to a place but We seized its people with adversity and distress so that they became compliant.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا
الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

95. Thumma baddalna makana alssayyi-ati alhasanata hatta AAafaw waqaloo qad massa abaana alddarrao waalssarrao faakhath^hnahum baghtatan wahum la yashAAuroona

95. We then changed the bad condition to good until they grew in prosperity and said, "Distress and ease did befall our fathers." Then, all of a sudden, We caught them unawares.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

96. Walaw anna ahla alqura amanoo waittaqaw lafata^hna AAalayhim barakat^hin mina alssama-i waal-ardi walakin kath^hhaboo faakhath^hnahum bima kanoo yaksiboona

96. And if the people of those places had believed and had been pious, We would certainly have opened up for them blessings from the heavens and the earth. But they denied the Truth! So We seized them because of what they had earned.

﴿٩٧﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ

97. Afaamina ahlu alqurā an ya/tyahum ba/sunā bayatan wahum na-imoona

97. Did those people then feel secure from Our punishment coming to them by night while they slept?

﴿٩٨﴾ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

98. Awa amina ahlu alqurā an ya/tyahum ba/sunā duhan wahum yalAAaboona

98. Or, did they feel secure from Our punishment coming to them in the morning while they played³⁴?

34. Please take note that those ancient people's daytime activities were described as mere play. Obviously, they were indulging in such activities, other than those divinely ordained for earning lawful livelihood besides paying obeisance, as required, to the Creator. Such activities are just pastime in the Creator's eyes.

﴿٩٩﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

99. Afaaminoo makra Allāhi falā ya/manu makra Allāhi illā alqawmu alkhasiroona

99. Did they then feel secure from Allah's plan? But none felt secure from Allah's plan except those who were doomed.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ
بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

100. Awa lam yahdi lillatheena yarithoona al-arda min baAAadi ahliha an law nashao asabnahum bithunoobihim wanaṭbaAAu AAala quloobihim fahum la yasmaAAoona

100. Has it not dawned on those who have inherited the earth from their earlier occupants that if We please, We would punish them for their sins and set a seal on their minds so they wouldn't hear?

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى
قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

101. Tilka alqura naqussu AAalayka min anba-iha walaqad jaat-hum rusuluhum bialbayyinati fama kanoo liyu/minoo bima kaththaboo min qablu kathhalika yaṭbaAAu Allahu AAala quloobi alkafireena

101. These places of human habitation! We relate to you some of their stories. And their Messengers did come to them with evidences. But they could not believe because, earlier, they had denied³⁵! Allah thus seals the minds of those who suppress the Truth.

35. Allah Almighty brings into focus a general human weakness here. It is very difficult for any human being to admit any mistake on his part. Those ancient peoples, about whom Allah speaks here, were steeped in polytheism and other wrong beliefs and deeds. When the Messengers brought proofs of their beliefs and deeds being wrong, they wouldn't even budge. This trait/weakness is responsible for many a human conflict in today's world too. It has its roots in the satanic trait of pride. Man is too proud to admit that he had been wrong.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

102. And We found most of them unreliable. And We did indeed find most of them to be dissolute.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَظَلَمُوا بِهَا
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

103. Thumma baAAathna min baAAadihim moosa bi-ayatina ila firAAawna wamala-ih fathalamoo biha faonuthur kayfa kana AAaqibatu almufsideena

103. We then, after them, sent Moses with Our Signs to Pharaoh and his chieftains, but they wronged those Signs! See then what end the transgressors met with.

وَقَالَ مُوسَىٰ يَنْفِرْ عَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

104. Waqala moosa ya firAAawnu innee rasoolun min rabbi alAAalameena

104. And Moses said, “O Pharaoh! I am indeed a Messenger from the Lord of the worlds.”

حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

105. Haqeequn AAala an la aqoola AAala Allahi illa alhaqqa qad ji/tukum bibayyinatini min rabbikum faarsil maAAaiya banee isra-eela

105. "It is just and proper for me that I say about Allah nothing but the Truth. I have come to you indeed with evidence from your Lord. So send the Children of Israel with me."

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصّٰدِقِيْنَ ﴿١٠٦﴾

106. Qala in kunta ji/ta bi-ayatin fa/ti biha in kunta mina alssadiqeena

106. He [Pharaoh] said, "If you have come with a sign, then come out with it, if you are of the truthful ones."

فَٱلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

107. Faalqa AAasahu fa-itha hiya thuAAbanun mubeenun

107. So he [Moses] threw down his staff, when, lo and behold, it was a veritable serpent!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيَظٌ لِّلنَّٰظِرِينَ ﴿١٠٨﴾

108. WanazaAAa yadahu fa-itha hiya baydao lilnnathireena

108. And he stretched his hand, when, lo and behold, it was shining white to the onlookers!

قَالَ ٱلْمَلَأُمِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ
عَلِيمٌ ﴿١٠٩﴾

109. The chieftains among Pharaoh's people said, "This one is indeed an expert magician."

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١٠٩﴾

110. Yureedu an yukhrijakum min ardikum famatha ta/muroona

110. "He intends to drive you out of your land. What counsel do you then give?"³⁶

36. The context suggests that it was Pharaoh who said this to the Chieftains.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٠﴾

111. Qaloo arjih waakhahu waarsil fee almadaini hashireena

111. They said, "Defer the matter concerning him and his brother, and send callers into the cities and towns,"³⁷

37. The Chieftains' reply continues in the next Verse.

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

112. Ya/tooka bikulli sahirin AAaleemin

112. to bring to you every expert magician."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

113. Wajaa alssaharatu firAAawna qaloo inna lana laajran in kunna nahnu alghalibeena

113. And the magicians came to Pharaoh and said, "We should indeed have a reward if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

114. Qala naAAam wa-innakum lamina almuqarrabeena

114. He said, "Yes, and you shall indeed be of those who are close³⁸."

38. Close to Pharaoh that is.

قَالُوا يَمُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

115. Qaloo ya moosa imma an tulqiya wa-imma an nakoona nahnu almulqeena

115. They said, "O Moses! Either you do the throwing down, or we do it."

قَالَ الْقَوْمُ فَلَمَّا آلَقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ

عَظِيمٍ ﴿١١٦﴾

116. He said, "You throw!" So when they did, they hoodwinked the people's eyes and frightened them, and they displayed some great magic.

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ﴾

117. Waawhayna ila moosa an alqi AAasaka fa-itha hiya talqafu ma ya/fikoona

117. And We revealed Our instruction to Moses, "Throw down your staff." And, lo and behold, it swallowed up what they had conjured up!

﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾

118. FawaqaAAa alhaqqu wabatala ma kanoo yaAAamaloona

118. So the truth prevailed, and what they did became null and void.

﴿فَغَلِبُوا هنَالِكَ وَانْقَلَبُوا صَغِيرِينَ﴾

119. Faghuliboo hunalika wainqalaboo saghireena

119. They were thus defeated there, and they turned back subdued.

وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾

120. Waolqiya alssaharatu sajideena

120. And the magicians fell prostrate.

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

121. Qaloo amanna birabbi alAAalameena

121. They said, "We believe in the Lord of the worlds,

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

122. Rabbi moosa waharoona

122. the Lord of Moses and Aaron."

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَّرْتُمُوهُ فِي
الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

123. Qala firAAawnu amantum bihi qabla an athana lakum inna hatha lamakrun makartumooahu fee almadeenati litukhrijoo minha ahlaha fasawfa taAAlamoona

123. Pharaoh said, "Did you believe in Him before I permitted you!? This indeed is a plot which you have devised in the city to drive its people out. But you shall soon know!

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ



124. LaoqaṭiAAanna aydiyakum waarjulakum min khilaḥfin thumma laosallibannakum ajmaAAeena

124. I will certainly cut off your hands and your feet on opposite sides. Then will I crucify you all!"

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

125. Qaloo inna ila rabbina munqaliboona

125. They said, "Surely to our Lord shall we go back.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

126. Wama tanqimu minna illa an amanna bi-ayati rabbina lamma jaatna rabbana afrigh AAalayna sabran watawaffana muslimena

126. And you do not take revenge on us except because we have believed in the signs of our Lord when these came to us! Our Lord! Grant us patience and cause us to die as Muslims³⁹."

39. I.e., those who submit to Allah's Will.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي
الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

127. Waqala almalao min qawmi firAAawna atatharu moosa waqawmahu liyufsidoo fee al-ardi wayatharaka waalihataka qala sanuqattilu abnagahum wanastahyee nisagahum wa-inna fawqahum qahiroona

127. And the chieftains among Pharaoh's people said, "Would you leave Moses and his people free to make mischief in the land and to forsake you and your gods?" He said, "We will kill their sons and spare their women. And we do indeed have absolute power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

128. Qala moosa liqawmihi istaAAeenoo biAllahi waigbiroo inna al-arda lillahi yoorithuha man yashao min AAibadihi waalAAaqibatu lilmuttaqeen

128. Moses said to his people, "Ask for help from Allah and be patient. The land is Allah's; He leases⁴⁰ it to such of His subjects⁴¹ as He wills. And the good end is reserved for those who are pious⁴²."

40. The word used in the Verse is *yoorithu*. It has been translated as 'causes to inherit'. But since the land is Allah's and no one inherits from Allah, a better translation would be 'leases'.

41. All human beings have willy-nilly to obey Nature's laws. Some of them may not recognise Nature as Allah, but nevertheless they have to obey those laws. They cannot exist otherwise. In that sense, all human beings – believers or non-believers – are subjects of Allah.

42. Refer study note 2:2 on [Verse 2:2](#) to know what the corresponding word used in the Arabic text means, in Qur'aanic terms.

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ
مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ
فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

129. Qaloo ooth^{ee}na min qabli an ta/ti^{ya}na wamin baAAadi ma ji/tana qala AAasa rabbukum an yuhlika AAaduwwakum wayastakhlifakum fee al-ardi fayant^hura kayfa taAAamaloona

129. They said, "We have been persecuted before you came to us and since you have come to us." He said, "It may be that your Lord will destroy your enemy and make you rulers in the land, and then He will see how you act."

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ



130. Walaqad akhat^hna ala firAAawna bialssineena wanaqsin mina alththamarati laAAallahum yath^hakkaroona

130. And We did seize Pharaoh's people with years of drought and loss in agricultural produce that they may take heed.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ
وَمَنْ مَّعَهُ ۖ إِلَّا إِنَّمَا طَئِيرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ



131. Fa-itha jaat-humu alhasanatu qaloo lana hathi^{hi} wa-in tusibhum sayyi-atun yattayyaroo bimoosa waman maAAahu ala innama ta-iruhum AAinda Allahi walakinna aktharahum la yaAAalamoona

131. But when they got anything good, they said, "We certainly deserve this." And when any bad thing befell them, they attributed its cause to Moses and those with him. Nay! The cause for anything happening to them lay only with Allah, but most of them knew not.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

132. Waqaloo mahma ta/tina bihi min ayatin litasharana biha fama nahnu laka bimu/mineena

132. And they said, "Whatever be the sign you bring to beguile us with, we will not believe in you."

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

133. Faarsalna AAalayhimu altooofana waaljarada waalqummala waalddafadiAAa waalddama ayatin mufasssalatin faistakbaroo wakanoo qawman mujrimeena

133. We then sent upon them the storm, the locusts, the lice, the frogs and the blood as distinct signs⁴³; but they behaved haughtily and they were a sinning people.

43. These were some of the other signs that Allah Almighty showed to Pharaoh's people, besides those mentioned in Verse 107 and 108 above. These other signs were in the form of calamities afflicting the people in general. The Qur'aan does not explain what the sign of the blood was. And it is not at all necessary for us now to know the details thereof. What is sufficient for us to know now is that Allah did give a long rope to the recalcitrant people to bring them round.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْوَسَىٰ اٰدُعْ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

Manzil II: 7: Auraf

134. Walamma waqaAAa AAalayhimu alrrijzu qaloo ya moosa odAAu lana rabbaka bima AAahida AAindaka la-in kashafta AAanna alrrija lanu/minanna laka walanursilanna maAAaka banee isra-eela

134. And when the calamity fell upon them, they said, "O Moses! Pray for us to your Lord as He has a covenant with you. If you remove the calamity from us, we will certainly believe in you and we will certainly send the children of Israel with you."

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَالِغُوهُ
إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

135. Falamma kashafna AAanhumu alrrija ila ajal in hum balighoohu itha hum yankuthoona

135. But when We removed the calamity from them for a term within which to fulfil their promise, they broke the promise!

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٣٦﴾

136. Faintaqamna minhum faaghraqnahum fee alyammi bi-annahum kaththaboo bi-ayatina wakanoo AAanha ghafileena

136. We then took our revenge⁴⁴ from them and drowned them in the sea because they rejected Our signs and paid no heed to them.

44. For the removal of any misconception in this regard, let me remind readers that 'revenge' means action taken in return for an offence.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي
بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

137. Waawrathna alqawma allatheena kanoo yustadAAafoona mashariqa al-ardi wamagharibaha allatee barakna feeha watammat kalimatu rabbika alhusna AAala banee isra-eela bima sabaroo wadammarna ma kana yasnaAAu firAAawnu waqawmuhu wama kanoo yaAAarishoona

137. And We leased the lands to the East and to the West of the earth, in which We have placed Our Blessings,⁴⁵ to the people deemed to be weak. And the good word of your Lord was fulfilled upon the Children of Israel because they bore up sufferings patiently. And We annihilated what Pharaoh and his people had wrought and what they had built.

45. The part of the earth referred to here roughly corresponds to what we now call the Middle East. The Children of Israel, during Solomon's time had suzerainty over the entire area. As we know now, the area is blessed with mineral oil.

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ
قَالُوا يَمُوسَىٰ اجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ



138. Wajawazna bibanee isra-eela albahra faataw AAala qawmin yaAAakufoona AAala asnamin lahum qaloo ya moosa ijAAal lana ilahan kama lahum alihatun qala innakum qawmun tajhaloona

138. ⁴⁶And We enabled the Children of Israel to cross the sea. Then they came upon a people given to the worship of their idols. They said, "O Moses! Make a god for us like the ones they have." He said, "You are indeed an ignorant people!"

46. The leasing of the land to the Children of Israel, that was mentioned in the preceding Verse, did not happen immediately after the Pharaoh and his people were drowned, but centuries later. Now, in this Verse, the story of the exodus of the Children of Israel, under Moses, is resumed.

إِنَّ هَٰؤُلَاءِ مُتَبَرِّرٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

139. Inna haola-i mutabbarun ma hum feehee wabaatilun ma kanoo yaAAamaloona

139. What these people are engrossed in is bound to be destroyed and what they do is all in vain."

قَالَ أَغَيِّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

﴿١٤٠﴾

140. Qala aghayra Allahi abgheekum ilahan wahuwa faddalakum AAala alAAalameena

140. He said, "Shall I seek for you a god other than Allah, while He has favoured you over the worlds!?"

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

141. Wa-ith anjaynakum min ali firAAawna yasoomoonakum soo-a alAAathabi yuqattiloona abnaakum wayastahyoona nisaakum wafee thalikum balaon min rabbikum AAatheemun

141. And when We delivered you from Pharaoh's people! They were inflicting on you a terrible torment: they were killing your sons and sparing the lives of your womenfolk. And therein was a mighty trial from your Lord!⁴⁷

47. This Verse is almost verbatim a replica of [Verse 2:49](#). Regarding repetitions in the Qur'aan refer study note 2:124 on [Verse 2:92](#).

❖ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ قَتْمٍ مِّمَقَتٍ رَبِّهِ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

142. WawaAAadna moosa thalattheena laylatan waatmamnaha biAAashrin fatamma meeqatu rabbihi arbaAAeena laylatan waqala moosa li-akheehi haroona okhlufnee fee qawmee waaslih wala tattabiAA sabeela almufsideena

142. And We gave an appointment to Moses for thirty nights and extended the appointment by ten to complete the appointed time of his Lord to forty nights.⁴⁸ And Moses said to his brother Aaron, "Be my representative among my people, be righteous and follow not the way of the mischief-makers.

48. This Verse gives more details of the forty nights mentioned in [Verse 2:51](#).

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي
أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرٰنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ تَرٰنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٣﴾

143. Walamma jaa moosa limeeqatina wakallamahu rabbuhu qala rabbi arinee anthur ilayka qala lan taranee walakini onthur ila aljabali fa-ini istaqarra makanahu fasawfa taranee falamma tajalla rabbuhu liljabali jaAAalahu dakkan wakharra moosa saAAaiqan falamma afaqa qala subhanaka tubtu ilayka waana awwalu almu/mineena

143. And when Moses came at Our appointed time and his Lord spoke to him, he said, "My Lord! Reveal yourself to me so that I may see You." He said, "You cannot see Me, but look at the mountain. If it remains firm in its place, then will you see Me." But when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon.

Then when he recovered, he said, "Glory to You! I turn to You in repentance, and I am the first of the believers."

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَالَمِي فَخُذْ مَا
ءَاتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

144. Qala ya moosa innee istafaytuka AAala alnnasi birisalatee wabikalamee fakhuth ma ataytuka wakun mina alshshakireena

144. He said, "O Moses! I have indeed distinguished you above the people with My Messages and with My speaking to you directly. So hold on to what I give you and be of the grateful ones."

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

145. Wakatabna lahu fee al-alwahi min kulli shay-in mawAAaihtatan watafseelan likulli shay-in fakhuthha biquwwatin wa/mur qawmaka ya/khuthoo bi-ahsaniha saoreekum dara alfasiqeena

145. And We wrote down for him in the tablets^{49, 50} every kind of advice/admonition, and everything in detail. "So hold on to them firmly and enjoin your people to hold on to the excellence thereof. I will show you where the dissolute abide."

49. Moses was given the divine Book (the Torah) in the form of tablets. The Book was revealed to him at one go, unlike the Qur'aan, which was revealed to Prophet Muhammad (peace be on him), little by little, during the period of 23 years. In the modern-day internet terminology, the Book revealed to Moses (peace be on him) was a hard copy, while the Qur'aan was a soft copy imprinted on the mind of Muhammad. The original hard copy of the Torah is apparently lost in the annals of history, and its man-made copies got corrupted by passage of time. Allah Almighty had not guaranteed its preservation, as in His infinite knowledge, He was yet to send His final Testament, the Qur'aan, the preservation of which He guaranteed (Verse 15:9).

50. It is noteworthy that the Torah, in its original divine form, was self-sufficient for human guidance, as divinely reiterated here in this Verse. A similar reiteration in respect of the Qur'aan itself is contained in several Verses like 6:38, 12:111, 17:89,

but, it is sad to note, most Muslims themselves openly dispute this divine reiteration! They say the divine guidance in the Qur'aan is incomplete without the *ahaadeeth*.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ
يَرَوْا كُلاًّ آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

146. Saasrifu AAan ayatiya allatheena yatakabbaroona fee al-ardi bighayri alhaqqi wa-in yaraw kulla ayatin la yu/minoo biha wa-in yaraw sabeela alrrushdi la yattakhithoohu sabeelan wa-in yaraw sabeela alghayyi yattakhithoohu sabeelan thalika bi-annahum kaththaboo bi-ayatina wakanoo AAanha ghafileena

146. I will turn away from My Verses/signs those who are unjustly proud on the earth. And even if they see every sign, they will not believe in it. And if they see the way of rectitude, they do not take it. And if they see the way of error, they take it! This is because they rejected Our Verses/signs and were heedless of them.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

147. Waallatheena kaththaboo bi-ayatina waliqa-i al-akhirati habitat aAamaluhum hal yujzawna illa ma kanoo yaAamaloona

147. And as for those who reject Our Verses/signs and the meeting of the Hereafter, their deeds have gone in vain. Shall they be rewarded except for what they have done?

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجَلًا جَسَدًا لَهُمْ خُورًا أَلَمْ
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

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148. Waittakhatha qawmu moosa min baAAadihi min huliyyihim AAiylan jasadan lahu khuwarun alam yaraw annahu la yukallimuhum wala yahdeehim sabeelan ittakhathoohu wakanoo thalimeena

148. And Moses' people, after he left, made a calf of their ornaments – just a body, which emanated a sound.⁵¹ Could they not see that it did not speak to them nor guide them to any way? They took to it and indulged in wrong-doing.

51. Verse 20:88 informs us that the calf made of ornaments was considered as a god worthy of worship!

وَلَمَّا سَقَطَ فِي أَيِّدِهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

149. Walamma suqita fee aydeehim waraaw annahum qad dalloo qaloo la-in lam yarhamna rabbuna wayaghfir lana lanakoonanna mina alkhasireena

149. And when they repented and saw that they had gone astray, they said, "Should our Lord show no mercy on us and forgive us not, we shall certainly be of those who are doomed."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ
بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ
إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ
بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. Walamma rajaAAa moosa ila qawmihi ghadbana asifan qala bi/sama khalaftumoonee min baAAadee aAAajiltum amra rabbikum waalqa al-alwaha waakhatha bira/si akheehi yajurruhu ilayhi qala ibna omma inna alqawma istadAAafoonee wakadoo yaqtuloonanee fala tushmit biya al-aAAadaa wala tajAAalnee maAAa alqawmi althalimeena

150. And when Moses returned to his people, in anger and grief, he said, "What an evil thing you have done after I left! Were you so hasty for the command of your Lord? ⁵²" And he threw

down the tablets and caught hold of his brother by the head, dragging him towards him. He said, "Son of my mother! Indeed, the people reckoned me weak and had almost killed me. So make not the enemies gloat over me and do not count me among the wicked people."

52. Moses was chiding his people that they did not wait till he returned to them with Allah's commands. They were so impatient that they created their own false god in the form of the golden calf!

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿١٥١﴾

151. Qala rabbi ighfir lee wali-akhee waadkhilna fee rahmatika waanta arhamu alrrahimeena

151. He said, "My Lord! Forgive me and my brother and admit us to Your Mercy, and You are the Most Merciful."

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

152. Inna allatheena ittakhathoo alAAijla sayanaluhum ghadabun min rabbihim wathillatun fee alhayati alddunya wakathalika najzee almuftareena

152. Those indeed who took to the calf, wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the fabricators of lies.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَعَمَّنُوهُ إِنَّا
رَبُّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

153. And your Lord is indeed Forgiving and Merciful to those who do evil deeds, but then repent thereafter and believe.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَا^طحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

154. Walamma sakata AAan moosa alghadabu akhat^hha al-alwaha wafee nuskhatiha hudan warah^hmatun lillat^hheena hum lirabbihim yarhaboona

154. And when Moses calmed down, he took up the tablets. And in the inscription thereof, there was guidance and mercy for those who fear their Lord.

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتُهْلِكُنَا
بِمَا فَعَلْنَا السُّفْهَاءَ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي
مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

﴿١٥٥﴾

155. Waikhtara moosa qawmahu sabAAeena rajulan limeeqatina falamma akhat^hat-humu alrrajfatu qala rabbi law shi/ta ahlaktahum min qablu wa-^gyyaya atuhlikuna bima faAAala alssufahao minna in hiya illa fitnatuka tudillu biha man tashao watahdee man tashao anta waliyyuna faighfir lana wair^hamna waanta khayru alghafirena

155. And Moses chose from his people seventy men for the appointment with Us.⁵³ So when the violent shaking seized them, he said, "My Lord! Had You so willed, You could have destroyed them before – and me too. Will You destroy us for what the fools among us have done? It is indeed nothing but a trial from You. You make whom You will to go astray with it

and You guide whom You will. You are our *Wali*⁵⁴. So forgive us and have mercy on us, and You are the best of the forgivers."

53. From the later context in this very Verse, it is apparent that the purpose of the appointment was to ask Allah for forgiveness of Moses' people for their folly of taking the man-made golden calf as their god.

54. For the comprehensive Qur'aanic meaning of *Wali*, refer study note 2:154 on [Verse 2:107](#).

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ
قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا
لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ



156. Waoktub lana fee hathihi alddunya hasanatan wafee al-akhirati inna hudna ilayka qala AAathabee ogeebu bihi man ashao warahmatee wasiAAat kulla shay-in fasaaktubuha lillaatheena yattaqoona wayu/toona alzzakata waallatheena hum bi-ayatina yu/minoona

156. "And ordain for us good in this world and in the Hereafter, for indeed we turn to You for guidance." HE said, "I inflict My punishment on whom I will. And My mercy covers all things, and I ordain it [Mercy] for those who are pious, give in charity, and believe in Our Verses/signs."

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ



Manzil II: 7: Auraf

157. Alla^{the}ena yattabiAAoona alrrasoola alnnabiyya al-ommiyya allat^{hee} yajidoonahu maktooban AAindahum fee al^{ttaw}ra^{ti} waal-injeeli ya/muruhum bialmaAAroofi wayanhahum AAani almunkari wayuhillu lahumu al^{ttayyib}ati wayuharrimu AAalayhimu alkhaba-itha wayadaAAu AAanhum israhum waal-aghlala allatee kanat AAalayhim faallat^{hee}ena amanoo bihi waAAazzaroohu wana^{sa}roohu waittabaAAoo alnnoora allat^{hee} onzila maAAahu ola-ika humu almuflⁱhoona

157. Those who follow the unlettered Messenger-Prophet, whom they find mentioned with them in the Torah and the Gospel, who enjoins them to do good things and forbids them from bad things, and makes pure, wholesome things lawful to them and impure things unlawful, and removes from them their burden and the fetters which were upon them.⁵⁵ So then those who believe in him, honour him and help him, and follow the light⁵⁶ which has been sent down with him – those it is that succeed.

55. This part of the Verse is in continuation of the ending part of the preceding Verse. That means Allah bestows His mercy on those who follow the Prophet. This divine reiteration is further elaborated in the remaining part of this Verse.

56. The light mentioned here is obviously the Qur'aan.

قُلْ يَتَّبِعْهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

158. Qul ya ayyuha alnnasu innee rasoolu Allahi ilaykum jameeAAan allat^{hee} lahu mulku alssamawati waal-ardi la ilaha illa huwa yuhyee wayumeetu faaminoo biAllahi warasoolihi alnnabiyyi al-ommiyyi allat^{hee} yu/minu biAllahi wakalimatⁱhi waittabiAAoohu laAAaallakum tahtadoona

158. Say, "O people! I am indeed the Messenger, to you all, of Allah, Whose is the absolute suzerainty over the heavens and the earth. There is no god but He. He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words. And follow him so that you are on the right path.

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ



159. And of Moses' people was a group, who guided with the truth, and therewih did they judge.

وَقَطَّعْنَهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ
قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ
عَلِمَ كُلُّ أَنَاسٍ مَّشْرَبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ
وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. WaqattaAAanahumu ithnatay AAashrata asbatan omaman waawhayna ila moosa ithi istasqahu qawmuhu ani idrib biAAasaka alhajara fainbajasat minhu ithnata AAashrata AAaynan qad AAalima kullu onasin mashrabahum wathallalna AAalayhimu alghamama waanzalna AAalayhimu almanna waalssalwa kuloo min tayyibati ma razaqnakum wama thalamoona walakin kanoo anfusahum yathlimoona

160. And We divided them into twelve tribal groups. And when his people asked Moses for water, We inspired him, "Strike the rock with your staff!" There then gushed forth twelve springs there from. Thus did all come to know their respective sources of drinking water. And We made the clouds to provide shelter over them and We sent to them manna and quails⁵⁷. "Eat of the good things We have provided for you." And they did not do Us any harm, but they did harm to their own souls.⁵⁸

57. These were divinely provided sources of food.

58. This last sentence of the Verse is a divine reflexion on the intransigence of Moses' people, despite Allah's numerous favours on them.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ
الْمُحْسِنِينَ ﴿١٦١﴾

161. Wa-ith qeela lahumu oskunoo hathihi alqaryata wakuloo minha haythu shi/tum waqooloo hittatun waodkhuloo albabu sujjadan naghfir lakum khattee-atikum sanazeedu almuhsineena

161. And when it was said to them, "Reside in this place of habitation and eat wherever you wish there from, and say, 'hittatun'⁵⁹.' And enter the gate prostrating. We will forgive you your wrong-doings. We will give more to those who do good."

59. In other words, the Children of Israel were asked to pray for forgiveness.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

162. Fabaddala allatheena thalamoo minhum qawlan ghayra allathe qeela lahum faarsalna AAalayhim rijzan mina alssama-i bima kanoo yathlimoona

162. But then those who were wicked among them changed it for a word other than that which they had been told to utter. So We sent down upon them a calamity from the heavens because they were wicked.⁶⁰

60. Please see study note 2:62 on [Verse 2:59](#) in this regard.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ
تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ
نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

163. Wais-alhum AAani alqaryati allatee kanat hadirata albahri ith yaAAadoona fee alssabti ith ta/teehim heetanuhum yawma sabtihim shurraAAan wayawma la yasbitoona la ta/teehim kahalika nabloohum bima kanoo yafsuqoona

163. And ask them about the place of human habitation which stood by the sea, where they crossed the limits of the Sabbath⁶¹: their fish came to them, up on the surface of the water, on the day of their Sabbath, and not on other days! Thus did We try them because they transgressed.

61. See [study note 2:73](#).

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

164. Wa-ith qalat ommatun minhum lima taAAaithoona qawman Allahu muhlikuhum aw muAAaththibuhum AAathaban shadeedan qaloo maAAathiratan ila rabbikum walaAAallahum yattaqoona

164. And when a section of them⁶² said, “Why do you admonish a people whom Allah would destroy or give a severe punishment?” They⁶³ said, “To be free of blame before your Lord! And, haply, they may fear Allah.”

62. People to whom Allah Almighty had sent His Messengers/Prophets.

63. The Messengers/Prophets.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١١٥﴾

165. Falamma nasoo ma thukkiroo bihi anjayna allatheena yanhawna AAani alssoo-i waakhathna allatheena thalamoo biAAathabin ba-eesin bima kanoo yafsuqona

165. So when they forgot what they had been reminded of, We saved those who forbade evil and We severely punished those who did wrong, because they transgressed.⁶⁴

64. See [Verse 6:44](#) also in this context.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١١٦﴾

166. Falamma AAataw AAan ma nuhoo AAanhu qulna lahum koonoo qiradatan khasi-eena

166. And when they revoltingly persisted in what they had been forbidden, We said to them, “Be apes, despised and hated.”⁶⁵

65. Please see study notes 2:73 to 2:76 under [Verses 2:65 & 2:66](#).

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١١٧﴾

167. Wa-ith taaththana rabbuka layabAAathanna AAalayhim ila yawmi alqiyamati man yasoomuhum soo-a alAAathabi inna rabbaka lasareeAAu alAAaiqabi wa-innahu laghafoorun raheemun

167. And when your Lord declared that He would certainly impose upon them, till the Day of Resurrection, those who would treat them badly, your Lord indeed is quick to requite and indeed He is Forgiving, Merciful!⁶⁶

66. This divine declaration applies to all those who ‘forgot what they had been reminded of’. It’s not that divine punishment was meted out only on those ancient, pre-historic peoples. It is meted out on modern, historic peoples also. And it will continue to be meted out, on this earth itself, till the Last Day. The divine punishment comes in the form of earthquakes, tsunamis, hurricanes etc. It also comes in the form of despotic rules like that of Hitler against the Jews or of Israel against the Palestinian Arabs. The victims are those who ‘forgot what they had been reminded of’. And the last divine Reminder is the Qur’aan. The victims transgressed the limits of ‘forgetting’ what they had been reminded of. And the despots should not think that they would go scot free. Remember what happened to the Pharaoh of the anscient ages and to Hitler of the modern age.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ
وَبَلَّوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

168. WaqattaAAanahum fee al-ardi omaman minhumu alssalihoona waminhum doona thalika wabalawnahum bialhasanati waalssayyi-ati laAAallahum yarjiAAoona

168. And We broke them⁶⁷, on the earth, into groups; some of them are righteous and some of them are not. And We tried them with good things and bad, so that they might turn back to the Right Path.

67. The Jews it is that are meant here, primarily, but, now, the Muslims too could be covered by this pronoun.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى
وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ
مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَّارُ
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

Manzil II: 7: Auraf

169. Fakhalafa min baAAadihim khalfun warithoo alkitaba ya/khuthoona AAarada *hatha* al-adna wayaqooloona sayughfaru lana wa-in ya/tihim AAaradun mithluhu ya/khuthoohu alam yu/kath AAalayhim meethaqu alkitabi an la yaqooloo AAala Allahi illa al/haqqa wadarasoo ma feehi waalddaru al-akhiratu khayrun lillatheena yattaqoona afala taAAaqiloona

169. Then, there came after them a posterity that inherited the Book, taking what this worldly life offers and saying, “We will be forgiven!” And if a like offer came to them again, they would take it too! Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they have read what is there in it! And the abode of the Hereafter is better for those who fear Allah. Don’t you understand?⁶⁸

68. The reference in this Verse too is primarily to the Jews; but the reference could be stretched to the Muslims now.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

170. Waallatheena yumassikoona bialkitabi waaqamoo alssalata inna la nudeeAAu ajra almusliheena

170. And as for those who hold fast to the Book and establish proper prayer, We do not indeed cause the reward of the doers of good to go waste.

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ
بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

171. Wa-ith nataqna aljabala fawqahum kaannahu thullatun wathannoo annahu waqiAAun bihim khuthoo ma ataynakum biquwwatin waothkuroo ma feehi laAAaallakum tattaqoona

171. And when We made the mountain shake over them like a shadow – and they thought that it was definitely going to fall down upon them – telling them, “Hold firmly what We have given you, and take heed of what there is in it, so that you become pious.”⁶⁹

69. Refer [Verse 2:63](#) and study notes thereunder of these Studies.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

172. Wa-ith akhatha rabbuka min banee adama min thuhoorihim thurriyyatahum waashhadahum AAala anfusihim alastu birabbikum qaloo bala shahidna an taqooloo yawma alqiyamati inna kunna AAan hatha ghafileena

172. And when your Lord brought forth, from Adam and his children, their offspring, and made them bear witness against their own souls, “Am I not your Lord?” they said, “Yes! We bear witness.” Lest you should say on the Day of Resurrection, “Indeed, we were unaware of this.”⁷⁰

70. This Verse and the next one show that the fundamental beliefs, in Allah Almighty and His final Judgment on the fate of every human being, are ingrained in his/her mind at birth itself. He/she deviates from these ingrained beliefs by exercising his/her conscious freedom of choice for the short-term glitter of worldly life, at the expense of a life of piety.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا
بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

173. Aw taqooloo innama ashraaka abaona min qablu wakunna thurriyyatan min baAAadihim afatuhlikuna bima faAAala almubtiloona

173. Or you should say, “It was our fathers, before us, who worshiped others besides Allah, and we were only their offspring following them! Will You then destroy us for what those followers of falsehood did?”

وَكَذَٰلِكَ نَقُصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

174. Wakathalika nufassilu al-ayati walaAAallahum yarjiAAoona

174. And thus do We explain the Verses, in details and so as to facilitate their return to the Right Path.

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ
فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

175. Waotlu AAalayhim nabaa allathee ataynahu ayatina fainsalakha minha faatbaAAahu alshshaytanu fakana mina alghaweena

175. And recite to them the story of one to whom We gave Our Verses/signs, but he withdrew himself there from! The Satan then followed him, and he became one of those who deviate from the Right Path.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ ءَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ
هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ
ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿١٧٦﴾

176. Walaw shi/na larafaAAanahu biha walakinnahu akhlada ila al-ardi waittabaAAa hawahu famathaluhu kamathali alkabli in tahmil AAalayhi yalhath aw tatruk-hu yalhath thalika mathalu alqawmi allatheena kaththaboo bi-ayatina faoqsusi alqasasa laAAallahum yatafakkaroona

176. And if We had so willed, We would certainly have exalted him thereby; but he remained clinging to the earth and followed his base desires. His example then is that of the dog; if you assault him he lolls out his tongue, and if you leave him alone he lolls out his tongue! ⁷¹ Similar is the example of those who reject Our Verses/signs. Relate the story then; perhaps they will reflect. ⁷²

71. A dog doing so is indicative of its utterly submissive behaviour towards its master. A man, who refuses to be governed by divine law, condemns himself to similar slavish behaviour towards some other human beings in pursuit of his base desires.

72. The Qur'aan does not name the person about whom this narrative is related in these two Verses 175 & 176. But it definitely applies to a general prototype of a modern-day Muslim. To this Muslim, Allah Almighty gave the Qur'aan, but he does not follow the instructions therein – let alone follow, he does not even try to understand those instructions. The Satan then follows him, and he is led to grave-worship in pursuit of his worldly desires. Being unaware of Qur'aanic instructions, he goes to Mullahs – religious leaders – for guidance. The Mullahs generally reject the oft-repeated Qur'aanic statement that it contains, in itself, instructions explained in details on all matters concerning the Religion. And they guide the gullible prototype Muslim on matters not contained in the Qur'aan, on the basis of man-influenced and error-prone *ahaadeeth* and other books of human authors. As a result, the Muslim *Ummah* in general is reduced to the status of the dog, mentioned in this Verse, in the comity of nations today.

سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَانْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ﴿١٧٧﴾

177. Saa mathalan alqawmu allatheena kaththaboo bi-ayatina waanfusahum kanoo yathlimoona

177. Evil is the example of people who reject Our Verses/signs, and are unjust to their own souls.

مَنْ يَهْدِ اللّٰهُ فَهُوَ الْمُهْتَدٰى وَمَنْ يُضِلِلْ فَلَا وَلِيَّكَ هُمْ الْخٰسِرُوْنَ ﴿١٧٨﴾

178. Man yahdi Allahu fahuwa almuhtadee waman yudlil faola-ika humu alkhasiroona

178. Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He sends astray, these are the ones who are doomed.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِيْنِ وَالْإِنْسِ لَهُمْ قُلُوْبٌ لَا يَفْقَهُوْنَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُوْنَ بِهَا وَلَهُمْ أَاْذَانٌ لَا يَسْمَعُوْنَ بِهَا ۗ أُوْلٰٓئِكَ كَاْلَاغْنَمِ
بَلْ هُمْ أَضَلُّ أُوْلٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿١٧٩﴾

179. Walaqad thara/na lijahannama katheeran mina aljinni waal-insi lahum quloobun la yafqahoona biha walahum aAAayunun la yubsiroona biha walahum athanun la yasmaAAaona biha ola-ika kaal-anAAami bal hum adallu ola-ika humu alghafiloona

179. And certainly We have grown for Hell many of the jinn and the human beings; they have minds with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle – nay, they are worse in going astray. They are the ones grievously unaware of their destiny.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

180. Walillahi al-asmaa alhusna faodAAoohu biha watharoo allatheena yulhidoona fee asma-ihī sayujzawna ma kanoo yaAAamaloona

180. And Allah has the best of names, for you to call on Him wherewith. And keep away from those who violate the sanctity of His names. They shall be punished for what they did.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

181. Wamimman khalaqna ommatun yahdoona bialhaqqi wabihi yaAAadiloona

181. And of those whom We have created there are people who guide with the truth and judge therewith.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

182. Waallatheena kaththaboo bi-ayatina sanastadrijuhum min haythu la yaAAalamoona

182. And as to those who reject Our Verses/signs, We rein them in, by degrees, from whence they know not.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

183. Waomlee lahum inna kaydee mateenun

183. And I (Allah) give them a long rope. Indeed, My plan is fool-proof.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾

184. Awa lam yatafakkaroo ma bisahibihim min jinnatin in huwa illa natheerun mubeenun

184. Do they not reflect that their companion⁷³ is not unsound in mind? He is only a plain warner!

73. Prophet Muhammad (peace be upon him).

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ
مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ
بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

185. Awalam yanthuroo fee malakooti alssamawati waal-ardi wama khalaqa Allahu min shay-in waan AAasa an yakoona qadi iqtaraba ajaluhum fabi-ayyi hadeethin baAAadahu yu/minoona

185. Do they not ponder over the kingdom of the heavens and the earth and whatever things Allah has created, and over the likelihood of their own death being near? What *hadeeth*⁷⁴ would they then believe in after this?

74. This Arabic word has been used in the Qur'aan variously in the meanings of (i) story, (ii) discourse, (iii) speech, or (iv) the Qur'aan itself. In the context of the preceding sentence, in this very Verse, the word here could connote the broad statement as under:

The orderly behaviour of the entire universe gives enough proof of the existence of a super-intelligent Being faultlessly governing it. When that Being can so control such a gigantic thing, He can obviously do the far less complex task of managing and controlling, inter alia, every human life. It is this Being – Whom we call Allah – that is guiding mankind in the proper conduct of their lives, through this Qur'aan. Every human being should grasp this Reality before it is too late. No one knows when death would come. It may be just round the corner.

But the word *hadeeth* came to acquire another meaning after the completion of the revelation of the Qur'aan, and the departure of the Prophet from this world. Centuries after the death of the Prophet, his orally reported sayings, and those of his companions, came to be recorded in writing. And these recorded sayings came to be known as *ahaadeeth* (plural of *hadeeth*). Allah Almighty knows all about the future. And at the time of the revelation of this Verse, He was aware of this future meaning of the term *hadeeth*. He (Allah), in that sense, is disapprovingly hinting here at future generations of the Muslim *Ummah* believing in such man-influenced, error-prone *ahaadeeth* in preference to the well-explained teachings in the Qur'aan, which can also be taken as referred to by the pronoun *hu* in *baAAadahu* of the Arabic text. The Verse is thus telling us categorically that the Qur'aan is the best *hadeeth*; one need not go after other *ahaadeeth*.

مَنْ يَضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ



186. Man yudlili Allahu fala hadiya lahu wayatharuhum fee tughyanihim yaAAamahoon

186. Whomsoever Allah sends astray, there is no guide for him. And He leaves them alone wandering blindly in their inordinateness.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ
إِلَّا بَغْتَةً يَسُوءُ سَؤُلُوكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



187. Yas-aloonaka AAani alssaAAati ayyana mursaha qul innama AAilmuha AAinda rabbee la yujalleeha liwaqtiha illa huwa thaqulat fee alssamawati waal-ardi la taateekum illa baghtatan yas-aloonaka kaannaka hafiiyun AAanha qul innama AAilmuha AAinda Allahi walakinna akthara alnnasi la yaAAalamoon

187. They ask you [Prophet] about the Hour (the time when the present world will end and the Hereafter begin), “When is it coming?” Say, “The knowledge of it is only with my Lord. None but He shall manifest it at its time; it will be a hard time in the heavens and the earth; it will not come on you but of a sudden.” They ask you as if you were well-informed about it. Say, “Its knowledge is only with Allah, but most people know not.”

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

188. Qul la amliku linafsee nafAAan wala darran illa ma shaa Allahu walaw kuntu aAAlamu alghayba laistakthartu mina alkhayri wama massaniya alssoo-o in ana illa natheerun wabasheerun liqawmin yu/minoona

188. Say, “I cannot have any benefit or harm for my own self except as Allah pleases. And had I known the unseen I would have had much of good and no evil would have touched me. I am but a warner and the giver of good news to people who believe.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا
لَئِنْ آتَيْتَنَا صَالِحًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

189. Huwa allathee khalaqakum min nafsini wahidatin wajaAAala minha zawjaha liyaskuna ilayha falamma taghashshaha hamalat hamlan khafeefan famarrat bihi falamma athqalat daAAawa Allaha rabbahuma la-in ataytana salihan lanakoonanna mina alshshakireena

189. He it is Who created you from a single being, and He made there from his mate, that he might have the pleasure of living with her. So when he mounts her she bears a light burden, and she moves about with it. And when it grows heavy, they both call upon Allah, their Lord, “If You give us a good child, we shall certainly be of those who are grateful.”

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا

يُشْرِكُونَ ﴿١٩٠﴾

190. Falamma atahuma salihan jaAAala lahu shurakaa feema atahuma fataAAala Allahu AAamma yushrikoona

190. But when He gives them a good child, they set up associates with Him in what He had given them. But high is Allah above what they associate with Him.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

191. Ayushrikoona ma la yakhluqu shay-an wahum yukhlaqoona

191. Do they associate with Allah those who do not create anything, but are themselves created!?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

192. Wala yastateeAAoona lahum nasran wala anfasahum yansuroona

192. And they can muster no help, nor can they help themselves.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ

صَامِتُونَ ﴿١٩٣﴾

193. Wa-in tadAAoohum ila alhuda la yattabiAAookum sawaon AAalaykum adaAAawtumooohum am antum samitoona

193. And if you invite them to guidance, they follow you not. It is immaterial whether you invite them or not.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ قَدْ دَعَوْهُمْ فَلَيْسَتْ جِبُوتٌ لَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

194. Inna allatheena tadAAoona min dooni Allahi AAibadun amthalukum faodAAoohum falyastajeeboo lakum in kuntum sadiqeena

194. All those whom you pray to, besides Allah, are under Allah's absolute control just like you are. Call on them then, and let them answer you if you are right.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُوا فَلَا تُنْظِرُونِ ﴿١٩٥﴾

195. Alahum arjulun yamshoona biha am lahum aydin yabtishoona biha am lahum aAAayunun yubsiroona biha am lahum athanun yasmaAAoona biha quli odAAoo shurakaakum thumma keedooni fala tunthirooni

195. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say, "Call those whom you worship besides Allah, then plot against me and give me no concession."

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

196. Inna waliyyiya Allahu allathee nazzala alkitab wahuwa yatawalla alssaliheena

196. Allah is indeed my *Wali*⁷⁵, Who has sent down the Book. And He is close to the good, righteous people.

75. Refer [study note 2:154](#) for a comprehensive Qur'aanic meaning of this Arabic term.

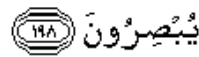
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ



197. Waallatheena tadAAoona min doonihi la yastateeAAoona nasrakum wala anfasahum yansuroona

197. And those, whom you pray to, besides Him, are not able to help you, nor can they help themselves!

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا



198. Wa-in tadAAoohum ila alhuda la yasmaAAoo watarahum yanthuroona ilayka wahum la yubsiroona

198. And if you invite them to the Guidance, they do not listen. And you see them looking towards you, yet they do not see.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

199. Khuthi alAAafwa wa/mur bialAAurfi waaAAarid AAani aljahileena

199. Show forgiveness and enjoin what is good and be indulgent towards the ignorant people.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

200. Wa-imma yanzaghannaka mina alshshaytani nazghun faistaAAith biAllahi innahu sameeAAun AAaleemun

200. And if a mischief from the Satan affects you, seek refuge in Allah. HE does indeed hear, know.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا

هُمْ مُبْصِرُونَ ﴿٢٠١﴾

201. Inna allatheena ittaqaw itha massahum ta-ifun mina alshshaytani tathakkaroo fa-itha hum mubsiroona

201. Those indeed that fear Allah remember Him much when a visitation from the Satan affects them. Then lo! They see⁷⁶.

76. They see that the visitation is from the Satan trying to mislead them.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

202. Wa-ikhwanuhum yamuddoonahum fee alghayyi thumma la yuqsiroona

202. And their brethren relentlessly help them in wrong-doing!

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

203. Wa-itha lam ta/tihim bi-ayatin qaloo lawla ijtabaytaha qul innama attabiAAu ma yooaha ilayya min rabbee hatha basa-iru min rabbikum wahudan warahmatun liqawmin yu/minoona

203. And when you do not bring them a miracle/sign⁷⁷, they say, “Why have you not brought it?” Say, “I follow only that which is revealed to me from my Lord. These⁷⁸ are clear insights from your Lord and guidance and a mercy for a people who believe.”

77. Refer study notes 2:264 to 2:268 on [Verse 2:164](#) in this context.

78. The Qur’aanic Verses.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

204. Wa-itha quri-a alqur-anu faistamiAAoo lahu waansitoo laAAallakum turhamoona

204. And when the Qur’aan is recited, then listen to it and remain silent, so that you are showered with mercy.⁷⁹

79. Most Muslims today do not take care to abide by this divine directive. No wonder then that Allah Almighty has withdrawn His hand of mercy from them.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

Manzil II: 7: Auraf

205. Wa~~o~~thkur rabbaka fee nafsika tadarruAAan wakheefatan wadoona aljahri mina alqawli bialghuduwwi waal-asali wala takun mina alghafileena

205. And remember your Lord within yourself, humbly and in fear – and in a voice that is not loud – morning and evening, and be not of those who are heedless.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾

206. Inna allatheena AAinda rabbika la yastakbiroona AAan AAibadatihi wayusabbi/hoonahu walahu yasjudoona

206. Indeed, those with your Lord are not too proud to worship Him, and they declare His glory and to Him they prostrate.

سُورَةُ الْأَنْفَالِ

Chapter 8: Al-Anfal (The Spoils of War)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

1. Yas-aloonaka AAani al-anfali quli al-anfalu lillahi waalrrasooli faittaaqoo Allaha waaslihoo thata baynikum waateeAAao Allaha warasoolahu in kuntum mu/mineena

1. They ask you about the spoils¹ of war. Say, “The spoils are for Allah and the Messenger.² So fear Allah and improve mutual relationships among yourselves. And obey Allah and His Messenger³ if you do believe!”

1. Things captured from a vanquished enemy.

2. The spoils, in other words in modern terms, belong to the State whose army has gained victory. These are then utilized for common welfare measures for its people.

3. Refer study notes 3:35 to 3:37 on Verse 3:31 on what obeying the Messenger now means.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

2. Innama almu/minoona allatheena itha thukira Allahu wajilat quloobuhum wa-itha tuliyaat AAalayhim ayatuhu zatat-hum eemanan waAAala rabbihim yatawakkaloona

2. The believers are only those whose hearts are moved with fear when Allah is mentioned. And when His Verses/signs are recited to them, it (recitation) strengthens them in faith. And in their Lord do they trust!

الَّذِينَ يَتَّقُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

3. Allatheena yuqeemoona alssalata wamimma razaqnahum yunfiquona

3. Those who establish proper prayer⁴ and spend⁵ out of what We have given them.

4. Refer study notes [2:4](#) and [2:108](#) for the Qur'aanic meaning of the Arabic term used for 'establish proper prayer'.

5. Refer study note 2:385 on [Verse 2:215](#) to know what is meant by 'spending' in Qur'aanic terms.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾

4. Ola-ika humu almu/minoona haqqan lahum darajatun AAinda rabbihim wamaghfiratun warizqun kareemun

4. These are the real believers. For them are high grades from their Lord, and forgiveness, and good wholesome provisions.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ
لَكَرِهُونَ ﴿٥﴾

5. Kama akhrajaka rabbuka min baytika bialhaqqi wa-inna fareeqan mina almu/mineena lakarihoona

5. Likewise, in truth, did your Lord cause you to go forth from your house.⁶ And indeed a section of the believers were against it.

6. As succeeding Verses of this Chapter would reveal, the Messenger (peace be upon him) had then set forth on a mission of armed conflict (the first one) with the non-believers.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى
الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

6. Yujadiloonaka fee alhaqqi baAAda ma tabayyana kaannama yusaqoona ila almawti wahum yanthuroona

6. They disputed⁷ with you the truth after what had become clear, as if they were being driven, with their eyes wide open, to death!

7. When it became clear that they were going into a war, a section of the believers started questioning the advisability of fighting an enemy that was superior in number and equipment. They were afraid they were going to meet certain death.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ
ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ﴿٧﴾

7. Wa-ith yaAAidukumu Allahu ihda al-ta-ifatayni annaha lakum watawaddoona anna ghayra thati alshshawkati takoonu lakum wayureedu Allahu an yuhiqqa alhaqqa bikalimatihi wayaqtaAAa dabira alkafireena

7. And when Allah promised you that one of the two enemy groups shall be yours, and you preferred that the one not armed should be yours, Allah desired to make manifest the truth of His words and to cut off the root of those who suppress the Truth.⁸

8. Obviously, the believers could not avail of their easier option and had to face the tougher option of fighting the well-armed enemy group. Man proposes, but Allah disposes. HE wished that the well-armed group be defeated so that the vital strength of the suppressors of Truth is weakened.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَطِيلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

8. Liyuhiqqa alhaqqa wayubtila albatila walaw kariha almujrимоona

8. That He may establish the truth and destroy the falsehood, the wrong-doers' dislike notwithstanding!

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ﴿٩﴾

9. Ith tagheethoona rabbakum faistajaba lakum annee mumiddukum bi-alfin mina almala-ikati murdifeena

9. As you sought aid from your Lord, so He answered you, “I will assist you with waves after waves of a thousand of the angels.”

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

10. Wama jaAAalahu Allahu illa bushra walitatma-inna bihi quloobukum wama alnnasru illa min AAindi Allahi inna Allaha AAazeezun hakeemun

10. And Allah did not make it⁹ but as a good news, so that your hearts might be at peace thereby. And there is no help except from Allah. Allah is indeed Omnipotent, Wise!

9. Helping the believers with an army of angels.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم
بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ
بِهِ الْأَقْدَامَ ﴿١١﴾

11. *Ith yughashsheekumu alnnuAAasa amanatan minhu wayunazzilu AAalaykum mina alssama-i maan liyutahhirakum bihi wayuthhiba AAankum rijza alshshaytani waliyarbita AAala quloobikum wayuthabbita bihi al-aqdama*

11. When¹⁰ He caused you to be overcome with drowsiness as a means of mental peace from Him and sent down upon you water from the cloud that He might thereby purify you. And He rid you of satanic pollution that He might fortify your hearts, and might steady your footsteps thereby.

10. I.e., before the battle.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْزِلْ أَعْلَىٰ مَعَكُمْ فَثَبَّتُوا
الَّذِينَ ءَامَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا
فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

12. *Ith yoohee rabbuka ila almala-ikati annee maAAakum fathabbitoo allatheena amanoo saolqee fee quloobi allatheena kafaroo alrruAAaba faidriboo fawqa al-aAAnaqi waidriboo minhum kulla bananin*

12. When your Lord revealed to the angels, “I am with you, so make the believers firm and steady. I will cast terror into the hearts of those who suppress the Truth. Then hit on their necks and cut all fingers off them¹¹.”

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾

13. *Thalika bi-annahum shaqqoo Allaha warasoolahu waman yushaqiqi Allaha warasoolahu fa-inna Allaha shadeedu alAAiqabi*

13. This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, then, indeed, Allah is severe in punishment.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

14. *Thalikum fathooqoohu waanna lilkafireena AAathaba alnnari*

14. “This it is, so taste it; and punishment for the suppressors of the Truth is the Fire!”

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ
﴿١٥﴾

15. *Ya ayyuha allatheena amanoo itha laqeeetumu allatheena kafaroo zahfan fala tuwalloohumu al-adbara*

15. O you who believe! When you meet the suppressors of the Truth in war, turn not your backs to them.

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ
مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

16. Waman yuwallihim yawma-ithin duburahu illa mutaharrifan liqitalin aw mutahayyizan ila fi-atin faqad baa bighadabin mina Allahi wama/wahu jahannamu wabi/sa almaseeru

16. And whoever turns his back to them on that day – unless it is only to turn back to fighting or to withdraw to one’s own company – then he does indeed incur Allah's wrath, and his abode is Hell. And it is an evil destination!

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ
رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

17. Falam taqtuloohum walakinna Allaha qatalahum wama ramayta ith ramayta walakinna Allaha rama waliyubliya almu/mineena minhu balaan hasanan inna Allaha sameeAAun AAaleemun

17. Then it was not you who killed them, but it was Allah Who killed them. And it was not you who threw when you threw, but it was Allah Who threw. And He did it to test the believers with a good test from Himself.¹² Indeed, Allah listens, knows.

12. The battleground is the scenario. Apparently, it was the believers who were throwing arrows/spears at the enemy men and killing them. But the Qur’aan insists here that it was Allah Who did that. And herein lay the acid test for the believers. Did they give credit to themselves or did they give the credit to Allah Almighty and thank Him for giving them thus the upperhand? The acid test for all believers is the same. Whatever we are able to do, it is because Allah facilitates its doing. Without His tacit but conscious consent, nothing can happen. We should believe in this. We are not believers otherwise.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

18. Thalikum waanna Allaha moohinu kaydi alkafireena

18. Thus it is that Allah undermines the scheme of the suppressors of the Truth.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ
تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ ﴿١٩﴾

19. In tastaftihoo faqad jaakumu alfatlu wa-in tantahoo fahuwa khayrun lakum wa-in taAAoodoo naAAud walan tughniya AAankum fi-atukum shay-an walaw kathurat waanna Allaha maAAa almu/mineena

19. If you had sought a decisive judgment, it certainly has then come to you in the form of victory to the believers. And if you desist from waging a war against them henceforth, then that will be good for you. And if you return, We return! And your forces, though numerous, shall avail you nothing. And you should know that Allah is with the believers.¹³

13. Ostensibly, this is a virtual address from the angels to the defeated army of the non-believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ ﴿٢٠﴾

20. Ya ayyuha allatheena amanoo ateeAAoo Allaha warasoolahu wala tawallaw AAanhu waantum tasmaAAoona

20. O you who believe! Obey Allah and His Messenger and turn not away while listening to him.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

21. And be not like those who said, ‘We hear’, and they did not hear.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

22. Inna sharra alldawabbi AAinda Allahi alssummu albukmu allatheena la yaAAaqiloona

22. Indeed, the worst moving creatures, in Allah's sight, are the deaf and dumb that understand not.¹⁴

14. For its mind to understand what the sound bytes float around in the air, a creature ought to have the hearing facility. It can't understand any oral advice given to it, otherwise. People who do possess the hearing facility, and yet take no heed to what they hear, are wasting their Allah-given hearing facility. They are no better than any deaf/dumb creature. Like those heedless people during the Prophet's time, an overwhelming majority of the people living in the world now, including most Muslims, are deaf and dumb to what they hear of the divine Message of the Qur'aan. Those who do understand the Qur'aan, and yet speak not about it to others, are also deaf and dumb in Allah's sight. They fail in their Allah-given duty to pass on to others what they have learnt from the Qur'aan. They act dumb.

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

23. Walaw AAalima Allahu feehim khayran laasmaAAahum walaw asmaAAahum latawallaw wahum muAAaridoona

23. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn away and contradict.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا
يُحْيِيْكُمْ وَاَعْلَمُوْا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهُۥٓ اِلَيْهِ
تُحْشَرُوْنَ ﴿٢٤﴾

24. *Ya ayyuha allatheena amanoo istajeeboo lillahi walilrrasooli itha daAAakum lima yuhyeekum waiAAlamoo anna Allaha yahoolu bayna almar-i waqalbihi waannahu ilayhi tuhsharoona*

24. O you who believe! Respond to Allah and His Messenger when he calls you to that for which Allah gives you life.¹⁵ And know that Allah intervenes between man and his mind¹⁶, and that to Him you shall be gathered.

15. The Islamic outlook is that human life on earth is not the be-all and end-all of existence. This is only a testing ground for a better and higher life. Allah and His Messenger call us to the code of conduct in this life necessary for passing the test. And that code of conduct is laid down in the Qur'aan.

16. In other words, Allah Almighty tells us that He knows all the secrets of our minds.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاَعْلَمُوْا اَنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ﴿٢٥﴾

25. *Waiitaqoo fitnatan la tuseebanna allatheena thalamoo minkum khassatan waiAAlamoo anna Allaha shadeedu alAAiqabi*

25. And beware of a trial¹⁷ which may not afflict only those of you in particular who do wrong. And know that Allah is severe in punishment.¹⁸

17. The long-drawn-out test of this earthly life is split into several trials and tribulations, and includes exemplary punishments, in this life itself, for excessive wrongs done. The punishments apart, trials and tribulations are, by their nature, not restricted to just the wrong-doers. It is to such a trial that this Verse refers to here.

18. This is a severe warning to those who do not respond to the call of Allah and His Messenger and neglect to follow the Qur'aan.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
الْأَنَاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ ۖ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٦﴾

26. Wa^{oth}kuroo ith antum qaleelun mustadAAafoona fee al-ardi takhafoona an yatakhattafakumu alnnasu faawakum waayyadakum
binasrihi warazaqakum mina alttayyibati laAAaallakum tashkuroona

26. And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force. Then He sheltered you, strengthened you with His aid and provided you with good things so that you feel grateful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

27. Ya ayyuha allatheena amanoo la takhoonoo Allaha waalrrasoola watakhoonoo amanatikum waantum taAAalamoona

27. O you who believe! Betray not Allah and the Messenger, nor betray your trusts, knowingly.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

28. WaiAAalamoo annama amwalukum waawladukum fitnatun waanna Allaha AAindahu ajrun AAatheemun

28. And know that your property and your children are a trial, and that, with Allah, there is a magnificent reward!¹⁹

19. The reward is for those who deal with their property and children, and conduct all their other affairs, in accordance with the code laid down in the Qur'aan.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29. Ya ayyuha allatheena amanoo in tattaqoo Allaha yajAAal lakum furqanan wayukaffir AAankum sayyi-atikum wayaghfir lakum waAllahu thoo alfadli alAAatheemi

29. O you who believe! If you fear Allah, He will create in you an ability to distinguish between right and wrong and do away with your evil tendencies, and forgive you. And Allah possesses great Grace.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

30. Wa-ith yamkuru bika allatheena kafaroo liyuthbitooka aw yaqtulooka aw yukhrijooka wayamkuroona wayamkuru Allahu waAllahu khayru almakireena

30. And those who suppressed the Truth plotted to confine you, kill you or drive you away. They plotted and Allah plotted. And Allah is the best of plotters.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

31. Wa-itha tutla AAalayhim ayatuna qaloo qad samiAAana law nashao laqulna mithla hatha in hatha illa asateeru al-awwaleena

31. And when Our Verses/signs are recited to them, they say, “We have heard. We certainly could, if we pleased, say things like that. These are nothing but fables of the ancients.”

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

32. Wa-ith qaloo allahumma in kana hatha huwa alhaqqa min AAindika faamtir AAalayna hijaratan mina alssama-i awi i/tina biAAathabin aleemin

32. And they said, “O Allah! If this is the Truth from You, then rain upon us stones from the sky or bring on us a painful punishment.”

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ ﴿٣٣﴾

33. Wama kana Allahu liyuAAaththibahum waanta feehim wama kana Allahu muAAaththibahum wahum yastaghfiroona

33. But Allah was not going to punish them while you dwelt among them, nor was Allah going to punish them while they may yet ask for forgiveness.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُٗٓ إِنَّ أَوْلِيَاءَهُٗٓ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

34. Wama lahum alla yuAAaththibahumu Allahu wahum yasuddoona AAani almasjidi alharami wama kanoo awliyaahu in awliyaohu illa almuttaqoona walakinna aktharahum la yaAAalamoona

34. And why should Allah not punish them when they hinder people from the Sacred Place of Worship and when they cannot be its custodians. Its custodians can only be those who fear Allah, but most of them know not.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

35. Wama kana salatuhum AAinda albayti illa mukaan watasdiyatan fathooqoo alAAathaba bima kuntum takfuroona

35. And their prayer before the House is nothing but whistling and clapping. Taste then the punishment; for, you have been suppressing the Truth.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى
جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36. Inna allatheena kafaroo yunfiqoona amwalahum liyasuddoo AAan sabeeli Allahi fasayunfiqoonaha thumma takoonu AAalayhim hasratan thumma yughlaboona waallatheena kafaroo ila jahannama yuhsharoona

36. Indeed, those who suppress the Truth spend their wealth to hinder people from the Path of Allah. And they shall continue to spend it so, till they are overcome with intense regret thereupon. And those, who suppress the Truth, shall be driven together to Hell!

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى
بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ
﴿٣٧﴾

Manzil II: 8: Anfāl

37. Liyameeza Allahu alkhabeetha mina al~~t~~tayyibi wayajAAala alkhabeetha baAAadahu AAala baAAadin fayarkumahu jameeAAan fayajAAalahu fee jahannama ola-ika humu al~~k~~hasiroona

37. That Allah might separate the bad from the good, and pile up the bad, one upon another, and then cast them together into Hell. These are the ones that are doomed.

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا

فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

38. Qul lillatheena kafaroo in yantahoo yughfar lahum *ma* qad salafa wa-in yaAAoodoo faqad madat sunnatu al-awwaleena

38. Tell those who suppress the Truth that if they desist, that which is past shall be forgiven to them. And if they persist, what happened to the ancients is already on record.²⁰

20. The Qur'aan is the record of what happened to recalcitrant people like those of Prophets Noah, Lot etc., Pharaoh's army, the *AAad*, the *Thamood* et al of the ansient ages.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا

فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

39. Waqatiloohum *hatta* la takoona fitnatun wayakoona alddeenu kulluhu lillahi fa-ini intahaw fa-inna Allaha bima yaAAamaloona baseerun

39. And fight with them until revolt/insurrection stops, and the way of life is restored in its entirety to Allah. Then if they desist, Allah does indeed see what they do.²¹

21. In other words, it is for Allah to see whether an individual human being believes in Islam or not. Such personal beliefs are outside the domain of any human authority. The fighting, urged in this Verse, is not related, per se, to such beliefs. If it

Manzil II: 8: Anfal

were so, the very purpose of Allah's creation of human beings would be defeated. Allah has created human beings to test them individually whether they come to believe in Him, in this earthly life, without seeing Him and willingly follow His directives. No coercion is applied. The human beings are expected to be just and peaceful in their relations with one another. That, broadly, is the divine scheme of things in this world. Anyone or any group of individuals, acting against this divine scheme, is raising the banner of revolt/insurrection. It is this revolt/insurrection that believers are urged to fight against, in this Verse.

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوْلَىٰ وَنِعَمَ
النَّصِيرِ ﴿٤٠﴾

40. Wa-in tawallaw faiAAlamoo anna Allaha mawlakum niAAama almawla waniAAama alnnaseeru

40. And if they turn back, then know that Allah is your Patron – the best Patron and the best One to help.

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
﴿٤١﴾

41. WaiAAlamoo annama ghanimtum min shay-in faanna lillahi khumusahu walilrrasooli walithe alqurba waalyatama waalmasakeeni waibni alssabeeli in kuntum amantum biAllahi wama anzalna AAala AAabdina yawma alfurqani yawma iltaqa aljamAAani waAllahu AAala kulli shay-in qadeerun

41. And know that whatever booty you get, a fifth of it is for Allah and for the Messenger and for those near and dear, the orphans, the needy and the wayfarer, if you do believe in Allah and in that which We bestowed upon Our Slave on the day right was distinguished from wrong, the day on which the two armies met.²² And Allah has power over all things.

22. This refers to the war with the non-believers described in Verses 5 to 19 of this Qur'aanic Chapter. While in Verse 1, the general rule for the disposal of the spoils of war is laid down, in this Verse, 4/5th of the spoils is apparently distributed among those believers, who actively fought in the battle, as reward for their bravery. 'Our Slave' here obviously refers to the Prophet (peace be upon him). He is referred to here, as in many other places in the Qur'aan, as a Slave because he obeyed every divine order. It is the duty of every slave to obey every order of his master. In that sense, the Prophet was the most

obedient slave of the Almighty Creator. Believers have to aspire to attain his level of absolute obedience to Allah. Human life in this world is nothing but a divine test to see whether this is done or not.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيِيَ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ



42. Ith antum bialAAudwati alddunya wahum bialAAudwati alquswa waalrrakbu asfala minkum walaw tawaAAadtum laikhtalaftum fee almeeAAadi walakin liyaqdiya Allahu amran kana mafAAoolan liyahlika man halaka AAan bayyinatun wayahya man hayya AAan bayyinatun wa-inna Allaha lasameeAAun AAaleemun

42. The scenario was that you were on the nearer side, and they on the farther side, and the caravan was in the valley down below you. And even if you had planned to attack the caravan, you would certainly have missed the target, so that Allah might accomplish a matter which was to be accomplished – that he would manifestly perish that He wished to perish, and he would manifestly keep alive that He wished to keep alive.²³ And indeed Allah listens, knows.

23. Please see [Verse 8:7](#) and the study note 8 thereunder.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ
وَلَتَتَنَزَّعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

43. Ith yureekahumu Allahu fee manamika qaleelan walaw arakahum katheeran lafashiltum walatanazaAAatum fee al-amri walakinna Allaha sallama innahu AAaleemun bithati alsudoori

43. Then Allah showed them to you in your dream as few. And if He had shown them to you as many, you would certainly have lost courage and you would have quarrelled over the matter. But Allah acted to set things right. He is indeed aware of what goes on in your minds.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

44. Wa-ith yureekumoohum ithi iltaqaytum fee aAAyunikum qaleelan wayuqallilukum fee aAAyunihim liyaqdiya Allahu amran kana mafAAoolan wa-ila Allahi turjaAAu al-omooru

44. And then He showed them to you, when you met, as few in your eyes and He made you to appear few in their eyes, in order that Allah brought a matter, which was to be done, to fruition. And to Allah are all matters returned.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

45. Ya ayyuha allatheena amanoo itha laqetum fi-atan faothbutoo waathkuroo Allaha katheeran laAAaallakum tuflihoona

45. O you who believe! When you face an enemy in battle, be firm, and remember Allah a great deal, so that you may be successful.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

46. WaateeAAao Allaha warasoolahu wala tanazaAAao fatafshaloo watathhaba reehukum waisbiroo inna Allaha maAAa alssabireena

46. And obey Allah and His Messenger and do not quarrel; for, then, you will lose courage and your power will go away. And be patient! Indeed, Allah is with those who are patient.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

47. Wala takoonoo kaallatheena kharajoo min diyarihim bataran wari-aa alnnasi wayasuddoona AAan sabeeli Allahi waAllahu bima yaAAamaloona muheetun

47. And be not like those who came out of their homes boasting and showing off, and who turned people away from the Path of Allah. And Allah surrounded all that they did.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي
جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ
إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

48. Wa-ith zayyana lahumu alshshaytanu aAamalahum waqala la ghaliba lakumu alyawma mina alnnasi wa-innee jarun lakum falamma taraati alfi-atani nakasa AAala AAaqibayhi waqala innee baree-on minkum innee ara ma la tarawna innee akhafu Allaha waAllahu shadeedu alAAaiqabi

48. And then the Satan made their deeds fair seeming to them, and said, “No man can overcome you this day, and indeed I am your supporter.” But when the two armies confronted each other, he turned his back and said, “I do indeed bear no responsibility for you. I do indeed see what you do not see²⁴. I do indeed fear Allah. And Allah is severe in giving punishment!”

24. Angels.

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُ دِينُهُمْ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

49. Ith yaqoolu almunafiqoona waallatheena fee quloobihim maradun gharra haola-i deenuhum waman yatawakkal AAala Allahi fa-inna Allaha AAazeezun hakeemun

49. The hypocrites and those in whose hearts was a disease said, “Their religion has deceived them.” And when anyone places his trust on Allah, then indeed Allah is Omnipotent, Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرُبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

50. Walaw tara ith yatawaffa allatheena kafaroo almala-ikatu yadriboona wujoohahum waadbarahum wathooqoo AAathaba alhareeqi

50. And if you could see the angels causing those who suppress the Truth to die, you would see them (angels) smiting their faces and their backs, and saying, “Taste the torment of the Fire!”

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾

51. Thalika bima qaddamat aydeekum waanna Allaha laysa bithallamin lilAAabeedi

51. This is because of what your own hands have sent in before. And Allah is not in the least unjust to those whom He created and who ought therefore to obey Him.

كَذَٰبِ عَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۚ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

52. Kada/bi ali firAAawna waallatheena min qablihim kafaroo bi-ayati Allahi faakhathahumu Allahu bithunoobihim inna Allaha qawiyyun shadeedu alAAaiqabi

52. Like Pharaoh’s people and those before them: they suppressed the Truth in Allah's Verses/signs, and then Allah seized them for their sins. Allah is indeed strong, severe in punishment.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

53. *Thalika bi-anna Allaha lam yaku mughayyiran niAAamatan anAAamaha AAala qawmin hatta yughayyiroo ma bi-anfusihim waanna Allaha sameeAAun AAaleemun*

53. That was because Allah has never changed a favour which He has conferred upon a people until they themselves become responsible for any change in it. And because Allah listens, knows.²⁵

25. We are witness today to the Truth contained in this Verse. Soon after the revelation of the Qur'aan, the Muslims had climbed to the pinnacle of glory because they then, by and large, adhered to the Qur'aanic tenets. But, now, they are the lowest of the low among the comity of nations because they now, by and large, treat the Qur'aan as a thing of no real importance!

كَذَّابٍ ۖ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ ۖ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ ۖ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

54. *Kada/bi ali firAAawna waallatheena min qablihim kaththaboo bi-ayati rabbihi faahlaknahum bithunoobihim waaghraqna ala firAAawna wakullun kanoo thalimeena*

54. Like Pharaoh's people and those before them: they rejected the Verses/signs of their Lord, so We destroyed them on account of their sins and We drowned Pharaoh's people, and they were all unjust.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

55. *Inna sharra alldawabbi AAinda Allahi allatheena kafaroo fahum la yu/minoona*

55. Indeed, the worst of the moving creatures, in Allah's sight, are those who suppress the Truth. And then they would not believe.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ



56. Allatheeena AAahadta minhum thumma yanqudoona AAahdahum fee kulli marratin wahum la yattaqoona

56. Those with whom you had a covenant, and they broke it every time and they did not fear Allah.

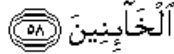
فَإِذَا تَشَقَّقْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ



57. Fa-imma tathqafannahum fee alharbi fasharrid bihim man khalfahum laAAallahum yaththakkaroon

57. And if you face them in war, make a deterrent example of them for those who would follow them.

وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَادْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ



58. Wa-imma takhafanna min qawmin khiyanatan faibith ilayhim AAala sawa-in inna Allaha la yuhibbu alkha-ineena

58. And if you fear treachery on the part of a people, then throw back the covenant to them in an equitable manner. Indeed, Allah does not like the treacherous people.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

59. Wala yahsabanna allatheena kafaroo sabaqoo innahum la yuAAajizoonaa

59. And let not those who suppress the Truth think that they will get away. They will certainly not escape.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ ﴿٦٠﴾

60. WaaAAiddoo lahum ma istataAAatum min quwwatin wamin ribati alkhayli turhiboona bihi AAaduwwa Allahi
waAAaduwwakum waakhareena min doonihim la taAAalamoonahumu Allahu yaAAalamuhum wama tunfiqoo min shay-in fee
sabeeli Allahi yuwaffa ilaykum waantum la tuthlamoona

60. And prepare against them what force and means of transport you can muster, to deter thereby the enemy of Allah and your enemy and others besides them, whom you do not know but Allah knows. And whatever thing you spend in Allah's path, it will be paid back to you in full and you shall not be wronged.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

61. Wa-in janahoo lilssalmi faijnah laha watawakkal AAala Allahi innahu huwa alssameeAAu alAAaleemu

61. And if they incline towards peace, then incline towards it and trust in Allah. HE does indeed listen, know.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ
الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿١٢﴾

62. Wa-in yureedoo an yakhdaAAooka fa-inna hasbaka Allahu huwa allathee ayyadaka binasrihi wabi^{al}mu/mineena

62. And if they intend to deceive you²⁶, then Allah is indeed sufficient for you. He it is Who strengthened you with His help and with the believers.

26. Since, in the Arabic text, the personal pronoun used is in the singular, the addressee is the Prophet, obviously.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

63. Waallafa bayna quloobihim law anfaqt ma fee al-ardi jameeAAan ma allafta bayna quloobihim walakinna Allaha allafa baynahum innahu AAazezun hakeem^{un}

63. And He united their hearts. Had you (singular) spent all that is in the earth, you could not have united their hearts, but Allah united them. He is indeed Omnipotent, Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

64. Ya ayyuha alnnabiyyu hasbuka Allahu wamani ittabaAAaka mina almu/mineena

64. O Prophet! Allah is sufficient for you and for such of the believers that follow you²⁷.

27. Refer study notes 3:35 to 3:37 on [Verse 3:31](#) in this context. To follow the Qur'aan is to follow the Prophet now.

يَتَأْتِيهَا النَّبِيُّ حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٥﴾

65. Ya ayyuha alnnabiyyu harridi almu/mineena AAala alqitali in yakun minkum AAashroona sabiroona yaghliboo mi-atayni wa-in yakun minkum mi-atun yaghliboo alfan mina allatheena kafaroo bi-annahum qawmun la yafqahoona

65. O Prophet! Exhort the believers to fight. If there be twenty of you exercising patience, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who suppress the Truth, because they (the latter) are a people who do not understand.

الْأَنَّا خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿١٦﴾

66. Al-ana khaffafa Allahu AAankum waAAalima anna feekum daAAafan fa-in yakun minkum mi-atun sabiraton yaghliboo mi-atayni wa-in yakun minkum alfun yaghliboo alfayni bi-ithni Allahi waAllahu maAAa alssabireena

66. For now, Allah has made your burden light, and He knows that there is weakness in you. So if there be a hundred of you exercising patience, they shall overcome two hundred; and if there be a thousand, they shall overcome two thousand by Allah's permission. And Allah is with those who are patient.

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

67. Ma kana linabiyyin an yakoona lahu asra hatta yuthkhina fee al-ardi tureedoona AAarada alddunya waAllahu yureedu al-akhirata waAllahu AAazeezun hakeemun

67. It is not fit for a prophet that he should have captives unless he is firmly established on the earth.²⁸ You desire to avail goods of this world, while Allah desires for you the Hereafter. And Allah is Omnipotent, Wise.

28. The war that is described in this Qur'aanic Chapter had obviously taken place at the beginning of the Islamic rule, which had yet to take roots. Allah here strongly disapproves of the Prophet allowing his army to take prisoners of war at this stage. The Muslim army took the prisoners probably in the hope of getting ransom money later for their release. Allah Almighty hence chides them, further in this Verse, for being desirous of worldly goods.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِي مَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿١٨﴾

68. Lawla kitabun mina Allahi sabaqa lamassakum feema akhathtum AAathabun AAatheemun

68. Had it not been for an ordinance from Allah already gone forth, surely there would have befallen you a great calamity²⁹ in what you had taken.

29. The calamity is not specified, but it could be that the prisoners themselves would prove to be potentially dangerous. The nascent Muslim state did not have the necessary infrastructure for taking care of the prisoners. They roamed about in the Muslim society probably as slaves of individual Muslims. They were thus potentially capable of inflicting harm on the Prophet and his companions by way of reprisals. But Allah, in His mercy for the believers, prevented the prisoners from getting any such ideas.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَأَنفُوا اللَّهَ إِن
اللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

69. Fakuloo mimma ghanimtum halalan tayyiban waittaqoo Allaha inna Allaha ghafoorun raheemun

69. Eat then of the lawful and good things which you get as windfall or spoils of war. And fear Allah. Indeed, Allah is Forgiving, Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ إِن
يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

70. Ya ayyuha alnnabiyyu qul liman fee aydeekum mina al-asra in yaAAalami Allahu fee quloobikum khayran yu/tikum khayran mimma okhitha minkum wayaghfir lakum waAllahu ghafoorun raheemun

70. O Prophet! Say to those of the captives who are in your hands, “If Allah knows there is anything good in your hearts, He will give you better than that which has been taken away from you and He will forgive you. And Allah is Forgiving, Merciful.”

وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٧١﴾

71. Wa-in yureedoo khiyanataka faqad khanoo Allaha min qablu faamkana minhum waAllahu AAaleemun hakeemun

71. And if they intend to be unfaithful to you, they were indeed unfaithful towards Allah before, so He gave you power over them. And Allah is Aware, Wise.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ
ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا
وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

72. Inna allatheena amanoo wahajaroo wajahadoo bi-amwalihim waanfusihihim fee sabeeli Allahi waallatheena awaw wanasaroo ola-ika baAAadhum awliyao baAAadin waallatheena amanoo walam yuhajiroo ma lakum min walayatihim min shay-in hatta

Manzil II: 8: Anfal

yuhajiroo wa-ini istansarookum fee alddeeni faAAalaykumu alnnasru illa AAala qawmin baynakum wabaynahum meethaqun waAllahu bima taAAamaloona baseerun

72. Those indeed who believed and migrated and struggled hard in Allah's path with their property and their lives, and those who gave shelter and help – these are *awliya*³⁰ of one another. And as for those who believed but did not migrate, you have no responsibility of being their *wali* until they migrate. And if they seek aid from you in matters of religion, aid is obligatory on you except against a people between whom and you there is a treaty. And Allah sees what you do.

30. This Arabic term is the plural form of *wali*. Refer [study note 2:154](#) for its comprehensive Qur'aanic meaning.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

73. Waallatheena kafaroo baAAaduhum awliyao baAAadin illa tafAAaloohu takun fitnatun fee al-ardi wafasadun kabeerun

73. And as for those who suppress the Truth, they are the *awliya* of one another. If you do it not³¹, there will be disorder on earth and great discord.

31. In other words, 'if the believers fail to be *awliya* of one another ...' In this Verse, there is a clear divine warning that if the believers of the world do not unite, there will be disorder and discord on this earth, as presently is the case.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

74. Waallatheena amanoo wahajaroo wajahadoo fee sabeeli Allahi waallatheena awaw wanasaroo ola-ika humu almu/minoona haqqan lahum maghfiratin warizqun kareemun

74. And as for those who believed and migrated and struggled hard in Allah's path, and those who gave shelter and help, those are the true believers. They shall have forgiveness and honourable provision.

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ



75. Waallatheena amanoo min baAAadu wahajaroo wajahadoo maAAakum faola-ika minkum waoloo al-arhami baAAaduhum awla bibaAAadin fee kitabi Allahi inna Allaha bikulli shay-in AAaleemun

75. And as for those who believed afterwards and migrated and struggled hard along with you, they are of you. And blood relatives are nearer to one another in Allah's Record. Allah does indeed know all things.

سُورَةُ التَّوْبَةِ

Chapter 9: At-Taubah (The Repentance)¹

1. It is one of the mysteries of the Qur'aan that, unlike all other Chapters, this one does not begin with the customary invocation in the Name of Allah. And in terms of Verse 3.7, the believers have to accept it, without questioning, as from Allah.

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ
الْمُشْرِكِينَ ﴿١﴾

1. Baraatun mina Allahi warasoolihi ila allatheena AAahadtum mina almushrikeena

1. Abrogation of any obligation, by Allah and His Messenger, under any treaty you made with any polytheists.²

2. In [Verse 8:58](#), the believers were instructed to throw back to the polytheists the covenant made with them in an equitable manner in case of treachery on the latter's part. The abrogation here ought to have therefore been a sequel to treacherous acts on the part of the non-believers.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ
اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

2. Faseehoo fee al-ardi arbaAAata ashhurin waiAAalamoo annakum ghayru muAAajizee Allahi waanna Allaha mukhzee alkafireena

2. So travel freely on earth for four months and know that you cannot frustrate Allah and that Allah will bring disgrace to those who suppress the Truth.

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ
الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

3. Waathanun mina Allahi warasoolihi ila alnnasi yawma alhajji al-akbari anna Allaha baree-on mina almushrikeena warasooluhu fa-in tubtum fahuwa khayrun lakum wa-in tawallaytum faiAAalamoo annakum ghayru muAAajizee Allahi wabashshiri allatheena kafaroo biAAathabin aleemin

3. And a proclamation from Allah and His Messenger to the people on the day of the great pilgrimage³ that Allah and His Messenger are free from any contractual obligations to the idolaters. If you then repent, it will be better for you, and if you turn away, then know that you cannot frustrate Allah. And pronounce painful punishment to those who suppress the Truth!

3. The Hajj rites are performed for several days starting from 8th of *Dhul-Hijja*, the 10th of the lunar month being considered the main day. It is this 10th day that may have been referred to here as the day of the great pilgrimage. But there is a controversy on this point. The controversy, however, is of no significance for the Muslims now. It is immaterial for us now to know the exact day when the proclamation was made over 1400 years back.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا
عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

4. Illa allatheena AAahadtum mina almushrikeena thumma lam yanqusookum shay-an walam yuthahiroo AAalaykum ahadan faatimmoo ilayhim AAahdahum ila muddatihim inna Allaha yuhibbu almuttaqeen

4. But as for those of the polytheists with whom you have a treaty, then they have not failed you in anything and have not backed up any one against you, fulfill their treaty to the end of its term. Indeed, Allah loves those who fear Him and do righteous things.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

5. Fa-itha insalakha al-ashhuru alhurumu faoqtuloo almushrikeena haythu wajadtumoohum wakhuthoohum waohsuroohum waoqAAudoo lahum kulla marsadin fa-in taboo waaqamoo alssalata waatawoo alzzakata fakhallloo sabeelahum inna Allaha ghafoorun raheemun

5. Then when the prohibited months⁴ pass away, kill the idolaters wherever you find them, seize and besiege them and lie in wait for them at every place for ambush.⁵ Then if they repent, establish proper prayer and give charity, leave their way free to them. Indeed, Allah is Forgiving, Merciful.

4. The 4 months mentioned in Verse 2 above.

5. This should not be misconstrued as an open divine order for perpetrating a pogrom of ethnic cleansing. This order should be read in its proper context. And the context is that the believers at Medina had entered into a series of no-war treaties with non-believers around them. When these treaties were repeatedly broken by the non-believers, they were given a 4-month notice before declaration of a state of war with them. The divine order here was given in that state of war. This order has to be read with the order in Verse 6 below. For the background scenario, see Verses [8:58](#) & 9:1 to 9:4 above.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ
أَبْلِغْهُ مَأْمَنَهُ وَذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

6. Wa-in ahadun mina almushrikeena istajaraka faajirhu hatta yasmaAAa kalama Allahi thumma ablighhu ma/manahu thalika bi-annahum qawmun la yaAAalamoon

6. And if any of the idolaters seeks protection from you, grant him protection till he hears Allah's Word, then take him to his place of safety. It is so ordained because they are a people who do not know.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧﴾

7. Kayfa yakoonu lilmushrikeena AAahdun AAinda Allahi waAAinda rasoolihi illa allatheena AAahadtum AAinda almasjidi alharami fama istaqamoo lakum faistaqeeemoo lahum inna Allaha yuhibbu almuttaqeen

7. How can there be a treaty for the polytheists with Allah and with His Messenger except for those with whom you made a treaty at the Sacred Place of Worship?⁶ Then, as long as they are true to you, be true to them. Allah does indeed love those who fear Him and do righteous deeds.

6. From what follows in this Verse, it becomes clear that, except for a few, the idolators generally did not deserve a treaty of peace being made with them, because of their past history of repeated breach of trust on their part. Verse 8 and several subsequent Verses below further explain this point and give the raison d'être in details for the declaration of war with the idolators.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

8. Kayfa wa-in yathharoo AAalaykum la yarquboo feekum illan wala thimmatan yurdoonakum bi-afwahihi wata/ba quloobuhum waaktharuhum fasiqoona

8. And how can there be a treaty when, if they prevail against you they would not heed ties of relationship with you, or those of a covenant. They please you with their mouths while their hearts are averse. And most of them are corrupt.

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

9. Ishtaraw bi-ayati Allahi thamanan qaleelan fasaddoo AAan sabeelihi innahum saa ma kanoo yaAAamaloona

9. They have traded Allah's Verses/signs for a small price and then they turn people away from His Path. What they do is certainly bad.

لَا يَرْفُقُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

10. La yarquboona fee mu/minin illan wala thimmatan waola-ika humu almuAAatadoona

10. They do not heed ties of relationship with a believer, or those of a covenant. And these are the hostile ones.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

11. Fa-in taboo waaqamoo alssalata waatawoo alzzakata fa-ikhwannukum fee alddeeni wanufassilu al-ayati liqawmin yaAAalamoonaa

11. Then if they repent, establish proper prayer and give charity, they are your brethren in faith. And We make the Verses/signs clear for people that are knowledgeable.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

12. Wa-in nakathoo aymannahum min baAAadi AAahdihim wataAAaanoo fee deenikum faqatiloo a-immata alkufri innahum la aymana lahum laAAallahum yantahoona

12. And if they break their terms after their covenant and taunt your religion, then fight the leading lights of the suppression of Truth – the terms are nothing to them, indeed – so that they may desist.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ



13. Ala tuqatiloona qawman nakathoo aymanahum wahammoo bi-ikhraji alrrasooli wahum badaookum awwala marratin atakhshawnahum faAllahu ahaqu an takhshawhu in kuntum mu/mineena

13. Will you not fight a people, who broke their terms of agreement and tried hard for expulsion of the Messenger and attacked you first!? Are you afraid of them? But Allah it is Who has the right to be afraid of, if you do believe!

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ



14. Qatiloohum yuAAaththibhumu Allahu bi-aydeekum wayukhzihim wayansurkum AAalayhim wayashfi sudoora qawmin mu/mineena

14. Fight them! Allah will punish them by your hands, bring them to disgrace and assist you against them. And He will heal the hearts of a believing people.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ



15. Wayuthhib ghaytha quloobihim wayatoobu Allahu AAala man yashao waAllahu AAaleemun hakeemun

15. And remove the anguish of their hearts. And Allah grants pardon to whom He wills. And Allah is Knowledgeable, Wise.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ



16. Am *hasibtum an tutrakoo walamma yaAAalami Allahu allatheena jahadoo* minkum walam yattakhithoo min dooni Allahi wala rasoolihi wala almu/mineena waleejatan waAllahu khabeerun bima taAAamaloona

16. Do you think that you will be spared before Allah has known those of you who have struggled hard in Allah's Path and have not taken any sanctuary besides Allah, His Messenger and the believers? And Allah is aware of what you do.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ
بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

17. Ma kana lilmushrikeena an yaAAamuroo masajida Allahi shahideena AAala anfusihi**m** bialkufri ola-ika *habitat* aAAamalu**hum** wafee alnnari hum khalidoona

17. The idolaters cannot be maintainers of the places for worshipping Allah while bearing witness against themselves to suppression of the Truth. These it is who have nullified their deeds, and in the Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

18. Innama yaAAamuru masajida Allahi man amana biAllahi waalyawmi al-akhiri waaqama alssalata waata alzzakata walam yakhsha illa Allaha faAAasa ola-ika an yakoonoo mina almuhtadeena

18. Only he shall visit and maintain the places for worshipping Allah who believes in Allah and the Last Day, establishes proper prayer, gives charity and fears none but Allah. These it is who are among those on right guidance.

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴾

19. AjaAAaltum siqayata alhajji waAAimarata almasjidi alharami kaman amana biAllahi waalyawmi al-akhiri wajahada fee sabeeli Allahi la yastawoona AAinda Allahi waAllahu la yahdee alqawma alththalimeena

19. Do you consider serving drinks to the pilgrims and maintaining the Sacred Place of Worship like the deed of one who believes in Allah and the Last Day and strives hard in Allah's Path? They are not equal in Allah's sight. And Allah does not guide the people who do wrong.

﴿ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴾

20. Allatheena amanoo wahajaroo wajahadoo fee sabeeli Allahi bi-amwalihim waanfusihi aAAthamu darajatan AAinda Allahi waola-ika humu alfa-izoonaa

20. Those that believed and migrated, and strove hard in Allah's Path with their wealth and their lives, are higher in rank in Allah's sight. And those are the achievers.

﴿ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَّهُمْ فِيهَا نَعِيمٌ
مُّقِيمٌ ﴾

21. Yubashshiruhum rabbuhum bira/hmatin minhu waridwanin wajannatin lahum feeha naAAeemun muqeemun

21. Their Lord gives them good news of His mercy and pleasure and of gardens wherein there shall be everlasting blessings for them.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

22. Khalideena feeha abadan inna Allaha AAindahu ajrun AAatheemun

22. They shall live therein for ever. Indeed, Allah has a great reward with Him.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

23. Ya ayyuha allatheena amanoo la tattakhithoo abaakum wa-ikhwanakum awliya' ini istahabboo alkufra AAala al-eemani waman yatawallahum minkum faola-ika humu alththalimoona

23. O you who believe! Do not take your fathers and your brothers as *awliya*⁷ if they love suppression of the Truth more than faith in the Truth. And those of you who take them as *awliya*, those it is that do wrong.

7. Refer [study note 2:154](#) for a comprehensive Qur'aanic meaning of the Arabic term.

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ أُفْتَرِ فُتْمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Manzil II: 9: Taubah

24. Qul in kana *abaokum waabnaokum wa-ikhwanukum waazwajukum waAAasheeratukum waamwalun iqtaraftumooaha watijaratun takhshawna kasadaha wamasakinu tardawnaha ahabba ilaykum mina Allahi warasoolihi wajihadin fee sabeelihi fatarabbasoo hatta ya/tiya Allahu bi-amrihi waAllahu la yahdee alqawma alfasiqeena*

24. Say, “If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the trade – slackness of which you fear – and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His Path, then wait till Allah manifests His command. And Allah does not guide the corrupt people.”

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ

مُذَبِّرِينَ ﴿٢٥﴾

25. Laqad nasarakumu Allahu fee mawatina katheeratin wayawma hunaynin *ith aAAjabatkum kathratukum falam tughni AAankum shay-an wadaqat AAalaykumu al-ardu bima rahubat thumma wallaytum mudbireena*

25. Certainly Allah helped you in many battlefields and on the day of Hunain⁸, when your being in great numbers pleased you, but they availed you nothing and the earth, vast as it is, narrowed upon you. Then you turned back retreating.

8. The battle of Hunain was fought after the conquest of Makkah.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ

الْكَافِرِينَ ﴿٢٦﴾

26. Thumma anzala Allahu sakeenatahu AAala rasoolihi waAAala almu/mineena waanzala junoodan lam tarawha waAAaththaba allatheena kafaroo wathalika jazao alkafireena

26. Then Allah caused His Messenger and the believers to be calm and He sent down forces you did not see and He punished those who suppressed the Truth. And that is the recompense for the suppressors of the Truth!

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

27. Thumma yatoobu Allahu min baAAdi *thalika* AAala man yashao waAllahu ghafoorun raheemun

27. Then, after that, Allah pardons whom He wills. And Allah is Forgiving, Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

28. Ya ayyuha allatheena amanoo innama almushrikoona najasun fala yaqraboo almasjida alharama baAAda AAamihim
hatha wa-in khiftum AAaylatan fasawfa yughneekumu Allahu min fadlihi in shaa inna Allaha AAaleemun hakeemun

28. O you who believe! The polytheists are nothing but pollution⁹. So they shall not approach the Sacred Place of Worship¹⁰ after this year. And if you fear poverty then Allah will enrich you out of His grace if He wills.¹¹ Indeed, Allah is Knowledgeable, Wise.

9. This is a strong but appropriate divine condemnation of all those who worship anyone other than Allah (or any other appropriate name He is called by), the Sole Creator of the entire universe and everything therein. Everything in the universe points to a Single Authority administering the entire show. This Single Authority, and none else, deserves to be worshipped; for, if someone else is worshipped, then that someone else could only be a created being, and it would be preposterous to worship a created being as one would worship the Creator! Such a worship of anyone other than the Creator would not only be an act of utter injustice, but it would be tantamount to perpetration of falsehood. It would be an anachronism in the True Creator's creation. It would be nothing but pollution. It could not but pollute the human society created by that Sole Creator.

10. The Kaabah at Makkah.

11. The Kaabah was held in veneration by the Arab people even before Islam. In fact, it was a source of pecuniary benefits to Makkans from visitors from all over the Arabian Peninsula. Now if non-believers, who still constituted a great number among the Arab people, were to be banned entry to the Kaabah, it would be a financial loss to the Makkans. It is this fear that is alluded to here. And Allah promises the Makkans to enrich them by His grace. We are

all witnesses now to the fulfillment of this divine promise and prophecy. The Arab country is not only flush with petro-money, but the Kaabah is visited now, all the year round, by millions of people from all over the world.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

29. Qatiloo allatheena la yu/minoona biAllahi wala bialyawmi al-akhiri wala yuharrimoona ma harrama Allahu warasooluhu wala yadeenoona deena alhaqqi mina allatheena ootoo alkitaba hatta yuAAatoo aljizyata AAan yadin wahum saghiroona

29. Fight those who do not believe in Allah, nor in the Last Day, nor prohibit what Allah and His Messenger have prohibited, and fight those people of the Book, who do not follow the Religion of the Truth, until they willingly pay tax as subjects.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ
أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

30. Waqalati alyahoodu AAuzayrun ibnu Allahi waqalati alnnasara almaseehu ibnu Allahi thalika qawluhum bi-afwahihim yudahi-oona qawla allatheena kafaroo min qablu qatalahumu Allahu anna yu/fakoona

30. And the Jews say, “Uzayr¹² is the son of Allah.” And the Christians say, “The Messiah is the son of Allah.” These are their oral sayings. They imitate the saying of those who suppressed the Truth before. May Allah destroy them; how deluded are they!

12. This Arabic name is ascribed to Ezra, who had led some Jews back to Jerusalem from their Babylonian exile. But since there is no Jewish scripture available now, which mentions Ezra as ‘son of God’, Uzayr may be someone whom only the Jews living in Arabia during the time of revelation of the Qur’aan called ‘son of God’. Ezra too is held by the Jews in such a high veneration that everything he said was considered sacrosanct, and, in that sense, he was elevated to the status of a lord besides Allah, and such elevation is condemned in the next Verse.

اَتَّخَذُوا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُونِ اللّٰهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا اُمِرُوا اِلَّا لِيَعْبُدُوْا إِلَهًا وَاحِدًا لَا إِلَهَ اِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُوْنَ



31. Ittakhathoo ahbarahum waruhbanahum arababan min dooni Allahi waalmaseeha ibna maryama wama omiroo illa liyaAAabudoo ilahan wahidan la ilaha illa huwa subhanahu AAamma yushrikoona

31. They have taken their rabbis and their priests and the Messiah, son of Mary, for lords besides Allah. And they were not enjoined but that they have none but One Allah to worship. There is no god but He. HE is too high in glory, above what they worship besides Him.

يُرِيدُوْنَ اَنْ يُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبٰى اللّٰهُ اِلَّا اَنْ يُتِمَّ نُوْرَهُ وَلَوْ
كَرِهَ الْكَافِرُوْنَ



32. Yureedoona an yutfi-oo noora Allahi bi-afwahihim waya/ba Allahu illa an yutimma noorahu walaw kariha alkafiroona

32. They wish to put out Allah's light with their mouths, and Allah refuses to consent to anything but to perfect His light¹³, even though the suppressors of the Truth are averse.

13. This Verse is another divine reiteration that Allah's light is perfected. HIS will cannot but be fulfilled. And what is Allah's light? A light is something with which we are able to see our way in doing various things. And in the context here, Allah's light is His guidance for man to lead his life correctly so as to attain salvation. This divine guidance, as this Verse reiterates, is bound to be perfected. The Qur'aan, no doubt, is the divine guidance and it is perfected by virtue of [Verse 5:3](#). Now, despite Allah Almighty giving us this perfect Qur'aan, Muslims in this age insist that it is not perfect. They say the *ahaadeeth* are needed to make it perfect. And the sad part is that even renowned Islamic scholars believe in this. I have heard Dr Zakir Naik say that the Muslims offer their Zuhr and Asr prayers silently in pursuance of instructions in the *ahaadeeth*, despite the fact that the divine instruction in Qur'aanic Verse 17:110 is expressly against such silently offered prayers. It is sad indeed that even with the scholars, the man-influenced and error-prone *ahaadeeth* supersede the divinely perfected and preserved Qur'aan!!

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

33. Huwa allathee arsala rasoolahu bialhuda wadeeni alhaqqi liyuthhirahu AAala aldeeni kullihi walaw kariha almushrikoona

33. HE it is Who sent His Messenger with guidance and the Religion (Way of Life) of the Truth, that He might cause it to prevail over all religions, even though the polytheists are averse.¹⁴

14. In view of this Verse, Islam supersedes all other religions for the entire mankind.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

34. Ya ayyuha allatheena amanoo inna katheeran mina al-ahbari waalruhbani laya/kuloona amwala alnnasi bialbatili wayasuddoona AAan sabeeli Allahi waallatheena yaknizoona alththahaba waalfiddata wala yunfiqoonaha fee sabeeli Allahi fabashshirhum biAAathabin aleemin

34. O you who believe! Indeed, many of the rabbis and the priests eat away people's property falsely, and turn them away from Allah's Path.¹⁵ And to those, who hoard up gold and silver and do not spend it in Allah's Path, announce a painful punishment,

15. At the time of the revelation of the Qur'aan, the religious leaders of the Jews and the Christians did this, but now, Muslim religious leaders too do it.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَضُهُورُهُمْ هَٰذَا مَا كُنَزْتُمْ لَأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

35. On the day when it¹⁶ shall be heated hot in the fire of hell, then their foreheads and their sides and their backs shall be branded with it. This is what you hoarded up for yourselves, therefore taste what you hoarded.

16. I.e., what is hoarded, as this Verse itself explains later.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنفُسَكُمْ وَقَتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتُلُونَكُم كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ ﴿٣٦﴾

36. Inna AAiddata alshshuhoori AAinda Allahi ithna AAashara shahran fee kitabi Allahi yawma khalaqa alssamawati waal-arda minha arbaAAatun hurumun thalika aldeenu alqayyimu fala tathlimoo feehinna anfasakum waqatiloo almushrikeena kaffatan kama yuqatiloonaikum kaffatan waiAAlamoo anna Allaha maAAa almuttaqeena

36. Indeed, since the day when Allah created the heavens and the earth, the number of months recorded with Allah is twelve, of which four are sacred.¹⁷ That is the established way. So, commit no wrong in this regard¹⁸ and fight the polytheists in the same total way as they fight you. And know that Allah is with those who fear Him and do righteous things.

17. Refer study note 328 on [Verse 2:194](#) in this regard.

18. The Hindus have the system of having additional (13th) month every few years to make their lunar year synchronise with the solar year. The Arabs too were observing, before the advent of Islam, a similar system primarily in the interest of their trading activities. And they adjusted their sacred months too to suit their worldly purpose, as the next Verse indicates. Allah here prohibits such practices. Had these practices been allowed to continue the fasting and the Hajj months would have remained more or less in the same season and not rotating through different seasons. In this rotation lies Allah's Mercy in that we wouldn't always have to face the same climatic extremities during fasting and Hajj pilgrimage.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ
كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُطَاطِئُوا عِدَّةَ مَا حَرَّمَ
اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

37. Innama alnnasee-o ziyadatun fee alkufri yudallu bihi allatheena kafaroo yuhilloonahu AAaman wayuharrimoonahu AAaman liyuwati-oo AAiddata ma harrama Allahu fayuhilloo ma harrama Allahu zuyyina lahum soo-o aAAamalihim waAllahu la yahdee alqawma alkafireena

37. The intercalation in a calendar is only an addition to the suppression of the Truth, wherewith the suppressors are led astray. They treat a month as non-sacred during one year and make it sacred in another to make up the number of months that Allah has made sacred. Thus do they then violate the sanctity of what Allah has made sacred! The evil of their deeds is made to seem fair to them. And Allah does not guide the people who suppress the Truth.

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ
أَثْقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

38. Ya ayyuha allatheena amanoo ma lakum itha qeela lakumu infiroo fee sabeeli Allahi iththaqaltum ila al-ardi aradeetum bialhayati alddunya mina al-akhirati fama mataAAu alhayati alddunya fee al-akhirati illa qaleelun

38. O you who believe! What is the matter with you that when you are asked to set out in Allah's Path, you cling heavily to the earth? Do you prefer this life to the Hereafter when the provisions of this life count for nothing but little in the Hereafter? ¹⁹

19. The Verse itself depicts the circumstances in which it and the Verses that follow were revealed. The Prophet (peace be upon him) was to embark on a difficult military expedition. And a number of the men were reluctant to go with him.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

39. Illa tanfiroo yuAAaththibkum AAathaban aleeman wayastabdil qawman ghayrakum wala tadurroohu shay-an waAllahu AAala kulli shay-in qadeerun

39. If set you out not, He will punish you with a painful punishment and replace you with another people, and you can do Him no harm! And Allah has power over all things.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

40. Illa tansuroohu faqad nasarahu Allahu ith akhrajahu allatheena kafaroo thaniya ithnayni ith huma fee alghari ith yaqoolu lisahibih la tahzan inna Allaha maAAana faanzala Allahu sakeenatahu AAalayhi waayyadahu bijunoodin lam tarawha wajaAAala kalimata allatheena kafaroo alssufly wakalimatu Allahi hiya alAAulya waAllahu AAazeezun hakeemun

40. If you help him not, Allah did certainly help him when those who suppressed the Truth expelled him. He was one of the two in the cave when he said to his companion, “Grieve not, Allah is indeed with us.” Then Allah caused him to be calm and peaceful²⁰ and strengthened him with armies you couldn’t see²¹. And He lowered the word of those who suppressed the Truth and raised the word of Allah high²². And Allah is Omnipotent, Wise.

20. This refers to the episode when the Prophet and his companion Abu Bakr were hiding in a cave with the murderous Makkans in hot pursuit of him. After reaching Medina safely, the Prophet laid down the foundation of a fledgling Islamic State there.

21. Then, in the first war against the polytheist Makkans at Badr, Allah Almighty had helped the believers with a contingent of angels ([Verses 8:9 and 8:10](#)).

22. And, ultimately, polytheistic Makkah was conquered by the believers in a bloodless war. Islam became the dominant force in the entire Arabian Peninsula.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

41. Infiroo khifafan wathiqalan wajahidoo bi-amwalikum waanfusikum fee sabeeli Allahi thalikum khayrun lakum in kuntum taAAlamoona

41. Set out light and heavy²³, and strive hard in Allah's Path with your property and your persons! This is better for you, if you would know.

23. I.e., with whatever arms are available.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ
بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

42. Law kana AAaradan qareeban wasafaran qasidan laittabaAAooka walakin baAAudat AAalayhimu alshshuqqatu wasayahlifoonu biAllahi lawi istataAAana lakharajna maAAakum yuhlikoonu anfusahum waAllahu yaAAlamu innahum lakathiboona

42. Had it been a near expedition and a short journey, they would certainly have followed you, but the long journey was too much for them. And they swear by Allah, “If only we could, we would certainly have set out with you.” They are killing their own souls, and Allah knows for certain that they are lying!

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَاذِبِينَ ﴿٤٣﴾

43. AAafa Allahu AAanka lima athinta lahum hatta yatabayyana laka allatheena sadaqoo wataAAlama alkathibeena

43. May Allah pardon you (the Prophet)! Why did you exempt them before it became clear to you as to who were speaking the truth and you knew who the liars were?

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ لِلَّهِ عَلَيْهِمُ بِالْمُتَّقِينَ ﴿٤٤﴾

44. La yasta/thinuka allatheena yu/minoona biAllahi waalyawmi al-akhiri an yujahidoo bi-amwalihim waanfusihi waAllahu AAaleemun bialmuttaqeena

44. Those who believe in Allah and the Last Day do not ask you to exempt them from exerting themselves in Allah's Path with their wealth and their persons. And Allah knows those who guard against evil.

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

45. Innama yasta/thinuka allatheena la yu/minoona biAllahi waalyawmi al-akhiri wairtabat quloobuhum fahum fee raybihi yataraddadoona

45. Only those, who do not believe in Allah and the Last Day, ask you for exemption and their hearts are in doubt. And they waver in their doubts.

❖ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّوهُمْ وَقِيلَ أَفَعُدُّوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

46. Walaw aradoo alkhurooja laaAAaddoo lahu AAuddatan walakin kariha Allahu inbiAAathahum fathabbaahum waqeela oqAAudoo maAAa alqaAAaideena

46. And if they had really intended to set out, they would certainly have prepared for it. But Allah did not like them proceeding, so He held them back. And they were told to sit back with those who sit back.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَوُا خِلَالَكُمْ يَبْغُونَكُمُ
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

47. Law kharajoo feekum ma zadookum illa khabalan walaawdaAAoo khilalakum yabghoonakumu alfitnata wafeekum sammaAAoona lahum waAllahu AAaleemun bialththalimeena

47. Had they been out in your midst, they would have added nothing but corruption in your ranks, and they would certainly have been active seeking dissension amongst you. And among you there are those who would listen to them. And Allah is aware of the wrong-doers.

لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِن قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾

48. Laqadi ibtaghawoo alfitnata min qablu waqallaboo laka al-omoora hatta jaa alhaqu wathahara amru Allahi wahum karihoona

48. They certainly sought dissension before, and upset matters for you, until the truth came and Allah's commandment prevailed, despite their dislike.

وَمِنْهُمْ مَّنْ يَقُولُ أَسْأَلُ اللَّهَ تَعَالَى الْفِتْنَةَ سَاقُوتًا وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

49. Waminhum man yaqoolu i/than lee wala taftinnee ala fee alfitnati saqatoo wa-inna jahannama lamuheetatun bialkafireena

49. And among them, there is one who says, “Allow me and try me not.” Have they not already failed in the trial? And Hell does indeed encompass those who suppress the Truth!

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ
قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

50. In tusibka hasanatun tasu/hum wa-in tusibka museebatun yaqooloo qad akhathna amrana min qablu wayatawallaw wahum farihoona

50. If anything good comes your way, it grieves them. And if hardship afflicts you, they say, “Certainly, it was to our good that we had taken our affairs into our own hands beforehand.” And they turn back happy!

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

51. Qul lan yuseebana illa ma kataba Allahu lana huwa mawlana waAAala Allahi falyatawakkali almu/minoona

51. Say, “Nothing afflicts us save what Allah has ordained for us. He is our Patron.” And on Allah then let the believers put their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ
أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا
مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

52. Qul hal tarabbasoona bina illa ihda alhusnayayni wanahnu natarabbasu bikum an yuseebakumu Allahu biAAathabin min AAindihi aw bi-aydeena fatarabbasoo inna maAAakum mutarabbisoona

52. Say, “Do you expect anything but either of two good things²⁴ happening to us? And for you we expect punishment from Allah Himself or by our hands. So wait; we too will wait with you!”

24. Victory or martyrdom.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ



53. Qul anfiqoo tawAAan aw karhan lan yutaqabbala minkum innakum kuntum qawman fasiqeena

53. Say, “Whether you make the contribution willingly or unwillingly, it shall not be accepted from you. Indeed, you are a people working against Allah’s commandments.”²⁵

25. Allah’s commandment was to obey the Prophet and willingly follow him in the expedition he was undertaking. The rigours of the expedition were a test for the belief of the people. And some of them failed in that test when they sought exemptions under one pretext or the other (refer Verses above). Such people would come forth with some material contribution, in lieu of personal participation. It was such contribution which was rejected in this Verse.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

54. Wama manaAAahum an tuqbala minhum nafaqtuhum illa annahum kafaroo biAllahi wabirasoolihi wala ya/toona alssalata illa wahum kusala wala yunfiqoona illa wahum karihoona

54. And nothing prevents their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger. And they do not come to prayer but sluggishly, and they do not contribute but unwillingly.²⁶

26. The people described here were, of course, those living during the lifetime of the Prophet. But aren’t exactly the same types of persons living now, in this age, as Muslims? There indeed are! They are there in very great numbers, and, perhaps, they constitute the majority, unfortunately, among the Muslims in the world today. Allah Almighty is

aware of this, and He has relegated them to a humiliating position in the affairs of this world. They count for nothing. Even a small state like Israel can oppress them with impunity. This state of affairs is a divine warning to them (Muslims) to mend their ways and revert to complete submission to Allah's commands as given in the Qur'aan. But are the Muslims taking the warning seriously?

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ



55. Fala tuAAajibka amwaluhum wala awladuhum innama yureedu Allahu liyuAAaththibahum biha fee alhayati alddunya watazhaqa anfusuhum wahum kafiroona

55. Let not their wealth and their children then impress you. Allah wishes only to punish them with these, in this life, and to cause their souls to depart while they suppress the Truth.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ
قَوْمٌ يَمُرُّونَ



56. Wayahlifoona biAllahi innahum laminkum wama hum minkum walakinnahum qawmun yafraqoona

56. And they swear by Allah that they are indeed with you. And they are not with you, but they are a people who are scared²⁷.

27. The hypocrites' fear is born of their uncertainty. They do not have a staunch belief in Allah and His Messenger, but are afraid to say so openly.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبَاتٍ أَوْ مُدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ



57. Law yajidoona maljaan aw magharatin aw muddakhalan lawallaw ilayhi wahum yajmaahoona

57. If they could find a refuge or caves or a place to go to, they would certainly have rushed thereto.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

58. Waminhum man yalmizuka fee alssadaqati fa-in oAAatoo minha radoo wa-in lam yuAAataw minha itha hum yaskhatoona

58. And among them are those who blame you for misuse of the welfare funds²⁸. If they are given anything from it they are pleased. And if they are not given anything from it, they are indignant.

28. The Arabic word used is *sadaqaat*. Translators have rendered its meaning to be the same as of *zakaat*, viz, alms or charities. *Zakaat* has been defined in Verse 30.39 as something given away seeking only the pleasure of Allah. *Zakaat* therefore constitutes a voluntary deed. *Sadaqah* [singular form of *Sadaqaat*], on the other hand, is a Fund collected through mandatory cuts from individual persons' incomes. It is collected, in the manner of a tax levied by modern governments, for welfare measures to be undertaken by the State. This is apparent from Verse 9.60 below. 'Welfare Funds' would therefore be a better translation for *sadaqaat*.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

59. Walaw annahum radoo ma atahumu Allahu warasooluhu waqaloo hasbuna Allahu sayu/teena Allahu min fadlihi warasooluhu inna ila Allahi raghiboona

59. And if only they were content with what Allah and His Messenger gave them! And had they only said, "Allah is sufficient for us. Allah and His Messenger will give us out of His grace. To Allah indeed we do turn in hope and humility!"

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ
قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً
مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

60. Innama alssadaqatu lilfuqara-i waalmasakeeni waalAAamileena AAalayha waalmu-allafati quloobuhum wafee alrriqabi waalgharimeena wafee sabeeli Allahi waibni alssabeeli fareedatan mina Allahi waAllahu AAaleemun hakeemun

60. The *Sadaqaat*²⁹ are to be spent only for the poor, the needy, the administrators over them, for those whose hearts are to be reconciled³⁰, the captives, those in debts, in the way of Allah and for the wayfarer. It's a mandatory ordinance from Allah. And Allah is Knowledgeable, Wise.

29. See study note 28 above.

30. This category of beneficiaries indicates that the administrators of the Islamic Welfare Fund can use part of the Fund in propagation of Islam.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ
أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ



61. Waminhumu allatheena yu/thoona alnnabiyya wayaqooloona huwa othunun qul othunu khayrin lakum yu/minu biAllahi wayu/minu lilmu/mineena warahmatun lillatheena amanoo minkum waallatheena yu/thoona rasoola Allahi lahum AAathabun aleemun

61. And among them are those who hurt the Prophet and say, “He is all ear³¹.” Say, “His ear is for what is good for you. He believes in Allah and believes those who believe and is a mercy for those of you who believe.” And for those who hurt the Messenger of Allah, a painful punishment.

31. I.e., the Prophet lends his ear to all and sundry.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٢﴾

62. Yahlifoona biAllahi lakum liyurdookum waAllahu warasooluhu ahaqqu an yurdoohu in kanoo mu/mineena

62. They swear to you by Allah, so that they might thereby please you! Allah – and His Messenger – has a greater right that they should please Him, if they do believe.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾

63. Alam yaAAlamoo annahu man yuhadidi Allaha warasoolahu faanna lahu nara jahannama khalidan feeha *thalika* alkhizyu alAAatheemu

63. Do they not know that he, who opposes Allah and His Messenger, shall surely have the fire of Hell to abide in? That is the great disgrace!

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزْءُوا إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ﴿١٤﴾

64. Yahtharu almunafiqoona an tunazzala AAalayhim sooratun tunabbi-ohum bima fee quloobihim quli istahzi-oo inna Allaha mukhrijun ma tahtharoona

64. The hypocrites fear lest a chapter of the Qur’aan should be sent down to them telling them plainly of what is in their hearts. Say, “Mock you may³²! Allah will indeed bring out what you fear.”

32. One may wonder how the hypocrites could be mocking when actually they were seized by fear. Yes, indeed, the hypocrites were in an ambivalent state of mind. They indeed mocked at the believers when they swore by Allah about their belief in Allah and His Messenger being genuine (Verse 62 above). At the same time, they were afraid that their hypocrisy might be brought out in the Qur'aan. See also the next Verse 65.

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ
أَبِاللَّهِ وَعَايِنِيهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

65. Wala-in saaltahum layaqoolunna innama kunna nakhoodu wanalAAabu qul abiAllahi waayatihi warasoolihi kuntum tastahzi-oona

65. And if you should question them, they would certainly say, "We were just passing our time with idle talk." Say, "Was it at Allah and His Verses and His Messenger that you mocked!?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ
مِّنْكُمْ نَعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

66. La taAAatathiroo qad kafartum baAAAda eemanikum in naAAafu AAan ta-ifatin minkum nuAAaththib ta-ifatan bi-annahum kanoo mujrimeena

66. Make no excuses. You have resorted to suppression of the Truth indeed after you had registered your belief. If We do pardon a section of you, We do punish another because they are sinners.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ
هُمُ الْفَاسِقُونَ ﴿٦٧﴾

67. Almunafiqoona waalmunafiqatu baAAaduhum min baAAadin ya/muroona bialmunkari wayanhawna AAani almaAAaroofi wayaqbidoona aydiyahum nasoo Allaha fanasiyahum inna almunafiqeena humu alfasiqoona

67. The hypocritical men and the hypocritical women are all alike. They enjoin evil and forbid good and withhold their hands from doing good. They have forgotten Allah, so He has forgotten them. Indeed these – the hypocrites – are the rebels³³.

33. against Allah's commandments.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

68. WaAAada Allahu almunafiqeena waalmunafiqati waalkuffara nara jahannama khalideena feeha hiya hasbuhum walaAAanahumu Allahu walahum AAathabun muqee**un**

68. Allah has promised to the hypocritical men, the hypocritical women and the suppressors of the Truth, the fire of Hell to abide therein. It is enough for them. And Allah has cursed them. And they shall have lasting punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا
فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

69. Kaallatheena min qablikum kanoo ashadda minkum quwwatan waakthara amwalan waawladan faistamtaAAoo bikhalaqihim faistamtaAAatum bikhalaqikum kama istamtaAAa allatheena min qablikum bikhalaqihim wakhudtum kaallathee khadoo ola-ika habitat aAAamalahum fee alddunya waal-akhirati waola-ika humu alkhasiroona

69. Like those³⁴ before you; they were stronger than you in power and more abundant in wealth and children, and they enjoyed their lot. And you have enjoyed your lot as those before you enjoyed their lot. And you indulged in vain talk like they did. Those it is that lost their deeds in this world and in the other. And those are the ones that are doomed!

34. Hypocrites and suppressors of the Truth.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

70. Alam ya/tihim nabao allatheena min qablihim qawmi noohin waAAadin wathamooda waqawmi ibraheema waas-habi madyana waalmu/tafikati atat-hum rusuluhum bialbayyinati fama kana Allahu liyathlimahum walakin kanoo anfasahum yathlimoona

70. Has not the information about those before them come to them – of the people of Noah, AAad and Thamood, the people of Abraham, the dwellers of Midian and the overturned cities [of the people of Lot]? Their Messengers came to them with clear Messages. And it was not Allah Who wronged them, but they wronged themselves.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

71. Waalmu/minoona waalmu/minatu baAAaduhum awliyao baAAadin ya/muroona bialmaAAroofi wayanhawna AAani almunkari wayuqeemoona alssalata wayu/toona alzzakata wayuteeAAoona Allaha warasoolahu ola-ika sayarhamuhumu Allahu inna Allaha AAazeezun hakeemun

71. And the believing men and the believing women have close friendly relations with one another. They enjoin good and forbid evil, establish proper prayers, give charity and obey Allah and His Messenger. Allah will be merciful to them. Allah is indeed Omnipotent, Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ
أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

72. WaAAada Allahu almu/mineena waalmu/minati jannatin tajree min tahtiha al-anharu khalideena feeha wamasakina tayyibatan fee jannati AAadnin waridwanun mina Allahi akbaru *thalika* huwa alfawzu alAAatheemu

72. Allah has promised to the believing men and the believing women gardens, beneath which rivers flow. They will live therein in well-furnished houses built within gardens of perpetual abode. And the best thing there will be Allah being well-pleased with them. That then is the highest success.

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ
جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٣﴾

73. Ya ayyuha alnnabiyyu jahidi alkuffara waalmunafiqeena waoghhluth AAalayhim wama/wahum jahannamu wabi/sa almaseeru

73. O Prophet! Wage a struggle³⁵ against the suppressors of the Truth and the hypocrites and be severe on them. And their abode is Hell, and it is the worst destination.

35. The Arabic three-letter root word *jahada*, with all its grammatical variations, is generally misunderstood to mean killing in the interest of religion. An incident of a bomb exploding in a busy place killing many innocent persons has acquired the misnomer of a *jihadi* act. Nothing is farther from the truth. The literal meaning of the word is to struggle. There is no struggle involved in the cowardly act of killing innocent unsuspecting persons. Struggle is involved when one resists anyone doing anything wrong. Struggle is involved when one resists the temptation of doing anything wrong for one's own benefit. Here, Allah Almighty is advising the Prophet – and through him the believers – to resist any attempt by non-believers and hypocrites at doing anything wrong. It should be clearly understood that no action was warranted against non-believers just because of their non-belief. This is clear from Verse 2:256 which categorically states that there is no compulsion in religion. The Prophet here was asked to resist them and the hypocrites only because of their overt and covert acts against the believers.

يَحْلِفُونَ بِاللّٰهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ أُولُو بِمَا لَمْ يَتَّخِذُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

74. Yahlifoona biAllahi ma qaloo walaqad qaloo kalimata alkufri wakafaroo baAAda islamihim wahammoo bima lam yanaloo wama naqamoo illa an aghnahumu Allahu warasooluhu min fadlihi fa-in yatooboo yaku khayran lahum wa-in yatawallaw yuAAaththibhumu Allahu AAathaban aleeman fee alddunya waal-akhirati wama lahum fee al-ardi min waliyyin wala naseerin

74. They swear by Allah that they did not utter, and certainly they did utter, the word signifying suppression of the Truth. And they suppressed the Truth after they had declared their faith in Islam. And they intended to do what they could not. And they avenged not except for this that Allah and His Messenger enriched them out of His grace.³⁶ Now if they repent, it will be good for them. And if they turn back to their evil ways, Allah will punish them with a painful punishment in this world and in the Hereafter. And they shall have none to be close to or to help them on earth.

36. In Verse 58 above, we are informed that the hypocrites accused the Prophet of misuse of the Welfare Fund. And in Verse 61, we see them accusing him of lending his ear to everyone. These accusations are nothing but words of *kufri* uttered by them. Their intention in doing so was obviously to turn the other believers against the Prophet and thus to undermine Islam while it was still in its infancy. They were thus trying to cut the very proverbial branch on which they were sitting. Allah Almighty, however, nipped their nefarious intentions in the bud.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ ءَاتٰنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

75. Waminhum man AAahada Allaha la-in atana min fadlihi lanassaddaqanna walanakoonanna mina alssaliheena

75. And there are those of them who sought a covenant with Allah, “If He gives us out of His grace, we will certainly subscribe to the Welfare Fund, and we will certainly be of those who do good deeds.”

﴿٧٦﴾ فَلَمَّا آتَتْهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

76. Falamma atahum min fadlihi bakhiloo bihi watawallaw wahum muAAaridoona

76. But when He gave them out of His grace, they became miserly with it and they turned back and withdrew.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

77. FaaAAqabahum nifaqan fee quloobihim ila yawmi yalqawnahu bima akhlafoo Allaha ma waAAadoohu wabima kanoo yakthiboona

77. So He made hypocrisy to follow them in their hearts till the Day when they shall meet Him because they broke their covenant with Allah and because they lied.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

78. Alam yaAAalamoo anna Allaha yaAAalamu sirrahum wanajwahum waanna Allaha AAallamu alghuyoobi

78. Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ
اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

79. Allatheena yalmizoonu almuttawwiAAeena mina almu/mineena fee alssadaqati waallatheena la yajidoona illa juhdamun fayaskharoonu minhum sakhira Allahu minhum walahum AAathabun aleemun

79. As for those who criticise and scoff at the believers who obediently contribute to the Welfare Fund, and at the believers who find nothing to give but their earnings, Allah scoffs at such scoffers, and they shall have a painful punishment.

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

80. Istaghfir lahum aw la tastaghfir lahum in tastaghfir lahum sabAAeena marratan falan yaghfira Allahu lahum *thalika* bi-annahum kafaroo biAllahi warasoolihi waAllahu la yahdee alqawma alfasiqeena

80. Whether you ask forgiveness for them or not – and even if you ask forgiveness seventy times for them – Allah will forgive them not! That is because they suppress the Reality of Allah and His Messenger. And Allah does not guide the people who rebel against Allah’s commandments.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

81. Fari/ha almukhallafoona bimaqaAAadihim khilafa rasooli Allahi wakarihoo an yujahidoo bi-amwalihim waanfusihi fee sabeeli Allahi waqaloo la tanfiroo fee alharri qul naru jahannama ashaddu harran law kanoo yafqahoona

81. Those that remained back were pleased with their sitting back against Allah's Messenger and they were averse to striving in Allah's Path with their wealth and their lives. And they said, "Do not travel in the heat." Say, "The Hell fire is the most severe in heat, if only they could understand."

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءَ بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

82. Falyadhakoo qaleelan walyabkoo katheeran jazaan bima kanoo yaksiboona

82. They shall laugh little then and weep more as a consequence of what they earned.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا
مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ
أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

83. Fa-in rajaAAaka Allahu ila ta-ifatin minhum faista/thanooka lilkhurooji faqul lan takhrujoo maAAiya abadan walan tuqatiloo maAAiya AAaduwwan innakum radeetum bialquAAoodi awwala marratin faoqAAudoo maAAa alkhalfifeena

83. Then if Allah brings you back to any section of them and they ask your permission to go out on an expedition, say, "Never shall you go out with me and never shall you fight an enemy with me. You were indeed content to stay put the first time, stay put now too with those who stay behind."

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَاتَ أَبَدًا وَلَا
تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرُسُولِهِ ۖ وَمَاتُوا وَهُمْ
فَاسِقُونَ ﴿٨٤﴾

84. Wala tusalli AAala ahadin minhum mata abadan wala taqum AAala qabrihi innaahum kafaroo biAllahi warasoolihi wamatoo wahum fasiqoona

84. And never offer prayer for any one of them who dies, and never stand by his grave. They did indeed suppress the Reality of Allah and His Messenger. And they shall die in a state of rebellion against Allah's commandments.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

85. Wala tuAAjibka amwaluhum waawladuhum innama yureedu Allahu an yuAAaththibahum biha fee alddunya watazhaqa anfusuhum wahum kafirooma

85. And let not their wealth and their children impress you. Allah only wishes to punish them with these in this world and to cause their souls to depart while they indulge in suppression of the Truth.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَقْدَنْكَ أَؤُلُوا
الطُّولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَنِعِينَ ﴿٨٦﴾

86. Wa-itha onzilata sooratun an aminoo biAllahi wajahidoo maAAa rasoolihi ista/thanaka oloo alttawli minhum waqaloo tharna nakun maAAa alqaAAideena

86. And when a Qur'aanic Chapter is revealed, exhorting people to believe in Allah and engage themselves in righteous struggle along with His Messenger, those with means plead with you and say, "Grant us leave to be with those who stay back."

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ
﴿٨٧﴾

87. Radoo bi-an yakoonoo maAAa alkhawalifi watubiAAa AAala quloobihim fahum la yafqahoona

87. They chose to be with those back home, and a seal is set on their hearts so they do not understand.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

88. Lakini alrrasoolu waallatheena amanoo maAAahu jahadoo bi-amwalihim waanfusihi waola-ika lahumu alkhayratu waola-ika humu almuflihoona

88. But the Messenger and those who believe with him engage themselves in righteous struggle with their wealth and their lives. And for those certainly, are the good things. And those it is that succeed.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

89. aAAadda Allahu lahum jannatin tajree min tahtiha al-anharu khalideena feeha thalika alfawzu alAAatheemu

89. Allah has prepared for them gardens, beneath which rivers flow, wherein to live. That is the highest success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ
كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾

90. Wajaa almuAAaththiroona mina al-aAAarabi liyu/thana lahum waqaAAada allatheena kathaboo Allaha warasoolahu sayuseebu allatheena kafaroo minhum AAathabun aleemun

90. And there came to you those from among the Bedouins who had excuses to offer for exempting them from joining the expedition. And those who denied Allah and His Messenger, sat at home. A painful punishment shall afflict those of them who suppressed the Truth.³⁷

37. The Verse indicates that the Bedouin Arabs (those not settled in towns like Makkah and Medina and leading more or less a nomadic life), at the time of this revelation, were of 3 categories: one, those who had staunch belief in Islam; two, those whose belief was not strong enough; and, three, those who had no belief in Islam. Bedouins of the third category did not at all bother to come to the Prophet at his call of conscription and remained at home. Bedouins of the first and second category either joined the expedition or came with excuses for claiming exemption. The divine warning of painful punishment applied to the third category and also to those of the second category who had come with lame excuses to avoid joining the expedition.

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

91. Laysa AAala aldduAAafa-i wala AAala almarda wala AAala allatheena la yajidoona ma yunfiquona harajun itha nasahoo lillahi warasoolihi ma AAala almuhsineena min sabeelin waAllahu ghafoorun raheemun

91. There is no blame on the weak, the sick, or on those who do not find the means to spend for the expedition, so long as they are sincere to Allah and His Messenger. No ground to blame the righteous people. And Allah is Forgiving, Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا
أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

92. Wala AAala allatheena itha ma atawka litahmilahum qulta la ajidu ma ahmilukum AAalayhi tawallaw waaAAayunuhum tafeedu mina alddamAAi hazanan alla yajidoo ma yunfiquona

92. And there is no blame on those who when they came to you to equip them for the expedition, you said, “I find no means to equip you.” They went back and their eyes welled up with tears for grief at not finding the means to bear the expenses for the expedition.

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا
مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴾

93. Innama alssabeelu AAala allatheena yasta/thinoonaka wahum aghniyao radoo bi-an yakoonoo maAAa alkhawalifi watabaAAa Allahu AAala quloobihim fahum la yaAAlamoona

93. The blame lies only on those who ask you to grant them leave despite being rich. They chose to be with those staying back home. And Allah has set a seal upon their hearts so they do not know.

﴿ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا
لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَاللَّهِ هَدَّةٌ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

94. YaAAatathiroona ilaykum itha rajaAAatum ilayhim qul la taAAatathiroo lan nu/mina lakum qad nabbaana Allahu min akhbarikum wasayara Allahu AAamalakum warasooluhu thumma turaddoona ila AAalimi alghaybi waalshshahadati fayunabbi-okum bima kuntum taAAamaloona

94. They³⁸ will come up to you with excuses when you go back to them. Say, “Give no excuses, we won’t believe you! Allah has already informed us about you. And Allah and His Messenger will watch your deeds. Then you shall be returned to the Knower of the unseen and the seen. Then He will inform you of what you had been doing.”

38. I.e., those mentioned in the preceding Verse who, despite being rich, did not join the expedition and remained back home with women and children.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ وَمَا وَلَنَّهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

95. Sayahlifooona biAllahi lakum *itha* inqalabtum ilayhim lituAAaridoo AAanhum faaAAaridoo AAanhum innahum rijsun wama/wahum jahannamu jazaan bima kanoo yaksiboona

95. They will swear to you by Allah when you return to them, in order that you take no action against them. Do leave them alone! They are indeed pollution. And their abode is Hell – a retribution for what they earned.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ
الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

96. Yahlifooona lakum litardaw AAanhum fa-in tardaw AAanhum fa-inna Allaha la yarda AAani alqawmi alfasiqeena

96. They will swear to you in order that you may be pleased with them. And even if you are pleased with them, Allah is indeed not pleased with the people who rebel against Allah's commandments.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا
أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

97. Al-aAarabu ashaddu kufran wanifaqan waajdaru alla yaAAalamoo hudooda ma anzala Allahu AAala rasoolihi waAllahu AAaleemun hakeemun

97. The Bedouin Arabs are more involved in suppression of the Truth and in hypocrisy, and more disposed not to know the laws that Allah has revealed to His Messenger. And Allah is Knowledgeable, Wise.

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

98. Wamina al-aAarabi man yattakhithu ma yunfiqu maghraman wayatarabbasu bikumu alddawa-ira AAalayhim da-iratu alssaw-i waAllahu sameeAAun AAaleemun

98. And among the Bedouin Arabs there are those who take what they spend [in Allah's way] as an imposition, and they wait for turns in fortune for you. But it is upon them that the evil turn shall befall. And Allah listens, knows.³⁹

39. Interestingly, immediately after the Prophet's death, the Bedouins rose in revolt against payment of *sadaqah* as enjoined in [Verse 9:60](#). Caliph AbuBakr (Allah be pleased with him) waged wars against them and vanquished them. This divine Verse foretells that future event.

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُم
اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٩٩﴾

99. Wamina al-aAarabi man yu/minu biAllahi waalyawmi al-akhiri wayattakhithu ma yunfiqu qurubatin AAinda Allahi wasalawati alrrasooli ala innaha qurbatun lahum sayudkhilluhumu Allahu fee rahmatihi inna Allaha ghafoorun raheemun

99. And among the Bedouin Arabs there are those who believe in Allah and the Hereafter and take what they spend as means of nearness with Allah and blessings of the Messenger. Surely it shall be the means of nearness for them. Allah will admit them to His Mercy. Indeed, Allah is Forgiving, Merciful.

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

100. Waalssabiqoona al-awwaloona mina almuhajireena waal-ansari waallatheena ittabaAAoohum bi-ihsanin radiya Allahu AAanhum waradoo AAanhu waaAAadda lahum jannatin tajree tahtaha al-anharu khalideena feeha abadan *thalika* alfavzu alAAatheemu

100. And Allah is pleased with the first and the foremost of those who migrated and with those who gave shelter,⁴⁰ and with those who followed them in goodness. And they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein to live for ever. That is the highest success.

40. Reference here is drawn to the migration of the Prophet (peace be upon him) and his followers from Makkah to Medina and to the shelter given to them by the inhabitants of Medina. But the reference could be extended to all those who shed their non-Islamic mindsets and to those who help them do so.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ
مَرَدُّوا عَلَى التَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

101. Wamimman hawlakum mina al-aAAarabi munafiqoona wamin ahli almadeenati maradoo AAala alnnifaqi la taAAalamuhum nahnu naAAalamuhum sanuAAaththibuhum marratayni thumma yuraddoona ila AAathabin AAatheemin

101. And some of the Bedouins around you are hypocrites, and so are some residents of Medina. They are insolent in hypocrisy. You do not know them; We know them. Twice shall We punish them. And then will they be brought back for the highest punishment.⁴¹

41. When the Prophet and the believers returned from the apparently successful expedition, the hypocrites' game was up. They had hoped for a humiliating defeat for the believers at the hands of the mighty forces against whom the expedition was undertaken. But they found that the expedition had enhanced the prestige and power of the nascent Islamic State! This chagrin by itself was punishment number one. And punishment number two was the harsh treatment they got, thereafter, at the hands of the believers. These were the two punishments they got here in this world. And the Hell was waiting for them, in the Hereafter.

وَعَاخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَعَاخِرَ سَيِّئًا
عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

102. Waakharoonaa iAAatarafoo bithunoobihim khalatoo AAamalan salihan waakhara sayyi-an AAasa Allahu an yatooba AAalayhim inna Allaha ghafoorun raheemun

102. And there are others who have confessed that they were at fault. They have mingled a good deed with a bad one. Allah may pardon them. Indeed, Allah is Forgiving, Merciful.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

103. Khuth min amwalihim sadaqatan turahhiruhum watuzakkeehim biha wasalli AAalayhim inna salataka sakanun lahum waAllahu sameeAAun AAaleemun

103. Take a fine as *sadaqah*⁴² from them to cleanse and purify them thereby, and pray for them! Your prayer does indeed give them peace of mind. And Allah listens, knows.

42. *Sadaqah* is the singular form of *sadaqaat* (see [Verses 58 and 60](#) of this Chapter and study notes thereon). In its singular form, the Arabic word would mean the mandatory tax or a fine imposed on individuals, which would go to the State Welfare Fund.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

104. Alam yaAAalamoo anna Allaha huwa yaqbalu alttawbata AAan AAaibadihi waya/khuthu alsadaqati waanna Allaha huwa alttawwaburraheemu

104. Do they not know that it is Allah Who accepts repentance from His subjects⁴³ and takes the *sadaqaat*, and that Allah is the Acceptor of repentance, the Merciful?

43. See [study note 41](#) on Verse 7.128

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى
عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

105. Waquli iAamaloo fasayara Allahu AAamalukum warasooluhu waalmu/minoona wasaturaddoona ila AAalimi alghaybi waalshshahadati fayunabbi-okum bima kuntum taAAaloona

105. And say, “Go on, do your deeds! Allah, His Messenger and the believers will watch your deeds. And you shall be brought back to the Knower of the unseen and the seen. Then He will inform you of what you did.”

وَعَاخِرُونَ مَرَجَوْنَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٥﴾

106. Waakharoona murjawna li-amri Allahi imma yuAAaththibuhum wa-imma yatoobu AAalayhim waAllahu AAaleemun hakeemun

106. And there are others whose cases are deferred for Allah's decree. He may punish them or He may pardon them. And Allah is Knowledgeable, Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِِرْصَادًا
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٦﴾

Manzil II: 9: Taubah

107. Waallatheena ittakhathoo masjidan diraran wakufran watafreeqan bayna almu/mineena wa-irsadan liman haraba Allaha warasoolahu min qablu walayahlifunna in aradna illa alhusna waAllahu yashhadu innahum lakathiboona

107. And those who established a masjid to cause harm and for suppression of Truth and to cause disunion among the believers and to serve as a base for him who made war against Allah and His Messenger before. And they will certainly swear, “Our intentions were nothing but good.” And Allah bears witness that they are most surely liars.⁴⁴

44. The masjid (place of worship) that this Verse speaks about was built by the hypocrites ostensibly for the convenience of people in Medina who stayed away from Masjid-e-Nabvi. But the masjid was in fact used by the hypocrites for hatching plots against the Prophet. Upon the revelation of these Verses (107 to 110), the Prophet ordered the demolition of the Masjid even before he reached Medina from the expedition to Tabuk.

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ



108. La taqum feehee abadan lamasjidun ossisa AAala altaqwa min awwali yawmin ahaqqu an taqooma feehee feehee rijalun yuhibboona an yataahharoo waAllahu yuhibbu almuttahhireena

108. Never should you stand in it! Certainly the masjid founded on piety from the very first day is more deserving that you stand therein. In it are men who love to be pure and clean. And Allah loves those who get themselves purified and cleaned.

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ
بُنْيَانُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ



109. Afaman assasa bunyanahu AAala taqwa mina Allahi waridwanin khayrun am man assasa bunyanahu AAala shafa jurufin harin fainhara bihi fee nari jahannama waAllahu la yahdee alqawma alththalimeena

109. Who is better then: the one who lays his foundation on fear of Allah and His good pleasure, or the one who lays his foundation on the brink of a crumbling hollowed bank, and which crumbles down with him into the fire of Hell⁴⁵? And Allah does not guide the people who deliberately do wrong, unjust things.

45. The simile used here portrays the fate of a person who conducts his/her life without belief in Allah and therefore does not abide by His commands. He/she is bound to go to Hell! The foundation of the edifice he/she builds in this worldly life is hollow. This is a divine warning also to those who call themselves Muslims today. Most of them do not bother even to know what Allah's commands in His Message of the Qur'aan are, leave alone abide by them!

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ

عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

110. La yazalu bunyanuhumu allathee banaw reebatan fee quloobihim illa an taqattaAAa quloobuhum waAllahu AAaleemun hakeemun

110. This structure which they have built will not diminish the doubt in their hearts, unless their hearts get cut into pieces.⁴⁶ And Allah is Knowledgeable, Wise.

46. Masjids serve the interest of Islam by bringing people praying therein closer to Allah. But the structure which the hypocrites had built would never cause the hypocrisy in their hearts to diminish.

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ

وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ

الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

111. Inna Allaha ishtara mina almu/mineena anfasahum waamwalahum bi-anna lahumu aljannata yuqatiloona fee sabeeli Allahi fayaqtulooona wayuqtaloona waAAdan AAalayhi haqqan fee alttawrati waal-injeeli waalqur-ani waman awfa biAAahdihi mina Allahi faistabshiroo bibayAAaikumu allathee bayaAAatum bihi wathalika huwa alfawzu alAAatheemu

111. Indeed, Allah has bought from the believers their lives and their property for this, that they shall have the Paradise. They fight in Allah's Path, so they kill and get killed. It is a promise which He has bound Himself to, in the Torah, the Gospel and the Qur'aan. And who can be more faithful to one's promise than Allah? So rejoice at the bargain you have struck; for, that is the highest success.

الَّتَتَّبِعُونَ الْعَبِيدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

112. Alta-iboona alAAabidoona alhamidoona alssa-ihoona alrrakiAAoona alssajidoona al-amiroona bialmaAAroofi
waalnnahoona AAani almunkari waalhafithoona lihudoodi Allahi wabashshiri almu/mineena

112. And give this good news to those who repent, obey, praise Allah, fast, bow down and prostrate to Him, enjoin what is good and forbid what is evil, and, abide by Allah's laws.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ
قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

113. Ma kana lilnnabiyyi waallatheena amanoo an yastaghfiroo lilmushrikeena walaw kanoo olee qurba min baAAadi ma
tabayyana lahum annahum as-habu aljaheemi

113. It does not behove the Prophet and those who believe that they should ask forgiveness for the polytheists, even if they are near relatives, after it has become clear to them that they would be inmates of the flaming Fire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ
فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

Manzil II: 9: Taubah

114. Wama kana istighfaru ibraheema li-abeehi illa AAan mawAAidatin waAAadaha iyyahu falamma tabayyana lahu annahu AAaduwwun lillahi tabarraa minhu inna ibraheema laawwahun haleemun

114. And Abraham asking forgiveness for his father was only because of to a promise which the former had made to the latter. But when it became clear to him (Abraham) that he (father) was an enemy of Allah, he disassociated from his father. Abraham was indeed very tender-hearted, kind.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ
مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

115. Wama kana Allahu liyudilla qawman baAAda ith hadahum hatta yubayyina lahum ma yattaqoona inna Allaha bikulli shay-in AAaleemun

115. Allah would never lead a people astray after guiding them to His Straight Path until He makes clear to them what they should guard against. Allah does indeed know all things.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

116. Inna Allaha lahu mulku alssamawati waal-ardi yuhyee wayumeetu wama lakum min dooni Allahi min waliyyin wala naseerin

116. Allah does indeed hold the absolute sovereignty over the heavens and the earth. He gives life and causes death. And there is none, other than Allah, to patronise and help you.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

117. Laqad taba Allahu AAala alnnabiyyi waalmuhajireena waal-ansari allatheena ittabaAAoohu fee saAAati alAAusrati min baAAadi ma kada yazeeghu quloobu fareeqin minhum thumma taba AAalayhim innahu bihim raoofun raheemun

117. Certainly has Allah pardoned the Prophet, the refugees and the helpers – those who followed him in the hour of need, after the hearts of a section of them were about to deviate and He pardoned them.⁴⁷ He is indeed Kind, Merciful to them.

47. Even the Prophet was reprimanded for his leniency in accepting the lame excuses of hypocrites in not joining the expedition (see [Verse 43](#) of this Chapter). And some of the believers [both from among the refugees (Mohajirs) who had migrated from Makkah and from among the inhabitants of Medina (Ansars) who helped the refugees in settling down at Medina] were initially reluctant to go for the expedition (see [Verses 38 to 41](#) of this Chapter). Then they agreed to go. Allah pardoned the Prophet and the believers their inadvertent lapses.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوْا أَنَّ لَا مَلْجَأَ
مِّنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

118. WaAAala alththalathati allatheena khullifoo hatta itha daqat AAalayhimu al-ardu bima rahubat wadaqat AAalayhim anfusuhum wathannoo an la maljaa mina Allahi illa ilayhi thumma taba AAalayhim liyatooboo inna Allaha huwa alttawwabu alrraheemu

118. And He pardoned the three⁴⁸ who were left behind, whose cases were deferred until the earth, vast though it is, became straitened unto them and their own selves became straitened to them. And they knew it for certain that there was no refuge from Allah but unto Him.⁴⁹ Then He pardoned them that they might repent. Indeed, Allah is the One Who forgives, the One Who is Merciful.

48. These were those referred to in [Verse 102](#) above.

49. Those three were good believers, essentially. They had taken active part in earlier campaigns undertaken by the believers. But Satan seduced them from joining the long and strenuous Tabuk expedition, just as he had seduced Adam and Eve in disobeying Allah's order against going to the forbidden tree. All the three confessed their guilt to the Prophet on his return from Tabuk. Pending a clear decree from Allah Almighty, the Prophet ordered the believers to boycott them. Even their wives had to go to their Parents' places. The boycott was ended when these two Verses 117 and 118 were revealed.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

119. Ya ayyuha allatheena amanoo ittaqoo Allaha wakoonoo maAAa alssadiqeenaa

119. O you who believe! Fear Allah and be on the side of the righteous ones.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ
اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا
يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120. Ma kana li-ahli almadeenati waman hawlahum mina al-aAAarabi an yatakhallafoo AAan rasooli Allahi wala yarghaboo bi-anfusihi AAan nafsihi *thalika* bi-annahum la yuseebuhum *thamaon* wala nasabun wala makhmasatun fee sabeeli Allahi wala yataoona mawti-an yagheethu alkuffara wala yanaloona min AAaduwwin naylan illa kutiba lahum bihi AAamalun salihun inna Allaha la yudeeAAu ajra almuhsineena

120. It did not behove the inhabitants of Medina, and those around them of the Bedouins, to lag behind Allah's Messenger, nor to prefer their own selves over his. Because, no thirst, fatigue or hunger in Allah's way afflicts them, nor do they tread a path that enrages the suppressors of the Truth, nor do they attain from the enemy an attainment, but a good work is credited to their account therefor. Allah does indeed not allow the reward of good people to go waste.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

121. Wala yunfiquona nafaqatan sagheeratan wala kabeeratan wala yaqtaAAoona wadiyan illa kutiba lahum liyajziyahumu Allahu ahsana ma kanoo yaAAamaloona

121. And they spend not a spending, small or big, and they traverse not a valley, but it is credited to their account for Allah to reward them with the best of what they have done.

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴾ ﴿١٢٢﴾

122. Wama kana almu/minoona liyanfiroo kaffatan falawla nafara min kulli firqatin minhum ta-ifatun liyatafaqqahoo fee alddeeni waliyunthiroo qawmahum itha rajaAAoo ilayhim laAAallahum yahtharoona

122 And the believers cannot move out, all of them, at one time. Then why should not a group from among every section move out to get deeper understanding of the Religion, so that they may warn their people when they come back to them to be pious?⁵⁰

50. After the conquest of Makkah and the battle of Hunain, people living in every part of the Arabian Peninsula had accepted Islam. It was an enmasse conversion. So, most of the people, so converting, did not have the necessary deeper knowledge of the Religion. They had converted because others had done so. The situation was a breeding ground for hypocrisy. The Bedouins living in the desert area were more prone to it. Refer [Verse 97](#) above in this context. Allah Ta'ala therefore advised in this Verse that the believers staying away from Medina should send groups from among themselves to get deeper understanding of Islam. The groups should then go back to their own people and in turn impart the knowledge to them. That way the dangers inherent in the enmasse conversion could be minimised. It should be clearly understood here that the deputed groups were not to learn just the rituals, like how to offer prayers etc., but also, more importantly, to acquire the intellectual understanding of Islam. But, nowadays, in the Islamic Madrasas, emphasis is laid on ritualistic Islam only. The students coming out of such Madrasas are therefore devoid of the intellectual knowledge that the Qur'aan tries to impart. The result is there for us all to see. The *Ummah* generally today is Muslim only in name. Their faith is hollow. Allah has therefore withdrawn His hand of Mercy from them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ
عِلَظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

123. Ya ayyuha allatheena amanoo qatiloo allatheena yaloonakum mina alkuffari walyajidoo feekum ghilthatan waiAalamoo
anna Allaha maAAa almuttaqeen

123. O you who believe! Fight those of the suppressors of Truth who are near to you and they should find you stern and firm. And know that Allah is with those who fear Him.⁵¹

51. Please see study notes on [Verse 5](#) of this Chapter. The ‘fight’ mentioned here (Verse 123) is with reference to the war declared under that Verse.

وَإِذَا مَا أَنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

124. Wa-itha ma onzilat sooratun faminhum man yaqoolu ayyukum zatat-hu hathihi eemanan faamma allatheena amanoo
fazadat-hum eemanan wahum yastabshiroona

124. And whenever a Chapter⁵² is revealed, there are some of them who say, “Has it strengthened the faith of anyone amongst you?” It has indeed strengthened the faith of those who believe, and they rejoice.

52. I.e., a chapter of the Qur’aan.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿١٢٥﴾

125. Waamma allatheena fee quloobihim maradun fazadat-hum rijisan ila rijsihim wamatoo wahum kafirooma

125. And as for those in whose hearts is a disease, it adds dirt to their dirt. And they die as suppressors of the Truth.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا
هُم يَذْكُرُونَ ﴿١٢٦﴾

126. Awa la yarawna annahum yuftanoona fee kulli AAamin marratan aw marratayni thumma la yatooboona wala hum yaththakkaroonaa

126. Do they not see that they are tried once or twice every year? Yet they repent not, nor do they take heed.⁵³

53. Allah Almighty tries modern-day Muslims too. Earthquakes have struck Turkey, Iran, Pakistan and Kashmir. But the Muslims dismiss them as natural phenomena, and they laugh at the idea that the Creator is causing them as warnings against their lifestyles. They are at the receiving end of ignominious treatments at places like Bosnia, Chechnia, Palestine, Afghanistan, Iraq et al, but they fail to realize that the Almighty is punishing them for their lifestyles contrary to the divine commands in the Qur'aan. As the Qur'aan says here, 'Yet they repent not, nor do they take heed.'

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَا مِنْ أَحَدٍ ثُمَّ
أَنْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بَأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

127. Wa-itha ma onzilata sooratun nathara baAAaduhum ila baAAadin hal yarakum min ahadin thumma insarafoo sarafa Allahu quloobahum bi-annahum qawmun la yafqahoona

127. And whenever a Chapter is revealed, they cast glances at one another, "Does any one see you?" Then they leave. It is Allah Who has left their hearts because they are a people who do not understand.⁵⁴

54. This Verse and Verse 124 above indicate that the Prophet used to call a gathering of believers to announce fresh divine revelations to him. In these gatherings, there used to be some hypocrites too. The hypocrites' behaviour in such gatherings is described in these two Verses.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

128. Laqad jaakum rasoolun min anfusikum AAazeezun AAalayhi ma AAanittum hareesun AAalaykum bialmu/mineena raofun raheemun

128. Certainly, a Messenger has come to you from among yourselves. Solicitous of you, your distress is disturbing to him. To the believers he is compassionate, merciful.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

129. Fa-in tawallaw faqul hasbiya Allahu la ilaha illa huwa AAalayhi tawakkaltu wahuwa rabbu alAAarshi alAAatheem

129. Yet, if they turn away, say, “Allah is enough for me; there is no god but He. On Him I do place my trust. And He is Lord of the Mighty Throne⁵⁵.

55. It is not possible for the limited human intelligence to understand what this Mighty Throne of the Lord could be like. Chapter 112 of the Qur’aan informs us that there is none comparable to Allah. So He cannot be compared to a human king sitting on his throne. A human king is a limited being, and so is his throne. We can see the throne because it is limited. We cannot see Allah, because He is not limited. The Throne of an unlimited Being ought to be unlimited by itself. So we cannot comprehend the Mighty Throne. Words like these in the Qur’aan are *mutashaabihaat* in terms of [Verse 3:7](#). So they are beyond human understanding to comprehend. We have to accept them as they are, without trying to visualise their meanings. Suffice it for us to know that the Lord has Mighty, Unlimited Power.