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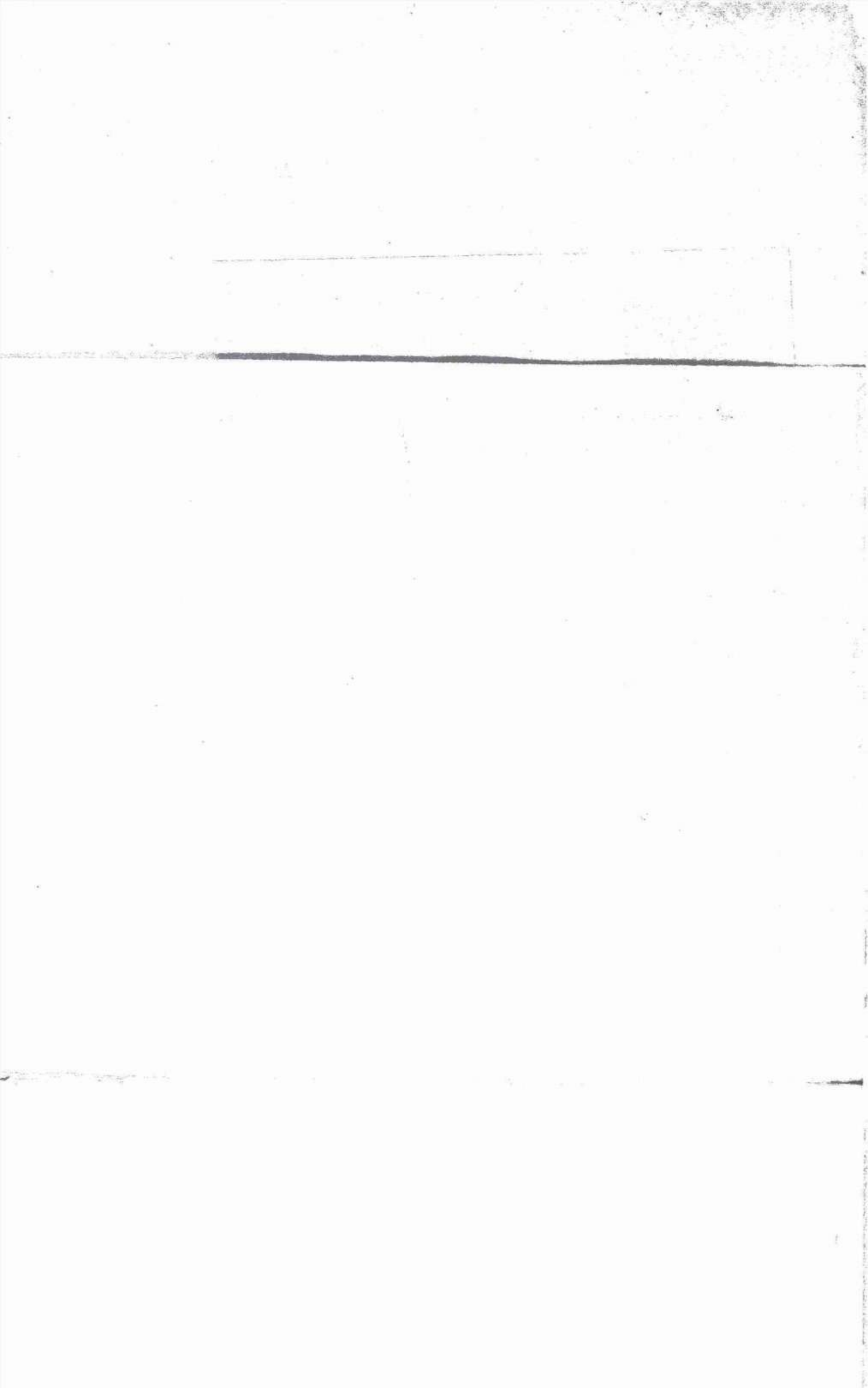
القرآن الكريم

*The Qur'ān*

Volume II

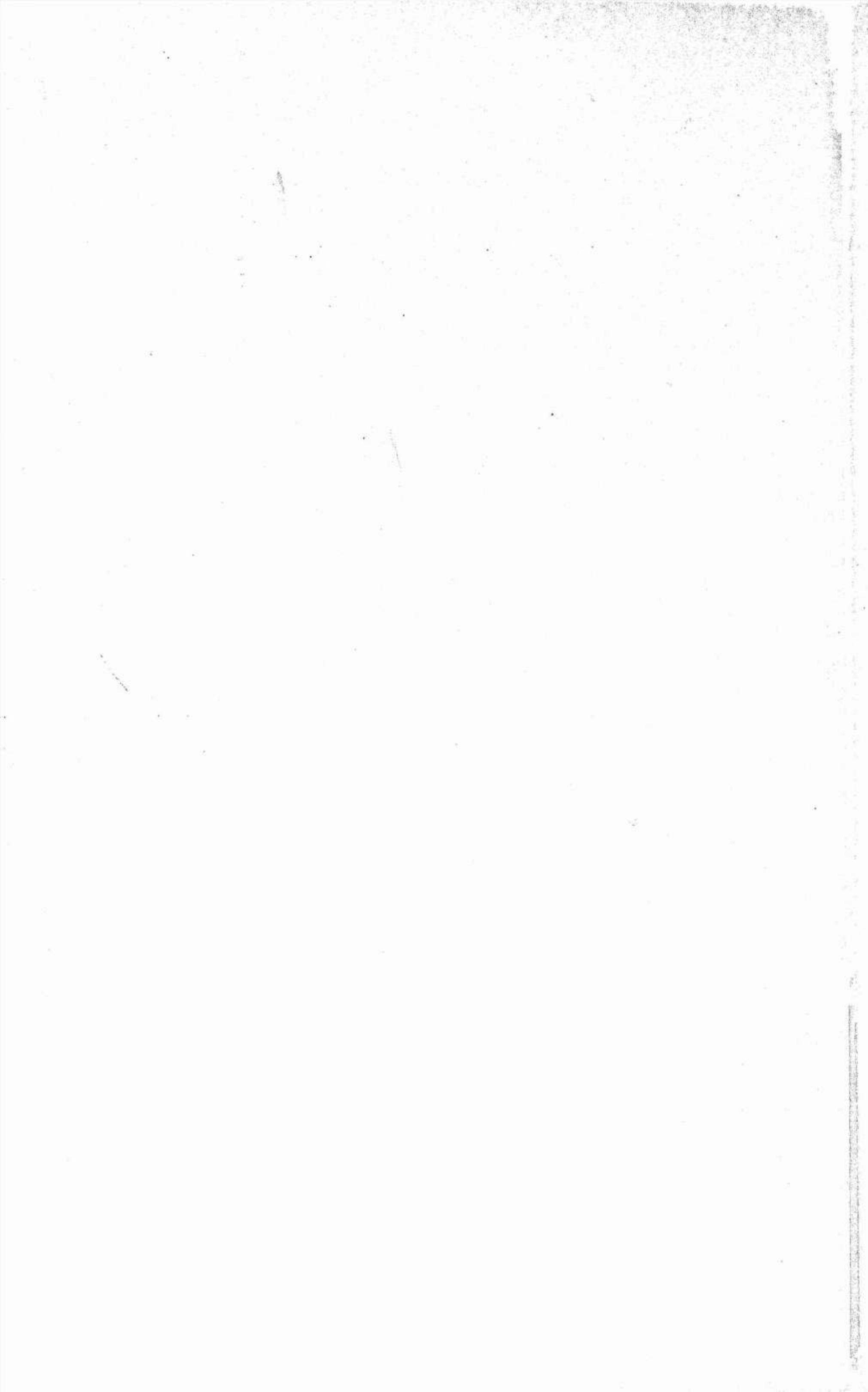
SAYYID MUHAMMAD RIZVI

297  
RIZ



*AN EXPLANATORY TRANSLATION OF  
THE QUR'ĀN*

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an explanatory translation of

# *The Qur'ān*

Volume II

297  
Riz

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## TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	و	w
ح	ḥ	ه	h
خ	kh	ي	y
د	d	ة	ah
ذ	dh		
ر	r	<i>Long Vowels</i>	
ز	z	ا	ā
س	s	و	ū
ش	sh	ي	ī
ص	ṣ		
ض	ḍ	<i>Short Vowels</i>	
ط	ṭ	ا	a
ظ	ẓ	و	u
ع	'	ي	i
غ	gh		
ف	f		
ق	q		

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ  
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَتَعَبَّدُ  
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى  
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ  
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الظَّاهِرِينَ  
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِينَ

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Translator's Note*

Reciting the Qur'ān daily, and specially in the month of Ramaḍān, is regarded as an act of great merit in Islam and thus we see that every practicing Muslim tries to recite the whole Qur'ān in this holy month. And probably for the same reason the Qur'ān has been divided into thirty equal parts so as to enable a Muslim to complete its recitation by the end of a month.

My arrival in Vancouver, in 1983, at the invitation of the Shi'ah Muslim Community of British Columbia coincided with the holy month of Ramaḍān. As in every Muslim community, here also a program for recitation of the Qur'ān was organised in the evenings. But as the recitation of the Qur'ān is a means of understanding its teachings and not an aim in itself, I suggested to conduct a program of *tafsīr* after the daily recitation. The Qur'ān is a guidance to the perfect system of life, a light in the darkness of ignorance, a reminder of reality in the hustle bustle of the worldly life and a distinguisher between the right and the wrong. And so it is essential for every Muslim to understand it.

In the program of *tafsīr*, when I emphasized on the importance of understanding the Qur'ān by reading its translation, many brothers said, "We find it difficult to understand the translations of the Qur'ān." There were

two main reasons underlying this problem: either the translation was too literal and thus unreadable; or if the translation was fluent and readable, the lack of the context surrounding the verses made them incomprehensible for a non-specialist reader.

It was this problem faced by most of our non-specialist Muslim brothers which inspired the idea of preparing an explanatory translation of the Qur'ān. At first I translated *sūratu 'l-Hujarāt* —the 49th chapter of the Qur'ān which was studied in the above-mentioned *tafsīr* program— in the present method as a trial. When it proved useful and rewarding for the ordinary readers of the Qur'ān who expressed their views and encouraged me in person and in writing, I decided, by putting my trust in Allāh, to translate the whole Qur'ān in the same method. This is the second of the six intended volumes. Each volume will consist of five parts of the holy Book.

The words and sentences in *italics* are the explanatory remarks added in between the original wordings of the Qur'ān which are in ordinary type-face. And the numbers, in smaller size, at the beginning of some of the sentences or words indicate the number of the verses of the Qur'ān.

After reading about the translation of *sūratu 'l-Hujarāt*, in the translator's note of the first volume, many readers requested for its copy; and so I have added that at the end of this volume as "Appendix A" for the benefit of all the readers.

May Allāh, *subhānahu wa ta'āla*, accept this humble effort to serve Islam, and bestow strength to complete this work.

Richmond, B.C.  
Sha'bān 1405 AH  
May 1985

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## **Volume 2**

**(chp. 4 ver. 148 — chp. 9 ver. 93)**





## PART SIX

(Chap. 4 verse 148 up to chap. 5 verse 82)

### *On Defamation*

<sup>148</sup>*Surely Allāh does not like that anyone should publicly utter a defaming speech against anyone else; except the one who has been wronged—he has the right to publicly defame the unjust if the latter does not amend his wrongdoing. Allāh is Hearing, Knowing.* <sup>149</sup>*But O believers, you should know that if you do any good deed openly or in secret or pardon a person who has done an evil and do not defame him, then be sure that Allāh, indeed, is Pardon- ing, Powerful.*

\*\*\*

<sup>150</sup>*There are three types of unbelievers: (1) Those who disbelieve in Allāh and His messengers, (2) and those who believe in Allāh but they wish to make a distinction between the truth of Allāh and His messengers, (3) and those who believe in Allāh, but say that "we believe in some of the messengers and disbelieve in some others" and wish to take a middle course—<sup>151</sup>they all are truly the unbelievers. And We have prepared a disgraceful*

## The Qur'ān

punishment for the unbelievers.

<sup>152</sup>But those who believe in Allāh and *all* His messengers and do not make a distinction between *the truth* of any of them—they are the ones whom Allāh will shortly grant them their rewards, and Allāh is Forgiving, Merciful.

### *The Children of Israel (II)*

*Ka'b bin al-Ashraf and other Jewish leaders of Madinah came to the Prophet and said, "If you are a true prophet then bring a complete book from God as Musa brought the whole Tawrāt in a single revelation." <sup>153</sup>O Muḥammad, the People of the Book ask you to bring down to them a book from heaven; but even if We send down a book they will not believe in it. Their demand and their attitude is not unexpected, their past history is full of disobedience and transgression. Some of their transgressions are described below:-*

1. They demanded from Musa a greater thing than what *they have demanded from you*—they said, "O Musa! We shall believe in you only if you show us Allāh manifestly." The lightning destroyed them because of their evil demand.

2. Then they took the *image of the calf for their god* after *all* the clear signs had come to them. Yet We pardoned them this *sin*; and We gave to Musa a clear authority over them.

3. <sup>154</sup>And We raised the mount above them at *the time of taking the covenant* with them.

4. And We said to them, "Enter the gate of *the city* in the state of prostration."

5. And We said to them, "Do not exceed *the forbidden limits* of the Sabbath; and We made a firm covenant with them *about the Sabbath*.

*Then Allāh further describes that because of the follow-*

## an-Nisā' 4 The Women

*ing wrongdoings on the part of the Jews, He forbade for them the good things of this earth (see below 4:160).*

4:160):

1. <sup>55</sup> Because of their breaking the covenant;
2. their disbelief in the signs of Allāh;
3. and *because of their killing the prophets without any justification;*

4. and *because of their saying that, "Our hearts are covered from all sides by our beliefs and so your call cannot reach our hearts."* (Nay, their hearts are not covered by faith, rather Allāh has set a seal upon them because of their disbelief; and so with the exception of a few, they do not believe.)

5. <sup>156</sup> And because of their disbelief in 'Īsā;

6. and *because of their accusation against Maryam that she had acted indecently; surely this utterance was a mighty calumny.*

7. <sup>157</sup> And *because of their saying that, "We have killed the Messiah, 'Īsā ibn Maryam, the Messenger of Allāh."* They did not kill him nor did they crucify him, but it *only* appeared to them so. Those who differ in this matter, they are only in a doubt about it; they have no knowledge of it, they just follow a conjecture. They surely did not kill him; <sup>158</sup> rather Allāh raised him up to Himself. Allāh is Mighty, Wise. <sup>159</sup> There is none among the People of the Book but that —before his *own* death— he surely believed in him (*Jesus*) as the messenger of God. And on the day of resurrection, he ('Īsā) shall be a witness against them.

<sup>160</sup> So because of *all these* transgressions of the Jews, We have forbidden them *certain* good things that had been *originally* permitted to them. *This was done because of the disobediences mentioned above* and because they hindered many people from the way of Allāh, <sup>161</sup> they took usury (though they had been forbidden from it) and they

## The Qur'ān

consummed the wealth of the people unrightfully. We have prepared a painful chastisement for the unbelievers among them.

<sup>162</sup>As for those *Jews* among them who are firm in knowledge and the believers *who* believe in what has been revealed to you, *O Muḥammad*, and in what was revealed before you, and those who perform the prayer, pay the alms, and believe in Allāh and the Last Day—they are the ones to whom We shall shortly give a mighty reward.

### *The Prophets & Messengers of God (II)*

<sup>163</sup>We have indeed revealed to you *the divine messages* as We revealed to Nūḥ and the prophets after him; and *as* We revealed to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, the Tribes, 'Īsā, Ayyūb, Yūnus, Hārūn and Sulaymān, and *as* We gave the Zabūr (Psalms) to Dāwūd.

<sup>164</sup>*And We sent to the mankind many messengers. We have already mentioned some of these messengers to you, and there are still other messengers whom We have not mentioned to you. One of the messengers was Musa to whom Allāh spoke directly.* <sup>165</sup>*All these messengers were sent as bearers of good tidings and warners of Allāh's punishment, they were sent so that the people should not have any excuse on the day of judgement against Allāh after the messengers had come to them. Allāh is Mighty, Wise.*

*When this verses were revealed, some opponents came to the Prophet and said, "We do not bear witness that God has revealed anything to you."* <sup>166</sup>*But Allāh bears witness to what He has revealed to you, He has revealed it with His knowledge. The angels also bear witness to this reality. And of course, Allāh is sufficient as a witness.*

<sup>167</sup>*As for those who disbelieve in My revelations to you and hinder the people from the way of Allāh, they have*

## an-Nisā' 4 The Women

indeed gone astray into far error. <sup>168</sup>As for those who disbelieve and act unjustly *by hindering the people from the way of Allāh*, Allāh will not forgive *their sins* for them, neither will He guide them to any path <sup>169</sup>but the path of Hell, in it they shall abide for ever—and this is, *indeed*, an easy matter for Allāh.

<sup>170</sup>O Men! The Messenger has surely come to you with the truth from your Lord. Therefore believe *in the truth; if you believe*, it is better for you. But if you disbelieve, then *you do not harm Allāh in any way* as whatever is in the heavens and the earth belongs to Allāh. Allāh is Knowing, Wise.

### 'Īsā—the Messenger of Allāh (II)

<sup>171</sup>O the People of the Book! Do not exaggerate in *the matters of your religion* and do not say *anything* about Allāh but the truth.

Verily the Messiah, 'Īsā ibn Maryam is only a messenger of Allāh and His word (*which* He communicated to Maryam) and a spirit of Allāh. So believe in Allāh and His messengers, and do not say "*We believe in three.*" *If you desist from the trinity*, it is better for you. Allāh is only One God; far be it from His glory that He should have a son! Whatever is in the heavens and whatever is in the earth is His. Allāh is sufficient as a Protector.

<sup>172</sup>The Messiah does by no means disdain to be a servant of Allāh, neither do the angels who are near *to Him*. And whoever disdains from His servitude and is proud *of himself*, then Allāh shall surely gather them all together to Himself. <sup>173</sup>As for those who believe and do good deeds, He will pay them fully their reward and give them more of His grace. But as for those who disdain and are proud *of themselves*, He will chastise them

## The Qur'ān

with a painful chastisement. <sup>174</sup>And they shall not find for themselves, besides Allāh, any guardian or helper.

<sup>175</sup>O Men! There indeed has come to you a manifest proof, *for the truth of Muhammad*, from your Lord and We have sent to you a clear light *in form of the Qur'ān*.

<sup>176</sup>Then as for those who believe in Allāh and hold fast to Him (*i.e., to His religion*), He will admit them into His mercy and grace, and will guide them to Himself on a straight path.

### On Inheritance (II)

<sup>177</sup>They are asking you for a ruling *on the inheritance of a kalālah*. (*In Islamic legal terminology, kalālah means a person who leaves neither parents nor child as a heir; it is equally applied for the heirs of such a person like his brother or sister.*)\*

O *Muḥammad*, say that Allāh gives you His ruling about kalālah: If a man dies having no children, but he has a sister, then she shall have half of what he leaves. And, *on the other hand*, he shall be her heir if she *dies and* has no children.

But if there be two *sisters*, they shall have two-thirds of what he leaves; and if there are brothers and sisters, then the male shall have equal of the shares of two females. Allāh makes clear to you, lest you err; and Allāh knows all things.

\* In verse 12 of this chapter, the shares of half brother(s) and sister(s) from mother's side were explained. In the present verse, the Qur'ān is describing the shares of full brother(s) and sister(s) or of those half brother(s) and sister(s) who are from father's side.

## Chapter Five

### *SŪRATU 'L-MĀ'IDAH* (*The Table*)

(revealed at Madinah; consisting of 120 verses)

In the name of Allāh, the Beneficent, the Merciful

#### *Some Laws of Ḥajj (III)*

<sup>1</sup>O you who believe! Fulfil the obligations.

The cattle quadrupeds are allowed to you except the ones which are recited to you *below* (in verse 5:3). But *this law* does not permit you to hunt while you are in *the state of iṛām*. \* Allāh orders what He desires.

<sup>2</sup>O you who believe! Do not violate the signs appointed by Allāh nor the sacred month,\* \* neither *interfere with the offerings of the pilgrims*, nor the victims with garlands, nor those going to the Sacred House (*i.e., Ka'bah*) seeking the grace and pleasure of their Lord. And when you are free *from the obligations of the*

\* See p. 46.

\*\* See 2:217.

## The Qur'ān

*pilgrimage*, then hunt, and let not hatred of a people — because they hindered you from the Sacred Mosque— incite you to exceed *the limits*.

Help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of *your duty to Allāh*; surely Allāh is severe in requiting *evil*.

### *The Forbidden Animal Flesh (II)*

<sup>3</sup>Forbidden to you is

- *the animal* which dies of itself,
- and blood,
- and the flesh of swine,
- and *the animal* on which any name other than that of Allāh has been invoked *while slaughtering*,
- and *the strangled animal*,
- and *the animal* beaten to death,
- and *the animal* killed by a fall,
- and *the animal* killed by being smitten with the horn,
- and *the animal* which wild beasts have eaten, unless *it is an animal* which you have *already* slaughtered,
- and *the animal* which is sacrificed on stones *for idols*,
- and *the animal* which you divide by the arrows, that is an aggression.\*

\*\*\*

*After the Prophet had appointed 'Ali bin Abi Ṭālib as his successor in Ghadīr Khumm (the details of which will come later on), the following verse was revealed: Today those who*

\* For the animal divided by the arrows, see the note under 5:90.



## al-Mā'idah 5 The Table

disbelieve have despaired of your religion, so do not fear them, but fear Me. Today I have perfected your religion for you and completed My favour upon you and chosen Islam as a religion for you.

\*\*\*

But whoever is compelled by hunger *to eat the things forbidden above* without inclining wilfully to sin, then *he should know that Allāh surely is Forgiving, Merciful.*

<sup>4</sup>*O Muḥammad!* They ask you about the things that are allowed to them. Say, "The good things are allowed to you. *And as far as the hunting creatures are concerned* whom you teach *and train* as hounds —teaching them what Allāh has taught you— eat of what they catch for you and mention Allāh's name over it. Fear Allāh; Allāh is swift in reckoning."

<sup>5</sup>Today *all* the good things have been made lawful to you. The food\* of the people who have been given the Book is lawful for you and your food is lawful for them.

*Likewise* the chaste believing woman and the chaste woman from among those who were given the Book before you *are also lawful for.* *These women are lawful for you only* when you have given them their doweries in marriage and not in license, or as lovers. And whoever

\* The Arabic word translated above as "food" is *ṭa'ām*. Although this word is used for "food" in general, but in this verse it means only "grains" because of the following reasons: (1) In the usage of the people of Hijāz (i.e., Mecca, Madinah and Ṭā'if), it was particularly used for "wheat". See the famous Arabic dictionaries like *Lisānu 'l-'Arab* and Ibn Athīr's *an-Nihāyah*. (2) Whenever the word "*ṭa'ām*" has been used as a noun and without any genitive construction (*iḍāfat*) in the Qur'ān, it usually means only "wheat". See the commentaries of most Muslim scholars on verses 2:184, 5:95 and 76:8. (3) The Imams of Ahlu 'l-bayt have also said that the word *ṭa'ām* in this verse means "wheat and other grains." For further details, see aṭ-Ṭabāṭabā'ī's *al-Mizan* under verse 5:5.

## The Qur'ān

disbelieves in the faith, his deeds will be forfeited, and in the hereafter he shall be among the losers.

### *The Ablutions for Prayers*

#### **Wuḍū':**

<sup>6</sup>O you who believe! When you stand up to pray, (1) wash your faces and your hands up to the elbows, (2) and wipe your heads and your feet up to the ankles.

#### **Ghusl:**

If you are defiled *by discharge of semen or by sexual intercourse*, then purify yourselves *by performing ghuslu 'l-janābah*.

#### **Tayammum:**

But if you are sick,  
or on a journey,  
or if any of you comes from the privy,  
or if you have touched the women (*i.e., had sexual relations with them*),

and in all these four circumstances you can find no water to perform the ablution, then perform tayammum on the pure earth: *strike your palms over the earth and then wipe your faces and your hands with it.*

Allāh does not desire to make any impediment for you; but He desires to purify you, and that He may complete His blessing upon you; haply you may thank Him. <sup>7</sup>And remember Allāh's blessing upon you and His covenant which He firmly made with you when you said, "We have heard and we obey." Fear Allāh, surely Allāh knows the thoughts in the hearts. (*Also See 4:43*).

### *Truthfulness in Testimony (II)*

<sup>8</sup>O you who believe! Be maintainers of justice *and*

## al-Mā'idah 5 The Table

*bearers of witness for the sake of Allāh. Let not hatred of a people incite you not to be equitable; be just and equitable—that is nearer to piety. And fear Allāh, surely Allāh is aware of what you do. (Also see 3:135.)*

<sup>9</sup>Allāh has promised those who believe and do good deeds *that* they shall have forgiveness and a mighty reward. <sup>10</sup>And *as for* the unbelievers who rejected Our revelations, they shall be the inhabitants of the flame of Hell-fire.

\*\*\*

<sup>11</sup>O you who believe! Remember Allāh's blessing upon you when a people (*i.e., the Meccans*) purposed to stretch their hands against you, but He restrained their hands from you *through the treaty of Hudaibiyyah*. Fear Allāh; and the believers should put all their trust in Allāh. (See 2:114.)

### *The People of the Book (III)*

<sup>12</sup>Allāh made a covenant with the Children of Israel, and We raised up from among them twelve chieftains. Then Allāh said *to them*, "I am with you. If you perform the prayer, pay the alms, believe in My messengers and succour them, and lend to Allāh a good loan (*by lending money to His servants without any interest*)—then I will surely grant remission to you of your evil deeds, and I will certainly admit you to the gardens underneath which rivers flow. But whoever of you thereafter disbelieves, surely he has gone astray from the right way."

<sup>13</sup>So for their breaking their covenant, We cursed them and make their hearts hard (*i.e., impenitent*). They pervert the words from their meaning and they forgot a part of *the order* that they were reminded of. O Muḥammad! You shall always discover treachery on their part,

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except a few of them. *For the time being, pardon them and turn away from them. Allāh surely loves the good-doers.*

<sup>14</sup>As for those *people of the Book* who say, "We are Christians," We made a covenant with them; but *like the Jews, they also forgot a part of the order* that they were reminded of. So We have stirred up among them enmity and hatred till the day of resurrection. *On that day, Allāh will inform them of their deeds.*

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<sup>15</sup>O People of the Book! There has come to you Our Messenger, revealing to you many things from the Book (*the Tawrāt*) which you have been concealing, and erasing many things *from it.*

There surely has come from Allāh a light and a manifest Book *in form of the Qur'ān.* <sup>16</sup>Whoever follows His pleasure, Allāh guides Him by this *Book* into the ways of peace, and brings them forth from the darkness into the light by His will; and He guides them to the straight path.

<sup>17</sup>Surely they are unbelievers who say that, "God is the Messiah, son of Maryam." *O Muḥammad! Tell them, "Who then can overrule Allāh in any way if He wishes to destroy the Messiah, son of Maryam, his mother and all those who are on the earth?"* Allāh's is the Kingdom of the heavens and of the earth, and all that is between them. He creates what He wills; Allāh has power over everything.

<sup>18</sup>The Jews and the Christians say, "We are the sons of God and His beloved ones." *O Muḥammad! Tell them, "Then why does He chastise you for you sins?! No, you are not His sons or His beloved, you are mortals from among His creatures."* He forgives whom He pleases, and He chastises whom He pleases—to Allāh belongs the Kingdom of the heavens and the earth, and all that

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is between them; to Him is the *eventual* return of all.

<sup>19</sup>O People of the Book! Indeed Our Messenger has come to you after an intermission *in the dispatching* of the messengers lest you say *on the day of judgement* that, "No bearer of good tidings, neither a warner came to us to guide us to the right path." Now there has come to you a bearer of good tidings and a warner of Allāh's punishment. Allāh has power over everything.

### *Wandering of the Israelites*

<sup>20</sup>And when Mūsā said to his people, "O my people, remember the blessings of Allāh upon you when He raised many prophets among you, made you kings and gave you what He had not given to any one among the nations *of the world*. <sup>21</sup>O my people, enter the holy land which Allāh has prescribed for you, and do not turn back in your traces otherwise you will turn back as losers."

<sup>22</sup>They said, "O Mūsā! There surely are very gigantic people in the holy land; *therefore* we will not enter it until they go out from it. So if they depart from it, then we will enter *the holy land*."

<sup>23</sup>Then the two men —upon whom Allāh had showered His blessings *and who were* among those who feared Allāh— said, "Enter upon them by the gate (*i.e., attack with surprise and don't give them a chance to fight in wide and open grounds*); for when you have entered it, you will surely be victorious. Put all your trust in Allāh if you are *truly* believers."

<sup>24</sup>But unfortunately all these encouragement from their fellow Israelites did not affect them, they said, "O Mūsā! We will never enter the holy land as long as they (*the gigantic people*) are in it. Go forth, you and your Lord, and fight *with them*; we will be sitting right here."

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<sup>25</sup>Upon this disgusting answer from his people, Mūsā said, "O My Lord! I have no power upon anyone but myself and my brother, Hārūn. So O My Lord, separate us from these ungodly people." <sup>26</sup>Allāh said, "Now that your people do not obey you, then the holy land shall be forbidden to them for forty years; during these forty years, they shall be wandering in the earth. So O Mūsā, do not grieve for the ungodly people."

### *First Murder On the Earth*

<sup>27</sup>O Muḥammad! Narate truthfully to them the story of the two sons of Adam, Hābīl (Abel) and Qābīl (Cain).

The traditions say that both the brothers decided to offer a sacrifice to Allāh. When both the brothers offered a sacrifice, it was accepted from one of them (Hābīl) and not accepted from the other (Qābīl). Again, the traditions say that the reason for the acceptance of Hābīl's sacrifice and the rejection of Qābīl's sacrifice was that the former had offered the best of the things that he possessed with sincerity, while the latter had offered the least valuable of the things that he possessed without any pure intention.

The rejection of Qābīl's offering and the acceptance of that of his brother created a feeling of jealousy in Qābīl's heart. Overcome by jealousy, he said to Hābīl, "I will surely kill you."

Hābīl said, "Allāh accepts the offerings only from the pious people, the rejection of your offering has nothing to do with me. <sup>28</sup>Yet if you stretch out your hand towards me to kill me, I am not going to stretch out my hand towards you to kill you. Surely I fear Allāh, the Lord of the universe. <sup>29</sup>If you still intend to kill me, then surely I wish that you should bear my sin and your own sin, and then you would become an inhabitant of the fire of Hell—that is the recompense of the unjusts."

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<sup>30</sup>Then Qābīl's soul prompted him to kill his brother, and he killed him *with a stone*, and thus became one of the losers.

*After killing, Qābīl did not know what to do with his brother's body. Then two ravens appeared by the command of Allāh and started to fight with each other until one killed the other.* <sup>31</sup>Then Allāh sent the raven and it started digging up the earth and cover the other raven with it—this was done so that the raven may show Qābīl how he should cover the dead body of his brother. *When Qābīl saw all this, he said, "Woe unto me! Am I unable to be like this raven and so conceal the dead body of my brother?"* So he became one of the remorseful.

### *Sacredness of Human Life and Peace in Society*

<sup>32</sup>Therefore, *to show the sacredness of human life*, We prescribed to the Children of Israel that whoever kills a person (not in retaliation for a soul slain or for corruption in the land), he shall be as if he had slain mankind altogether. *On the other hand*, whoever gives life to a person (*i.e., saves his life*), he shall be as if he has given life to mankind altogether.

Our messengers have already come to them (*the Israelites*) with clear signs; but even after that many of them exceed *the limits* in the earth.

<sup>33</sup>*If people violate the sacredness of human life, then they should know that the punishment of those who wage war against Islam or the peaceful servants of Allāh, and His Messenger and strive to do corruption in the earth is that they should be killed, or crucified, or their hands and feet shall alternately be cut off, or that they shall be banished from their city.*

This shall be a disgrace for them in this world, and in the hereafter they shall have a grievous

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chastisement—<sup>34</sup>except for those who repent before you have them in your power. So know that God is Forgiving, Merciful.

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<sup>35</sup>O you who believe! Fear Allāh, seek means *to come "nearer"* to Him, and struggle in His way so that you might be successful. \*

<sup>36</sup>As for those who disbelieve, even if they possessed all that is in the earth and the like of it with it, and offered it to ransom themselves from the chastisement of the day of resurrection, it shall not be accepted from them; and they shall have a painful punishment. <sup>37</sup>In that painful punishment, they will desire to come forth from the fire of Hell, but they will not be able to come forth from it; they will have a lasting punishment.

### *Punishment for Theft*

<sup>38</sup>As for the male and female thief: cut off their hands\*\* as a punishment for what they have earned—it is an exemplary punishment from Allāh. Allāh is Mighty, Wise.

<sup>39</sup>Of course, whoever repents after his evildoing and makes amends, then Allāh will turn to him *mercifully and forgive him*. Allāh is Forgiving, Merciful. <sup>40</sup>Do not you know that to Allāh belongs the Kingdom of the heavens and the earth, and so, He punishes whom He

\* In Shi'ite traditions, the "means—*waṣīlah*" has been interpreted as "obeying the commands of Allāh, the Prophet and the Imams."

\*\* The traditions have explained the details that only four fingers (excluding the thumb) of a thief are to be cut off. And that only if the thief was of age, sane; he had done it with free will, not compelled by an emergency; the property stolen was under locks; the property valued at least 0.864 grams in gold, etc. Moreover, if he repents before he is caught, then his hand will not be cut off.



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pleases and forgives whom He pleases. Allāh has power over everything.

### *The Children of Israel (III)*

<sup>41</sup>O My Messenger! Let not those who vie with one another in disbelief grieve you. *The people who vie with one another in disbelief are: (1) from those who say with their mouths "We believe", but their hearts do not believe. (2) And from among the Jews who listen to falsehood—they listen to other people who have not come to you out of pride. Those "other people" pervert the words from their meanings, and say, "If you are given this (i.e., a judgement which is not from the Tawrāt), then take it; but if you are given this (i.e., a judgement from Muḥammad based on the Tawrāt), then beware!"*

O Muḥammad! As for the person whom Allāh wants to try, you cannot control anything for him with Allāh.

These are the people whose hearts Allāh does not desire to purify from sins; for them is disgrace in this world and in the hereafter they will have a grievous chastisement.

<sup>42</sup>These Jews are the listeners of falsehood and consumers of the unlawful wealth. If they come to you asking for judgement, judge between them or turn away from them. And if you turn away from them, they will never harm you in any way; but if you judge, then judge among them with equity—surely Allāh loves those who judge equitably.

<sup>43</sup>But how shall they make you their judge while they are the same people who have the Tawrāt among them in which is Allāh's judgement yet they turn their backs to it?! They are not believers at all.

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### *Judging According to the Divine Books*

<sup>44</sup>Surely We revealed the Tawrāt wherein is guidance and light. By this Book the prophets (who had submitted *themselves to Allāh*) give judgement for the Jews, *as did* the masters and the rabbis by those portion of Allāh's Book which they were required to guard and *they also* were witnesses to it. So *O Muslim judges*, do not fear the people, but fear Me; and do not sell My revelations at a low price. Whoever does not judge according to what Allāh has revealed, they are the unbelievers.

<sup>45</sup>In it (*the Tawrāt*) We wrote to them: "A life for a life, any eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and there is a retaliation for wounds." But *O believers before you act according to your rights, remember that* whoever forgoes his right of retaliation as a freewill offering, it shall be an expiation for him against his sins. Whoever does not judge according to what Allāh has revealed, they are the unjusts.

<sup>46</sup>And on their tracks, We sent 'Īsā ibn Maryam as a confirmer of the Tawrāt which was before him, and We gave him the Injīl wherein is guidance, light and verification of the Tawrāt which was before it. It is a guidance and admonition for the pious people.

<sup>47</sup>So the followers of the Injīl (*i.e., the Christians*) should judge according to what Allāh revealed in it. *That is, by following the laws of Tawrāt verified by 'Īsā.* Whoever does not judge according to what Allāh revealed, they are the sinners.

<sup>48</sup>Then We revealed to you, *O Muḥammad*, the Book (*the Qur'ān*) with the truth as a confirmer of the Book that was before it and as its guardian.

So, *O Muḥammad*, judge between them (*the Jews*) ac-

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according to what Allāh has revealed and do not follow their caprices against the truth that has come to you.

We have appointed an *appropriate system of law* and a *way of life* for each of you. If Allāh had willed, He would have made you *all* a single nation, but *He made you into various nations* so that He may try you in *the laws* that has come to you—so strive with one another to hasten to good deeds. To Allāh shall be the *eventual* return of all of you, and then He will let you know *the reality of the matter* in which you differed *with each other*.

<sup>49</sup>O *Muḥammad*, you should judge between them (*the Jews*) according to what Allāh has revealed and do not follow their caprices, and be cautious of them lest they tempt you away from some of *the laws* that Allāh has revealed to you. But if they turn their backs *from your judgement*, then know that Allāh desires to afflict them for some of their sins; surely many people *among them* are sinners. <sup>50</sup>Is it the judgement of *the age of ignorance* (*jāhiliyyah*) that they are seeking? Who can be fairer in judgement than Allāh for the people who are sure *of their faith*.

### *Friendship with the Unbelievers (III)*

<sup>51</sup>O you who believe! Do not take the Jews and the Christians as friends; they are friends of each other. And whoever among you makes them his friends, then surely he is one of them. Allāh surely does not guide the unjust people.

<sup>52</sup>O *Muḥammad*! In spite of this command, you will see that those in whose hearts is a disease of *hypocrisy* will hasten towards them (*i.e., the Jews and the Christians*), saying, "We fear lest a calamity should befall us *by not making them our friends*." They do not realize that Allāh may bring the victory or a commandment from Him, and

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then they will be regretting for *the feeling* they kept secret in their souls--*at that time*, <sup>53</sup>the believers will say *to each other about such people*: "What, are these the ones who swore by Allāh most earnest oaths that they were with you?" Their deeds have been forfeited, so they shall become losers *in the hereafter*.

<sup>54</sup>O you who believe! Whosoever among you turns away from his religion, then *he should know that his turning away will in no way harm Allāh rather Allāh will surely bring a people whom He shall love and who shall love Him, they will be humble towards the 'believers and strong against the unbelievers, they will struggle in the way of Allāh and will not care for the reproach of any reproacher—these qualities of believers are Allāh's bounty, He gives it to whomever He will. Allāh is Ample-giving, Knowing.*

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<sup>55</sup>O you the believers, your guardian is only Allāh, His Messenger and the believers who perform the prayers and pay the alms while they are in rukū'.\* <sup>56</sup>And whoever makes Allāh, the Messenger and the believers as his guardians, *then he is among the party of Allāh—and surely the party of Allāh is the victorious.*

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<sup>57</sup>O you who believe! Do not take those Ahlu 'l-kitāb and unbelievers as *your* friends who take your religion in mockery and as a joke. And fear *the punishment of Allāh in this matter*, if you are believers. <sup>58</sup>And when you

\* It has been proved from authentic traditions of both Sunnis and Shī'ahs that this verse was revealed in honour of Imam 'Ali bin Abi Ṭālib when he, while bowing in rukū', gave away his ring to a beggar in the Mosque of the Prophet. See *ad-Durru 'l-Manthūr* of as-Suyūṭi, *Tafsīr al-Kabīr* of Fakhru 'd-Dīn ar-Rāzi (vol. XI, Tehran, n.d.), *Nūru 'l-Absār* of ash-Shiblanji and *Tafsīr al-Kashshāf* of az-Zamakhshari (vol. I, Beirut n.d., p. 649).

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call *people* to prayer, *these unbelievers* take it in mockery and as a joke; this is because they are a people who do not understand.

<sup>59</sup>O Muslims, when such people of the Book joke about your religion, say to them: "O Ahlu 'l-kitāb! Do you hate us just because we believe in Allāh and in what has been revealed to us and in what was revealed before? Then know that most of you are sinners."

<sup>60</sup>O Muḥammad, say to such people that: "Shall I inform you of a recompense with Allāh which is worst than this? Well, then know that whosoever Allāh has cursed and brought His warth upon, and of whom He made apes and swine, and he who served the ṭāghūt—they are the worst in place and have gone further away from the right way." <sup>61</sup>And when these people come to you, they say, "We believe," whereas they have surely entered *in your audience* with unbelief and they will surely come out *from your meeting* with it. Allāh knows best what they were hiding *in their hearts*. <sup>62</sup>You will see many of them vying in sin and enmity, *you will see* their consuming of the unlawful *wealth*—surely evil is the thing they have been doing. <sup>63</sup>Why do not the masters and the rabbis prohibit them from uttering what is sinful and consuming unlawful *wealth*? Evil is the thing they have been working.

<sup>64</sup>The Jews say, "The hand of Allāh is tied up (*i.e., He is niggardly*)!" Their hands are tied and they are cursed for what they have said! Nay, both His hands are outspread—He expends *His blessings among His servants* as He pleases. *And O Muḥammad*, what has been revealed to you from your Lord will surely increase insolence and unbelief in many of them. We have cast enmity and hatred among them till the day of resurrection. Whenever they kindle a fire for war, Allāh puts it out.

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They strive to create mischief *and corruption* on the earth; and Allāh does not love the mischief-makers.

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<sup>65</sup>If the Ahlu 'l-kitāb had believed *in Islam* and had feared Allāh, We most certainly would have granted remission to them of their evil deeds and admitted them in the gardens of bliss. <sup>66</sup>If they had kept up *the teachings of the Tawrāt, the Injīl and other books* that were revealed to them from their Lord, they would have eaten what was above them and what was beneath their feet (*i.e., the sustenance of the heaven and the earth*). Some of them are a moderate people but *as for* most of them—evil is the thing which they do.

### *The Declaration at Ghadīr Khumm*

<sup>67</sup>O the Messenger! Deliver *the message* which has been revealed to you from your Lord; for if you do not *deliver it*, then *your messengership will be incomplete, it will be as if you have not delivered His message at all. In delivering this message, do not fear anyone as Allāh will protect you from the people. Allāh does not guide the unbelieving people.\**

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<sup>68</sup>O Muḥammad, say, "O Ahlu 'l-kitāb! You do not stand on anything until you keep up *the teachings of the Tawrāt, the Injīl and that which was revealed to you*

\* As far as the message which the Prophet was ordered to deliver in this verse is concerned, there is a great difference among the Muslims. The Shī'ahs believe that this verse was revealed at Ghadīr Khumm when the Prophet was returning from the last pilgrimage. There, on basis of this verse, the Prophet declared that 'Ali bin Abī Ṭālib is his successor and khalīfah. For a detailed discussion on this subject in English, see S. Saeed Akhtar Rizvi's *Imamat—the Vicegerency of the Prophet*, revised edition, Tehran (Wofis P. O. Box 11365-1545), chp. 10.

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from your Lord." And what has been revealed to you *O Muḥammad*, from your Lord will increase insolence and unbelief in many of them. So do not grieve for the unbelieving people.

<sup>69</sup>Surely *those who call themselves "the Believers", "the Jews", "the Christians" and "the Sābiyīn" are not going to prosper unless they really believe in Allāh, the last day, and goes good deeds—there shall be no fear on them nor shall them grieve. (See 2:62.)*

<sup>70</sup>We made a covenant with the Children of Israel and We sent to them many messengers—but *look at them*, whenever a messenger came to them with a message that their souls did not desire for, they called some of the messengers as "liars" and they killed the others. <sup>71</sup>And they thought that *as they are a chosen nation*, there would be no affliction for them; and thus they became blind and deaf to the reality. Then Allāh turned to them *mercifully*; but *again* many of them became blind and deaf. Allāh is seeing what they do.

### *Divinity of Jesus Rejected*

<sup>72</sup>Certainly they have disbelieved who say that "the Messiah, son of Maryam, is Allāh." The Messiah *himself* said, "O Children of Israel! Worship Allāh *Who is my Lord and your Lord*. Verily whoever associates *partners* with Allāh, Allāh has forbidden the Paradise for him and his abode is the Fire. There shall be no helpers for the unjust."

<sup>73</sup>Certainly they have disbelieved who say that "Allāh is third of three." (*That is, those who believe in trinity are unbelievers.*) There is no god but One God. If these *Christians* do not refrain from what they say, a painful chastisement shall afflict those among them who disbelieve. <sup>74</sup>Will they not then turn to Allāh and ask His forgiveness? Allāh is Forgiving, Merciful.

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<sup>75</sup>The Messiah, son of Maryam, was only a messenger of God, many such messengers have passed away before him. And his mother, Maryam, was a truthful woman; both of them used to eat food like every other human being.

O Muḥammad, see how We made Our signs clear for them (the Christians), then see how they turn away from the truth. <sup>76</sup>O Muḥammad, tell these Christians, "Do you worship besides Allāh the things that does not possess the power to harm or profit you? Allāh is Hearing, Knowing. <sup>77</sup>O Muḥammad, say, "O Ahlu 'l-kitāb! Do not exaggerate in the matters of your religion unjustly (by believing that Jesus is God), and do not follow the caprices of the people (i.e., early Christians) who went astray before you and led many astray by propagating the trinity—they went astray from the right path."

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<sup>78</sup>Those who disbelieved from among the Children of Israel were cursed by the tongue of David and 'Īsā ibn Maryam; this cursing was because they disobeyed and because they used to exceed the limits <sup>79</sup>and because they did not forbade one another from the unlawful things which they committed—certainly evil was what they did.

<sup>80</sup>You will see that many of these Jews make the unbelievers their friends—certainly evil is their feeling for the unbelievers which their hearts have forwarded for their account on the day of judgement. This feeling has made Allāh angry with them and in chastisement they shall abide.

<sup>81</sup>If they had believed in Allāh, the Prophet of Islam and in the Qur'ān that was revealed to him, they would not have taken the unbelievers as friends. But most of them are sinners.

<sup>82</sup>O Muḥammad, you will certainly find the Jews and the polytheists the most hostile of people towards the



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believers.

### *The First Emigration in Islam*

And you will certainly find those who say that "We are Christians" the most nearest of people in love with the believers—this is because there are among them the priests and monks, and they do not behave arrogantly.

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<sup>83</sup>O *Muḥammad*, when they (*i.e.*, the Christians) hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of the truth which they recognise *in your words*; they say, "Our Lord, we believe in *Muḥammad*, so write us among the witnesses of his messengership. <sup>84</sup>Why should we not believe in Allāh while the truth has come to us? *And should we not desire that Allāh should admit us among the righteous people?*"

<sup>85</sup>Allāh rewarded them for what they said with the gardens beneath which rivers flow, they shall abide in it *forever*—this is the reward of the good-doers. <sup>86</sup>And *as for those who disbelieve and reject Our revelations, they are the inhabitants of the Fire.*

*The traditions say that verses 82 to 86 were revealed about the Christian ruler of Abyssinia who gave refuge to the Muslim immigrants.*

*When the unbelievers of Mecca started to prosecute, torture and kill the Muslims, the Prophet ordered some of the Muslims to migrate to Abyssinia and seek refuge with the Christian king of that country. Soon a group of Muslims under the leadership of Ja'far bin Abi Tālib left Mecca. The Qurayshite unbelievers were not pleased to learn this news; they feared that the Muslims might built a strong base in a*

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foreign land —out of their reach— to spread their new faith. So they decided to send a delegation of two men to the Negus (i.e., the King) of Abyssinia with a request to return the "outlaws and rebels" who had run away from Mecca.

When the Qurayshi delegation presented their case to the Abyssinian King, he refused to hand them over without hearing their side of the story. Ja'far and his friends were called to the court, and the King asked their opinion about the allegation aimed against them. Ja'far very lucidly replied:-

O King! We were in a state of ignorance and immorality, worshipping idols, eating carrion, committing all sorts of iniquity. We honoured no relative and assisted no neighbour. The strong among us exploited the weak. Then God sent us a prophet, one of our own people, whose lineage, truthfulness, loyalty and purity were well known to us. He called us to worship God alone and repudiate all the stones and idols which we and our ancestors used to worship. He commanded us always to tell the truth, to be good neighbours, to abstain from blood and forbidden things, and to avoid fornication, perjury, and false witness. He commanded us not to rob the wealth of the orphan or to falsely accuse the married woman. He ordered us to worship God alone and never to associate any other being with Him, to hold prayers, to fast and to pay the alms. We believed in him and what he brought to us from God and followed him in what he enjoined and forbade. Our people, however, tried to sway us away from our religion and persecuted us and inflicted upon us great suffering that we might re-enter into the immoral practices of old. As they vanquished and berated us unjustly and made life intolerable for us in Mecca, we chose you and your country and came here to live under your protection in justice and peace.

The Negus was so much impressed by this brief outline of Islam that he asked, "Will you show me some of the revela-

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tion which your Prophet claims to have come to him from God?" Ja'far answered, "Yes!" and recited to the Negus verses 1-30 of sūratu 'l-Maryam. When the patriarchs heard these verses about 'Īsā and Maryam, they said, "These words must have sprung from the same fountainhead from which the words of our master Jesus have sprung." The Negus said, "What you have just recited and that which was revealed to Moses must have both issued from the same source. Go forth into my kingdom; I shall not extradite you at all."

On the following day, the Qurayshite delegation returned to the Negus and said, "There is another side to the Muslims' new religion in which they judge Jesus in condemnable terms." The Negus sent after the Muslims and asked them to tell him more about Jesus. The same Ja'far bin Abu Tālib answered, "Our judgement of Jesus is exactly the same as that which was revealed to our Prophet; namely, that Jesus is the servant of God, His Prophet, His spirit, His command given unto Maryam, the virgin." Hearing this, the Negus drew a line on the floor with his cane and said with great joy, "Between your religion and ours there is really no more difference than this line."

Realizing that they had no more cards to play, the Qurayshite delegation returned to Mecca with much disappointment and anger.

### No Monasticism in Islam

<sup>87</sup>O you who believe! Do not forbid for yourselves and

\* See Muhammad H. Haykal's *The Life of Muhammad*, American Trust Publications, and S. Saeed Akhtar Rizvi's *The Holy Prophet*. (Bilal Mission) Tanzania 1975, pp. 37-9.

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others the good things which Allāh has permitted you; and do not exceed *the laws of Allāh in forbidding a lawful thing and in permitting an unlawful thing*—Allāh does not like those who exceed *the limits*. <sup>88</sup>Therefore eat of the lawful and good things that Allāh has provided you, and fear Allāh in Whom you believe.

*The traditions say that Imam 'Ali bin Abi Ṭālib had taken an oath that he will always stay awake at night to worship Allāh, Bilāl (the first mu'azzin of Islam) had taken an oath that he will fast every day, and 'Uthmān bin Maṭ'ūn had taken an oath that he will forsake sexual relations with his wife for worshipping Allāh. Although these people had taken the oaths with the intention of departing from the worldly pleasures and devoting themselves to the worship of Allāh, Allāh Himself did not wish that His beloved servants should go to such an extent for the sake of His pleasure, and therefore the above verse were revealed to the Prophet.\**

<sup>89</sup>Allāh will not call you *to account* for vain oaths, but He will call you *to account* for the oaths which you have made *seriously*. The *expiation of breaking such oaths* is to feed ten poor persons with the average of the food you serve to your families, or to clothe them, or to set free a slave. If one does not find *the means to pay the expiation*, then *he should* fast for three days. This is the *expiation of your oaths* when you have sworn *but cannot fulfil it*. Guard your oaths. In this way Allāh makes His signs clear for you; haply you may thank Him.

### *Intoxicants & Gambling (II)*

<sup>90</sup>O you who believe! Surely intoxicants, games of

\* Aṭ-Ṭabrasi, *Majma'u 'l-Bayān* and *Tafsīr al-Qummi* of 'Ali ibn Ibrāhīm. This act of depriving oneself from even the lawful pleasure things of the present life is similar to the act of the Prophet himself. See 66:1, 20:1-2 for detail.

## al-Mā'idah 5 The Table

chance, idols and azlām \* are an abomination and work of Satan, so shun it; may be you will prosper. <sup>91</sup>The Satan only desires to sow the seeds of enmity and hatred between you by the intoxicants and games of chance, and to prevent you from remembering Allāh and from prayer. Will you then desist from these evil deeds?

<sup>92</sup>Obey Allāh and obey the Messenger and beware of the traps of the Satan. And if you turn your back to laws of Allāh, then know that the duty of Our Messenger is only to deliver the clear message; as far as following it is concerned, that is your responsibility.

When the prohibition of intoxicants was imposed on the Muslims, many people came to the Prophet and said, "What will happen to those of our dead companions who used to drink intoxicating liquids?" The answer came that <sup>93</sup>as for those who believed and did good deeds, there is no blame on them for what they ate or drank if they feared Allāh, believed in Him and performed good deeds; and feared Allāh and believed; and feared Allāh and did good. Allāh loves those who do good to others.

Allāh has repeated the words "belief", "good deeds" and "Godfearing = piety" three times to show that nothing matters in His view except true faith + good deeds + piety.

### Hunting Forbidden in Ḥajj

<sup>94</sup>O you who believe! Allāh will certainly try you with something of the game that your hands and your

\* "Azlām was a particular method of gambling with arrows played by ten persons. A camel was purchased, slaughtered and divided into twenty-four parts. There were ten arrows: each with a separate name and its specified share. Anyone on whose name one of the first seven arrows was drawn took the number of the shares allotted to it; those on whose name the last three arrows were drawn got nothing and had to pay the price of the camel." 'Allāmah aṭ-Ṭabāṭabāi, *al-Mizān*, (tr. S.S.A. Rizvi) Vol. 3, Tehran 1982, p. 280.

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lances attain, so that Allāh may know who fears Him in regard to the presently unseen punishment of the hereafter. Whoever thereafter exceeds the limits of the sharī'ah, for him shall be painful punishment.

<sup>95</sup>O you who believe! Do not kill the game while you are in the state of iḥrām. Whoever of you kills a game wilfully, then there shall be the following recompense:-

- he has to sacrifice the like of what he has killed from the cattle (as shall be judged and selected by two just persons among you) as an offering. And this offering has to reach (i.e., sacrificed) near the Ka'bah;
- or if he cannot offer the sacrifice, then he may pay the expiation in form of food for the poor;
- or if he cannot even pay the expiation, then he may fast for the number of days which are equivalent to it—so that he may taste the consequence of his action.

Allāh has pardoned the past sins; but whoever returns to disobedience, then Allāh will take vengeance from him; Allāh is Mighty, Lord of Retribution.

<sup>96</sup>The game of the sea and its food is lawful as a provision for you and for the travellers; but the game of land is forbidden for you as long as you are in the state of iḥrām. Fear the punishment of Allāh unto whom you shall be gathered on the day of judgement.

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<sup>97</sup>Allah has made the Ka'bah (the Sacred House), as a means of spiritual and economic establishment for men. Not only the Ka'bah has been made an establishment for men, but even the other symbols of ḥajj like the sacred month, the offerings, and the garlands tied around the neck of the animals. This is so that you may know that Allāh knows whatever is in heavens and whatever is in the earth—Allāh knows everything.

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<sup>98</sup>So be careful in your deeds and know that Allāh is severe in retribution of the evil-doers; but He is also Forgiving, Merciful to those who repent and mend their ways. <sup>99</sup>And as far as My Messenger is concerned, there is no obligation on the Messenger but to deliver the message. Allāh knows what you reveal and what you hide.

### *Majority is Not the Standard of Truth*

<sup>100</sup>O Muḥammad, say, "The evil and the good (people or ideas) are not equal, though the abundance of the evil may please you. So, O believers, do not fear the majority or follow it (without first ascertaining its truth); fear Allāh, O men of understanding, haply you may be successful."

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<sup>101</sup>O you who believe! Do not ask concerning the things which, if declared to you, may trouble you. (Like the time of your death or that of your beloved one, etc.) Yet if you question concerning them when the Qur'ān is being revealed, they will be declared to you. Allāh pardons this; Allāh is Forgiving, Forbearing. So, O Muslims, do not ask just for the sake of asking; <sup>102</sup>a people who lived before you had indeed questioned such things, and then disbelieved in them by not following them.

### *Blind Following Forbidden*

During the pre-Islamic era, the Arabs had special respect for the following types of camels and goats:-

*Bahīrah*: a she-camel who had given birth to five camels. The Arabs used to split her ears, refrained from riding on her back or slaughtering her, and they would not prevent her from

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water or grass.

*Sā'ibah*: Sometimes a person used to vow that, "If I am cured from my illness, then my camel will be *sā'ibah*." Then such a camel was treated as a *baḥīrah*.

*Waṣilah*: a she-goat. If a goat gave birth to a she-goat, they would keep it for themselves; if she brought forth a he-goat, they would offer it as an offering to their idols. But if she brought forth a male and a female, then they would not offer the he-goat to their idols. The she-goat born with a he-goat was known as *waṣilah*.

*Ḥāmī*: a he-camel. If a he-camel had begotten ten camels, the Arabs used to regard it a sacred animal: they refrained from riding on its back, they did not prevent it from water or grass.

<sup>103</sup>Allāh has not ordained *the rules which you observe concerning Baḥīrah, Sā'ibah, Waṣilah or Ḥāmī*; but the unbelievers forge against Allāh a lie. Most of these *unbelievers* do not understand. <sup>104</sup>And when it is said to them, "Come to what Allāh has revealed, and to the Messenger", they say, "Enough for us is *the religion* on which we found our fathers." What, even if their fathers knew nothing and were not guided?!

<sup>105</sup>O you who believe! *Do not blindly follow your forefathers' traditions*; look after your own souls. If you are rightly guided, the one who is astray cannot harm you. To Allāh is the return of all of you; then He shall inform you of what you were doing *on this earth*.

### *Call to Witness the Will*

Once a Muslim known as *Tamīm ad-Dāry* was travelling with two Christians. In the way he became seriously ill. Just before his death, he entrusted all his belongings to the two Christians and requested them to take it to his family at *Madinah*. There were a few things made of gold in *Tamīm's*



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*belongings which he was taking for trade. The two co-travellers separated those things for themselves and returned the remaining to Tamīm's family.*

*When the family checked the belongings, they found that the things made of gold were missing. When they inquired from the two Christians, they were told that there was no such thing when Tamīm entrusted his belongings to them. Tamīm's family brought the case to the Prophet. But because of lack of evidence, the Prophet let the Christians go free. After some time, Tamīm's family found the golden vessels in the possession of the two Christians. They were brought to the Prophet who returned the stolen property to the rightful owner after asking them to swear that it was their rightful property.*

*After this incident, the following verses were revealed:-*

<sup>106</sup>*O you who believe! When any one of you is visited by death, there should be two just men among you (i.e., two believers) for the testimony between you at the bequeathing.*

*And if you are travelling in the land when the infliction of death befalls you and two men from among the believers are not available, then two other from other people (i.e., non-Muslims) should be asked to witness the bequeathing. You should detain these two witnesses after the prayer. But if you doubt their truthfulness, then they should be asked to swear by God that "We will not sell it (i.e., our testimony) at any price, even though the 'buyer' be a near kinsman nor will we hide the testimony of God, for then we would surely be among the sinners."*

<sup>107</sup>*But if it becomes known that the witnesses have been guilty of a sin of distorting their testimony, then two other person (from the heirs who have a claim against the first witnesses) shall stand in their places and swear by Allāh that "Our testimony is truer than the testimony of the first two witnesses; and we have not exceeded the*

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*limits; for then we would surely be among the unjust."*

<sup>108</sup>This *laṭv* is more appropriate so that they will bear testimony in its proper form or *at least* they will be afraid that after other oaths, their oaths may be rebutted. Fear Allāh, and listen to *this command carefully*. Allāh does not guide the transgressing people.

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<sup>109</sup>On the day when Allāh shall gather the messengers and say, "What answer were you given *by your people when you called them towards My way?*" They shall *humbly* say, "O our Lord! We have no knowledge; You are the Best Knower of the unseen."

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<sup>110</sup>When Allāh said, "O 'Īsā ibn Maryam! Remember My blessing upon you and upon your mother when I strengthened you with the holy spirit; *and that* you spoke to the people *while you were still an infant* in a cradle, and *when you became* of old age. Also remember, when I taught you the Book, the wisdom, the Tawrāt and the Injīl; and *also* when you created, by My permission, an image of bird from dust, and then you breathed into it and it became a *real* bird by My permission; and *also remember that* you healed the blind and the leper by My permission; and *also remember* when you brought the dead *back to life* by My permission. And *also remember* when I restrained the Children of Israel from you when you came to them with clear proofs, and the unbeliever among them said, "This is nothing but a clear sorcery."

<sup>111</sup>And *also remember* when I inspired to the disciples that they should believe in Me and My messenger, they said, "We believe and bear witness that we submit ourselves

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to You (muslimūn).'''

<sup>112</sup>When the disciples said, "O 'Īsā ibn Maryam! Is your Lord able to send to us a table of food from heaven?" He said, "You should fear Allāh for asking such things, if you are believers." <sup>113</sup>They said, "We desire to eat of it so that our hearts be at rest; and that we may know that you have indeed spoken the truth to us, and that we may be among the witnesses to it and to your truthfulness."

<sup>114</sup>Then 'Īsā ibn Maryam said, "O Allāh, Our Lord! Send down to us a table of food from the heaven, that shall be for us -for the first and the last of us- a festival and a sign from You. And grant us subsistence; You are the best of providers." <sup>115</sup>Allāh said, "Surely I will send it down to you; but whosoever among you thereafter disbelieves, I will certainly punish him with a chastisement with which I punish no one among the nations."

### *Jesus Didn't Claim to be God*

<sup>116</sup>And when Allāh said, "O 'Īsā ibn Maryam, did you say to the people that, 'Take me and my mother for two gods besides Allāh?'"

'Īsā said, "Glory be to You! It is not for me to say what I have no right to. If I had said it, then You would certainly have known it; You know what is in my mind but I do not know what is in Your mind. Surely You are the Best Knower of the unseen. <sup>117</sup>O My Lord! I did not say to them anything but what You ordered me. I said to them that, 'Worship Allāh Who is my Lord and your Lord.' And I was a witness over them as long as I was among them; but when You took me unto Yourself, You were the watcher over them. You are witness of all things. <sup>118</sup>O My Lord! If You punish them, then surely they are your servants; and if you forgive them, then

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surely You are the Mighty, the Wise.”

<sup>119</sup>Allāh said, “This is the day when their truthfulness will benefit the truthful people—they shall have gardens beneath which rivers flow, they shall abide in it forever. Allāh is pleased with them and they are pleased with Him—this is the greatest achievement.”

<sup>120</sup>Allāh's is the Kingdom of the heavens, the earth and whatever is in it. He has power over all things.

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## Chapter Six

### *SŪRATU 'L-AN'ĀM* *(The Cattle)*

(revealed at Mecca; consisting of 166 verses)

In the name of Allāh, the Beneficent, the Merciful

#### *The Unity of God*

<sup>1</sup>Praise be to Allāh Who created the heavens and the earth, and appointed the darkness and the light; yet those who disbelieve ascribe equals to their Lord!

*In this verse Allāh has rejected the views of three groups:*  
1. By saying that "He created the heavens and the earth", Allāh has rejected the claim of those atheists who believe that the universe has existed from ever. 2. By saying that "He appointed the darkness and the light", Allāh has rejected the claim of the Dualist (like the Parsees) who believe that the creator of light is different from the creator of darkness. 3. And in the final sentence, Allāh rejects the Arabian idolaters who believed that their idols were equal to Allāh.

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<sup>2</sup>It is He who has created you of clay, and then He decreed a term of life for you; of course, the final term of your life is with Him; yet you doubt in His existence. How can you doubt in Him?! <sup>3</sup>He is Allāh in the heaven and the earth; He knows your secrets and your open words, and He also knows what you are earning by your good and evil deeds.

### *The Unbelievers of Mecca (II)*

<sup>4</sup>Whenever a sign from the signs of Allāh comes to them (i.e., the unbelievers of Mecca), they just turn away from it.

<sup>5</sup>They rejected the truth when it came to them through Muḥammad; but soon there shall come to them the news of the day of judgement which they were mocking. <sup>6</sup>Do not they see (i.e., consider) how We destroyed before them a generation whom We had strengthened on the earth (with wordly power) as We never strengthened you? Did they not see how We sent the clouds pouring rain over them copiously, and We made the rivers flow beneath them? Thus We destroyed them because of their sins, and after them We raised another generation.

<sup>7</sup>Even if We had sent to you, O Muḥammad, a writing on paper so that they may touch it with their hands, those who disbelieve would surely have said, "This is nothing but a manifest sorcery."

<sup>8</sup>They (i.e., the unbelievers) say: "Why has not an angel been sent down to him? Only then we would believe in him." Firstly, if We had send down an angel, they still would have not believed and so the matter would have been certainly decided (i.e., affliction would have visited them immediately) and then they shall not be given respite. <sup>9</sup>Secondly, if We had appointed him (i.e., Our messenger)

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an angel, We would certainly have made him a man because the angel, in his original angelic form, cannot be seen by human beings; and thus We would have confused to them the matter which they are themselves confusing. Sending or not sending an angel will not change their obstinate attitude towards you.

<sup>10</sup>O Muḥammad! Do not be grieved by their mockery as many messengers were indeed mocked at before you; but those who scoffed at them were encompassed by what they mocked at.

<sup>11</sup>O Muḥammad! Say, "Travel in the land, then see what was the end of those who rejected the message of Allāh.

<sup>12</sup>Say: "To whom belongs whatever is in the heavens and the earth?" Say: "To Allāh; He has prescribed for Himself mercy in regard to his creatures. He will indeed gather you on the day of resurrection, the day in which there is no doubt. (And as for those who have incurred loss to themselves by not accepting the message of Allāh, they will not believe.) <sup>13</sup>And to Him belongs whatever lives in the night and the day; and He is the Hearing, the Knowing.

<sup>14</sup>O Muḥammad, say, "Shall I take the idols and false gods as a guardian other than Allāh, the Originator of the heavens and the earth, and the One who feeds all his creatures and is not fed?!" Say, "I have been commanded to be the first of those who submit themselves to the will of Allāh; and do not be one of the polytheists."

<sup>15</sup>Say, "Surely I fear the chastisement of the grievous day if I disobey my Lord." <sup>16</sup>The person from whom the chastisement is averted on that grievous day, he should realize that Allāh has been merciful to him—being included in the mercy of Allah is indeed a manifest achievement. That is, without the mercy of Allāh no fallible human being can avert the chastisement of the hereafter just on account of

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*his deeds.*

<sup>17</sup>If Allāh touches you with affliction, then none can remove it but He; and if He touches you with goodness, then none can remove it. He has power over all things.

<sup>18</sup>And He is Subduer over His servants; and He is Wise in His plans and Aware of everything that His servants do.

<sup>19</sup>Say, "What thing is greater in testimony?" Say, "Allāh is the Greatest in testimony and He is witness between me and you; and this Qur'ān has been revealed to me so that with it I may warn you and whomsoever it may reach. Do you really bear witness that there are other gods with Allāh?" Say, "I do not bear witness to this." Say, "He is only One God, and I am free of what you associate with Allāh."

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<sup>20</sup>Those to whom We have given the Book recognise him (*i.e.*, Muḥammad) as they recognise their sons. Those who do not believe in him even after recognising him are the ones who have incurred loss to themselves, they will not believe.

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<sup>21</sup>Who is more unjust than he who forges against Allāh a lie (*by saying that the angels are Allāh's daughters, and the idols are their intercessors with Him*) or he who rejects His signs (*like the Qur'ān, etc.*). Surely the unjusts will not be successful.

<sup>22</sup>On the day of resurrection when We shall gather them all together, then We shall say to those who associated other gods with Allāh: "Where are your associates whom you were asserting?" <sup>23</sup>Then they shall have no excuse but to say, "By Allāh, our Lord, we were



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not polytheists." <sup>24</sup>See how they lie against themselves, and *the lie* which they were forging has gone astray from them.

<sup>25</sup>There are some *of the stubborn unbelievers* who listen to you *when you recite the Qur'ān*, and We have cast veils over their hearts and a heaviness in their ears lest they understand it—*this is their punishment because* even if they see every sign, they do not believe in it. Even when they come to you, they dispute with you; *and in response to your every answer*, those who disbelieve say, "This is not but the stories of the ancient *people*." <sup>26</sup>They forbid *others* from *listening* to it (*i.e., the Qur'ān*) and go far away from it. *By their deeds*, they destroy only their own souls, but they are not aware of it.

<sup>27</sup>If you could see when they are made to stand before the fire of *Hell*, then they will say, "Would that we might be returned *to the worldly life*, and then we shall not reject the signs of our Lord and we shall be among the believers." <sup>28</sup>Nay, whatever they were concealing before has now appeared to them. And if they are sent back *to the worldly life*, they would return to *the same beliefs and deeds* which they were forbidden from; they surely are liars.

<sup>29</sup>They (*unbelievers of Mecca*) say, "There is nothing but our present life and we shall not be raised *from death on the day of judgement*." <sup>30</sup>If you could see when they are made to stand before their Lord; *at that time*, He will say, "Is not this *resurrection* a truth?" They will say, "Yes indeed, by our Lord!" Then Allāh will say, "Then taste the chastisement because of your unbelief."

<sup>31</sup>Losers indeed are those who rejected the meeting with Allāh *on the day of judgement*. When the hour of *resurrection* comes to them suddenly, they shall say, "What a pity that we neglected it!" They shall be carrying their burdens on their backs. How evil is the load

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of sins which they bear!

<sup>32</sup>The *present* worldly life is nothing but a play and a diversion, while the abode of the hereafter is better for those who are Godfearing—do you not then understand?

<sup>33</sup>O *Muḥammad*, We surely know that the things they say certainly grieves you; *but don't make yourself sad because, in reality, they do not reject you, rather these unjust are denying the signs of Allāh.* <sup>34</sup>*Many messengers have indeed been rejected before you, but they were patient on being rejected and persecuted until Our help came to them. And there is none to change the words (i.e., plans) of Allāh; and there has already come to you some informations about the messengers and how Allāh helped them.*

<sup>35</sup>And if their turning away *from the truth* is too distressing for you, then if you can seek out a hole *to go down* into the earth or a ladder *to ascend up* to heaven, so as to bring them a sign, *then do so. But remember that if Allāh had pleased, He would have gathered them all to the guidance; so be not one of the ignorants.*

<sup>36</sup>Only those accept *your message* who listen to you; *as for the "dead" who do not want to listen to your message, Allāh will "raise" them on the day of judgement and then to Him they shall be returned.* <sup>37</sup>*They are "dead" because they have already seen many signs of Allāh, but still they say, "Why has not a sign been sent down to him from his Lord?" O Muḥammad say, "Surely Allāh is able to send down a sign."* But most of them do not know. <sup>38</sup>There is no creature on the earth and no bird flying with its wings, but that they are nations like yourselves. *All these creatures have been created by Allāh and so if Allāh wished, it is very easy for Allāh "to send a sign down to Muḥammad"—but Allāh sends such signs only for those who will believe after seeing the signs. He says, "We have not*

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neglected anything in the Book, *the Qur'ān*.'' Those who wish to see a sign of Allāh can see it in the Qur'ān; whether or not they believe, they should know that to their Lord they shall be mustered on the day of judgement.

<sup>39</sup>Those who reject Our revelations are *actually* deaf and dumb, dwelling in utter darkness; and that is why they have been described above as "dead". Whomsoever Allāh pleases, He leads astray, and whomsoever He pleases, He puts him on the right path. (See explanation under 2:7)

<sup>40</sup>O Muḥammad, say, "What do you think? If Allāh's chastisement comes upon you or the hour of the day of judgement comes upon you, will you call upon any other god than Allāh, if you are truthful?" <sup>41</sup>No! Him you will call upon. Then if He pleases, He will remove the chastisement for which you call upon him; and at that time, you will forget those whom you associate with Him.

<sup>42</sup>Indeed We sent many messengers to nations before you O Muḥammad and when they did not heed to Our messengers, We seized them with misery and hardship so that they might be humble to My commands. <sup>43</sup>If only they had become humble when Our affliction came upon them! But their hearts had become impenitent and so they did not learn a lesson from the affliction imposed upon them, and the Shayṭān presented their deeds to them in a favourable light. <sup>44</sup>So when they forgot what they were reminded through the affliction, We opened for them the doors of all good things until when they rejoiced in what they were given, then We seized them suddenly—lo! they were in utter despair. <sup>45</sup>Thus, the people who were unjust were rooted out. Praise be to Allāh, the Lord of the universe.

<sup>46</sup>O Muḥammad, say, "What do you think? If Allāh takes away your hearing and sight and sets a seal upon your hearts, then who is a god other than Allāh who

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can bring it back to you?" See how We repeat our revelations, yet they are turning away. <sup>47</sup>Say, "What do you think? If the chastisement of Allāh comes upon you, suddenly or openly, will anyone be destroyed except the unjust people?"

<sup>48</sup>We do not send the messengers except as (*mubashshir*) announcers of good news and (*mundhir*) warners of Allāh's chastisement. So whoever listens to My messengers, believes and does good deeds, then they shall have no fear nor shall they grieve. <sup>49</sup>But those who reject Our revelations, the chastisement shall visit them because they were sinning.

<sup>50</sup>O Muḥammad, say, "I do not say to you that with me are the treasures of Allāh, nor do I know the unseen, nor do I say that I am an angel. I do not follow except whatever is revealed to me from Allāh." Say, "Are the blind and the seeing one alike? Do you not then reflect?"

<sup>51</sup>And, O Muḥammad, warn with the Qur'ān those who fear that they shall be gathered to their Lord that besides Him there is no guardian for them nor any intercessor—they may guard themselves against evil.

### *Friendship with the Poor*

Many of the early converts of Islam were the oppressed and weak people of Mecca like Bilāl al-Ḥabshi, 'Ammār al-Yāsir, Sālim Maula Abi Ḥudhayfah, Ibn Mas'ūd, Miqdād, Wāqid bin 'Abdullāh, etc. The Qurayshite leaders once told the Prophet that, "Why do you sit among these people? If you turn them away from yourself, we might accept you as our leader." Then the following verses were revealed. (It is needless to mention that although the revelation is addressed to the Prophet personally, but its actual addressee are the Muslims. This is a usual style of speech used by Allāh to show

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*the importance of the matter mentioned in the revelation.)*

<sup>52</sup>And do not drive away those who call upon their Lord at morning and evening desiring His favour. Nothing of their account falls upon you, and nothing of your account falls upon them. So *if* you drive them away, you will become one of the unjusts. <sup>53</sup>In this way, We try some of them by other. *Because of their spiritual perfection, Allāh exalted the position of the poor; and thus He tries those rich people who lack the spirit of imān and who say, "Are these poor people the ones upon whom Allāh has been gracious to among us?" Does not Allāh know very well the grateful servants?*

<sup>54</sup>When those who believe in Our revelations come to you, say, "Peace be upon you (*salāmun 'alaykum*). Your Lord has prescribed mercy on Himself—if any one of you does an evil because of ignorance, thereafter repents and makes amends, then Allāh is Forgiving *and Merciful to him.*" <sup>55</sup>Thus We distinguish the revelations, so that the way of the sinners may become manifest.

### *Worship None but Allāh*

<sup>56</sup>O *Muhammad*, say, "I have been forbidden to serve those *idols and false gods whom* you call upon besides Allāh." Say, "I do not follow your caprice, or else I would have gone astray and would not be one of the rightly-guided."

<sup>57</sup>Say, "Surely I have a clear proof from my Lord but you reject it. *The authority to chastise* which you seek to hasten is not with me—the judgement is only Allāh's. He relates the truth and he is the Best of the deciders."

<sup>58</sup>Say, "If with me was *the authority to chastise* which you desire to hasten, the matter would have certainly been decided between you and me. Allāh knows the unjusts

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very well."

<sup>59</sup>With Allāh are the keys of the unseen; none knows them but He. He knows what is in the land and sea; and not a leaf falls, but He knows it. And there is not a grain in the darkness\* of the earth, nor any thing wet or dry, but it is *all* in a Manifest Book, *the Qur'ān*.

<sup>60</sup>He is the one who makes you "die" (i.e., sleep) by the night and He knows what you acquire by the day, then He raises you up therein so that the determined term of *your life* may be fulfilled. *At the end of your determined term*, to Him shall be your return, then He will inform you of what you were doing.

<sup>61</sup>Allāh is the Almighty over His servants; He sends *two angels as recorders of your deeds* over you until when death comes to any one of you—at that time, Our messengers (i.e., the angels of death) cause him to die and they are not remiss. <sup>62</sup>Then they (*the dead*) are sent back to Allāh, their Master, the True. *On that day*, surely His is the judgement and He is swiftest in taking account.

<sup>63</sup>Say, "Who is the one who delivers you from the darkness of the land and sea when you call upon Him humbly and secretly *that*, 'If you deliver us from this *distress*, we shall certainly be among the grateful ones.'"

<sup>64</sup>Say, "Allāh delivers you from that and from every distress, but *yet* you associate others *with Him*."

<sup>65</sup>O *Muḥammad*, say, "Allāh is able to send upon you a chastisement from above you or from under your feet, or to throw you into confusion *by dividing you into sects* and to make you taste the affliction of one another." See how We repeat the revelations so that they may

\* "The darkness of the earth" most probably means "under the earth."

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understand.

<sup>66</sup>Your people have rejected it, yet it is the truth. *O My beloved messenger, say, "I am not placed in charge of you. <sup>67</sup>For every prophecy there is a determined time for its realization, and soon you will come to know it."*

<sup>68</sup>When you see those who plunge into Our revelations *with the intention of creating confusion, etc.*, turn away from them until they plunge into some other talk. If the Shayṭān causes you to forget *this command*, then do not sit with the unjust people after *its* recollection. <sup>69</sup>Nothing of the account of *the unjust people* falls upon those Godfearing *who sit with them*; but *their only duty* is to remind *the unjust*, haply they may fear *the chastisement*.

<sup>70</sup>Leave alone those who take their religion for a sport and a diversion, and whom the present *worldly* life has deceived. (*This applies equally on the non-Muslims who, in the name of religious celebration, indulge in music and drinking parties.*) Your duty is to remind hereby, lest a person should be given up to destruction for what he has earned—he has no Protector besides Allāh nor an intercessor; and if he offers any compensation, it shall not be accepted from him. These are the ones who are given up to destruction for what they earned, they shall have a drink of boiling water and a painful chastisement because they were disbelieving.

<sup>71</sup>*O Muḥammad, say, "Shall we call upon the false gods besides Allāh who do not profit us nor harm us? And shall we be turned back on our heels after Allāh has guided us?—like the one whom Shayṭāns have made to fall down perplexed in the earth, though he has friends who call him to guidance by saying, 'Come to us!'"* Say, "Allāh's guidance is the true guidance, and we are commanded to submit *ourselves* to the Lord of the universe, <sup>72</sup>to establish prayer and to fear Him. He is the one unto whom you shall be gathered."

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### *Ibrāhīm Combats Nature-Worshipping*

<sup>73</sup>He (Allāh) is the one who has created the heavens and the earth with truth; and the day He says, "Be", and it comes to exist. <sup>74</sup>His word is the truth, and His is the Kingdom on the day when the trumpet shall be blown; He is Knower of the unseen and the seen; and He is the Wise, the Aware.

*The people of Ibrāhīm's time used to worship many things: idols, stars, the moon, the sun, kings, etc. In the following verses, Allāh narrates how Ibrāhīm tried his best to demonstrate the falsity of idol- and nature- worshipping in all its various forms.*

<sup>75</sup>Remember when Ibrāhīm said to his uncle, \* Āzar, "Do you take idols for gods?! Surely I see you and your people in manifest error." *Ibrāhīm could not tolerate idol-worshipping because he knew it was wrong.* <sup>76</sup>Thus We were showing Ibrāhīm the kingdom of the heavens and earth, that he might be of those who are sure of their faith.

<sup>77</sup>So when the night outspread over Ibrāhīm, he saw a big bright star; he said, "This is my Lord." But when the star set in the morning, he said, "This cannot be my Lord because it has passed away, I do not like the transitory things."

<sup>78</sup>On the next night, when he saw the moon rising, he said, "This is my Lord." But when the moon set, he said, "If my Lord had not guided me I shall surely be of the people who have gone astray by believing in

\* The original Arabic word translated here as "uncle" is "ab". The word *ab* is used for "father," "uncle," "grand-father" and also for an elder. (See 2:133 and 12:38 where the Qur'ān has used "ab" for both "uncle" and "grandfather".) Whereas the word "wālid" is used only for father. According to the traditions, Ibrāhīm's father was Tāriḥ or Tāriḥ.



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*the moon as their lord."*

<sup>79</sup>*In the morning, when Ibrāhīm saw the sun rising, he said, "This must be my Lord because this is greater than the star and the moon!"* But when the sun set, he said, "O my people, surely I am free from what you associate with Allāh. <sup>80</sup>I have sincerely turned myself to Him who originated the heavens and the earth, and I am not one of the polytheists."

<sup>81</sup>Ibrāhīm's people disputed with him *and threatened him by their idols*. He said, "Do you dispute with me concerning Allāh, while He has guided me? I do not fear in any way those whom you associate with Allāh because *they cannot harm or benefit me, except if my Lord wishes so*. My Lord comprehends all things in His knowledge—will you not then remember *the truth which has been placed in your inner most nature?* <sup>82</sup>And how should I fear those whom you associate with Allāh, while *I see that you do not fear in associating with Allāh those for whom He has not sent down to you any authority?!*"

Which of these two parties is more entitled to security, if you know? <sup>83</sup>*Surely* those who believe and have not confounded their belief with "injustice" (i.e., polytheism), they are the ones for whom is the security and they are rightly guided.

<sup>84</sup>This is Our argument which We gave to Ibrāhīm against his people. We exalt in ranks whom We please; surely your Lord is Wise, Knowing.

<sup>85</sup>And We gave to him Ishāq (Isaac) and Ya'qūb (Jacob)—each one We guided. (And Nūḥ was *also* guided before *Ibrāhīm*.) And from his descendants are Dawūd, Sulaymān, Ayyūb (Job), Yūsuf (Joseph), Mūsā, Hārūn —thus do We reward the good-doers—<sup>86</sup>Zakariyyah, Yaḥyā (John), 'Īsā, Ilyās (Elias) —each one was of the good people—<sup>87</sup>Ismā'īl (Ishmael), al-Yasa' (Elisha) and Lūṭ (Lot) —each of them We made excel

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over all nations. <sup>88</sup>And from among their fathers and their decendants and their brethren, We chose them and guided them into the right path.

<sup>89</sup>This is Allāh's guidance; He guides by it whom He pleases of His servants. But if *all those prophets mentioned above* had associated others with Allāh, then certainly all what they were doing would have been forfeited. <sup>90</sup>These are the persons whom We gave the book, the judgement and the prophethood. So if these *unbelievers of Mecca* disbelieve in it (*i.e. Allāh's guidance*), then We already have entrusted it to a people who do not disbelieve in it. <sup>91</sup>These are the ones whom Allāh has guided, therefore follow their guidance. *O Muḥammad, say, "I do not ask of you any wage for conveying Allāh's message; it is nothing but a reminder to all nations."*

### *The Children of Israel (IV)*

<sup>92</sup>They did not appraise Allāh as He should have been appraised by saying, "Allāh has not revealed any thing to a mortal." Say, "Who revealed the Book which Mūsā brought as a light and a guidance to men?" (You put it into parchments, revealing *some of it* and concealing much of it; you were taught what you did not know, *neither you nor your fathers.*) Say, "Allāh revealed the Book to Mūsā." Then leave them alone, playing their game of plunging.

<sup>93</sup>This Qur'ān is a blessed Book which We have revealed, it is confirming the Book which was before it; it has been revealed so that you, *O Muḥammad*, may warn the people of "the mother of cities" (*i.e., Mecca*) and those who live around her. Those who believe in the hereafter, believe in it and they *also* attend their prayers constantly.

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'Abdullāh bin Sa'd bin Abi Sarah came from Mecca to Medina and accepted Islam. As he was a good scribe, the Prophet included him among those who used to write the revelation revealed to the Prophet. Traditions say that he was an hypocrite, and he used to change the words which the Prophet dictated to him. After some time he apostated and went back to Mecca. In Mecca he started to say ridiculous things about the Prophet. (In 9 A.H. when Mecca fell in the hands of the Prophet, the Prophet had named some people who were to be killed even if they were found inside the Ka'bah. 'Abdullāh bin Abi Sarah was one of them. But later on 'Uthmān, the third caliph of the Sunnis, interceded on his behalf and saved him.) The following verses are about him and his ilk:\*

<sup>94</sup>Who is more unjust than he who forges a lie against Allāh or says, "It has been revealed to me", while nothing had been revealed to him; and also says, "I will reveal the like of what Allāh has revealed." If you could see when the unjusts shall be in the agonies of death, while the angels of death are stretching out their hands towards them and saying, "Give up your souls! Today you shall be recompensed with the chastisement of humiliation because of what you said untruly about Allāh and because you were displaying arrogance against His revelations." <sup>95</sup>Allāh will say to them: "Now you have come to Us alone without your family or friends just as We created you the first time; and you have left behind your backs the wealth which We conferred on you; nor do We see with you your intercessors whom you asserted to be associates of Allāh in you—the bond between you and all your worldly glory are now broken and whom you asserted to be My associates have 'gone away' from you."

\* as-Suyuṭī, *ad-Durru 'l-Manthūr*; al-Ḥākim, *al-Mustadrak*; 'Ali ibn Ibrāhīm, *Tafsīr al-Qummi*, aṭ-Ṭabarsi, *Majma'u 'l-Bayān*.

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### *The Power of Allāh*

<sup>96</sup>Surely Allāh is He who splits the grain and the stone; He brings forth the living from the dead and He brings forth the dead from the living—that is Allāh; how are you then perverted?!

<sup>97</sup>He splits the sky into dawn, and He has made the night for repose *and rest*; He has made the sun and the moon for a reckoning *of time and calendars*—this is the ordaining of the Mighty, the Knowing.

<sup>98</sup>He is the one who has made the stars for you so that by them you may be guided in the darkness of *night in the land and the sea*—We surely have distinguished the signs *of Our power* for the people who know.

<sup>99</sup>He is the one who has produced you from one living soul (i.e., Adam), and then *He made* a lodging-place and a depository—We surely have distinguished the signs for the people who understand.

<sup>100</sup>He is the one who sent down water from the heaven and then, *He says,*

- *We brought forth with it the buds of all plants, and then We brought forth the green leaf, bringing forth from it close-compounded grain;*
- *and out of the palm-tree, from its spadix, We brought forth bunch of dates within reach of hands;*
- *We brought forth gardens of grapes, olives and pomegranates—alike and unlike each other.*

“Look upon their fruits when they bear fruit and become ripe—surely in this are signs for the people who believe.”

<sup>101</sup>Yet they ascribe the jinn as associates to Allāh, though He has created them; and they impute to Him sons and daughters without any knowledge—glory be to Him, He is Exalted above what they describe! <sup>102</sup>He is the Originator of the heavens and the earth. How can

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He have a son when He has no consort, and He has created every thing and He has the knowledge of all things. <sup>103</sup>That is Allāh, your Lord; there is no god but He, the Creator of all things—so serve *and worship only* Him. He has charge of all things.

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<sup>104</sup>The eyes cannot attain Him, but He attains the eyes; and He is the All-subtle, the Aware.

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<sup>105</sup>Indeed clear proofs have come to you from your Lord. Therefore, whoever sees *them and comprehends them*, it is to his own gain; and whoever will be blind (i.e., ignores it), it is to his own loss. *O Muḥammad, say, "I am not a watcher over you."*

<sup>106</sup>Thus We repeat the revelations so that they may say (i.e., confess) that, "You have recited *the message of Allāh to us*", and so that We may make it clear for the people who know.

<sup>107</sup>*O Muḥammad!* Follow what has been revealed to you from your Lord —there is no god but He— and turn away from the polytheists. <sup>108</sup>If Allāh had pleased, they would not have associated *others with Allāh*; and We have not appointed you a watcher over them nor are you in charge of them.

<sup>109</sup>Do not abuse those whom they call upon *in their prayers* besides Allāh, lest they abuse Allāh in revenge without knowledge. Thus We have presented to every people their deeds in a favourable light; then to their Lord shall be their return and He will inform them of what they were doing.

<sup>110</sup>They have sworn by Allāh the most earnest oaths

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that if a sign came to them *from Allāh*, they would most certainly believe in it. *O Muḥammad*, say, "The signs are with Allāh; and He sends the signs whenever He wishes." And what should make you know that when it comes to them, they will not believe in it.

<sup>111</sup>We "turn" about their hearts (i.e., minds) and their eyes, just as they did not believe in it the first time, and We will leave them wandering blindly in their inordinacy.

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<sup>112</sup>*O Muḥammad*, even if We had sent down the angels to them (i.e., unbelievers of Mecca), and the dead had spoken to them and We had brought together all things before them—they would not have believed unless Allāh pleases; but most of them are ignorants.

<sup>113</sup>And thus for every prophet We have "made" an enemy—satans from among men and jinn who reveal delusively vain speech to each other. If your Lord had wished, they would never have done so *but He does not wish to interfere in their deeds*. Therefore leave them and what they forge. <sup>114</sup>The hearts of those who do not believe in the hereafter may incline to it (i.e. *the vain speech*), they may be well-pleased with it, and they may earn the sin *their leaders* are earning.

<sup>115</sup>*O Muḥammad*, say, "Shall I then seek a judge other than Allāh? For He is the one who sent down to you the Book, *the Qur'ān*, which explains to you the truth and falsehood in detail." And those to whom We have given the Book, *the Tawrāt and the Injīl*, know that *the Qur'ān* has been revealed from your Lord with the truth. So do not be one of the doubters. <sup>116</sup>Perfect are the words of your Lord in truthfulness and justice; there is no one who can change His words, and He is the Hearing, the

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Knowing.

<sup>117</sup>If you, O *Muḥammad*, obey most of the people of the earth, they will lead you astray from Allāh's way *because* they only follow conjecture, and they only lie.

<sup>118</sup>Your Lord knows very well who goes astray from His way, and He knows very well those who are rightly-guided.

### *The Lawful Animal Flesh*

<sup>119</sup>Eat *the flesh* of the *ḥalāl* animal on which Allāh's name has been mentioned *while slaughtering*, if you believe in His revelations. <sup>120</sup>What is the matter with you, that you do not eat *the flesh* of the animal on which Allāh's name has been mentioned, seeing that He has already made clear to you what He has forbidden to you—except when you are compelled to it *in case of an emergency*?

Many people are indeed misleading *others* by their caprices out of ignorance. Surely your Lord knows very well those who exceed *the limits prescribed by Allāh*. <sup>121</sup>Forsake the outward and the inward sin; surely those who earn sin shall be recompensed with what they have earned.

<sup>122</sup>Do not eat *the flesh* of the animal on which Allāh's name has not been mentioned *while slaughtering*—it is surely a sin. The Satans inspire to their friends to dispute with you *about this law*; and if you obey them, then you are surely of the polytheists *because you have obeyed the Satans besides Allāh*.

### *Allāh Forces None to Believe or Disbelieve*

<sup>123</sup>Is a person who was "dead" (*an unbeliever*) and then We raised him to life (*guided him to Islam*) and ap-

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pointed for him a "light" (*knowledge*) to walk by among the people, like a person whose likeness is in the darkness *from which* he does come out? Thus the things the unbelievers were doing is presented to them in a favourable light. (*According to the traditions, this verse was revealed for 'Ammār bin Yāsir "the believer" and Abu Jahl "the unbeliever".*)

<sup>124</sup>Thus We "made" the great ones in every city among its sinners, so that they may devise there *against Allāh*; but they devise only against themselves and of course, they are not aware of the consequences of their own planning. <sup>125</sup>When a sign comes to them, they say, "We will not believe until we are given the signs like of what Allāh's messengers were given." *They do not realize that Allāh knows better where to place His message. And shortly humiliation in Allāh's sight and a severe chastisement will befall the sinners because of what they devised.*

<sup>126</sup>Whomsoever Allāh intends to guide aright, He expands his breast to Islam (*i.e., He makes it easier for him to understand and recognise the truth*); and whomsoever He intends to mislead, He makes his breast narrow and tight as if he were ascending to heaven. Thus does Allāh lay abomination on those who do not believe (*i.e., because of the obstinate unbeliever's ungratefulness in heeding to Allāh's guidance, He abandons him on the wrong path*). Abandoning an obstinate unbeliever has been described as "abomination" in this verse.

<sup>127</sup>This is the straight path of your Lord. We have made clear the revelations for the people who mind; <sup>128</sup>they shall have the abode of peace with their Lord, and He is their Guardian. *This is their reward for what they were doing.*

\* \* \*



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### *The Day of Judgement (I)*

<sup>129</sup>On the day when Allāh shall gather all together, *He will say, "O assembly of satans, you have taken away much of mankind into the wrong path."* Then their friends among the mankind will say, "Our Lord! some of us have profited by the others, and *now* we have reached our determined term of the worldly life which You had appointed for us." Allāh will say, "The Fire is your abode, therein you shall dwell forever, unless Allāh wills to forgive you. Your Lord is Wise, Knowing." <sup>130</sup>Thus We made the unjust, friends of each other for what they have commonly earned.

<sup>131</sup>On that day, Allāh will say, "O assembly of jinn and mankind! Did not Messengers from among yourselves come to you, relating to you My revelations and warning you of your today's meeting?" They shall say, "We bear witness against ourselves that Your messengers came but we did not heed to their guidance." They were deceived by the present life and so they bear witness against themselves that they were unbelievers. <sup>132</sup>This, *i.e., the sending of the messengers*, is because your Lord would never destroy the cities unjustly while their inhabitants were unaware. *But after sending the messengers, all the doors of excuse are closed upon the negligent.*

<sup>133</sup>All will have degrees of goodness or badness, in Allāh's sight, according to what they have done; and your Lord is not heedless of what you do. <sup>134</sup>Your Lord is Self-sufficient, the Lord of mercy. If He pleases, He can put you away and make those whom He wills your successor on the earth, just as He produced you from the seed of another people. <sup>135</sup>The threat about the day of judgement with which you are threatened will surely come, and you cannot escape it.

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<sup>136</sup>O Muḥammad, say, "O my people, act according to your ability; I too am acting according to my ability; and soon you will know who shall possess the ultimate abode (*i.e.*, the Paradise). Surely the unjust will not prosper."

### *Laws of Food Forged by the Meccan Unbelievers*

<sup>137</sup>Out of the tillage and cattle which Allāh has scattered in the earth, the idol-worshippers of Mecca set aside a portion for Allāh, and say, "This is for Allāh—so they assert—and this, (*the other portion*), is for our associate gods." Then the portion for the idols was offered to them; and the portion for Allāh was used up by themselves. Sometimes, if the portion set aside for Allāh is better than that of the idols, they would change it and offer the good portion for the idols. So what is for their associates does not reach Allāh, and what is for Allāh reaches their associates—evil is what they judge.

<sup>138</sup>In the same way, their associates (*i.e.*, their leaders) presented to many polytheists the killing of their children in a favourable light, so as to destroy them and to confuse their religion for them. If Allāh had wished, they would not have done so, but He does not wish to interfere in the free-will of mankind. So leave them and what they forge.

<sup>139</sup>As for the offerings which they had set aside for their idols, they say, "These cattle and tillage are sacrosanct; none shall eat them but whom we will"—so they assert. They had also forged some laws about cattles; they say, "There are some cattles whose backs are forbidden, and cattle on which they would not mention Allāh's name"—all this is forging a lie against Him; He shall recompense them for what they were forging. <sup>140</sup>And they say, "What is in the wombs of these cattles is only for our

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males, and forbidden for our wives; and if it be dead, then the wives are partners in it." He will surely recompense them for their ascribing *false laws to Allāh*. He is Wise, Knowing.

<sup>141</sup>Surely the losers are those who kill their children foolishly without knowledge, and forbid what Allāh has provided them—*all this is forging a lie against Allāh*. They have indeed gone astray, and are not rightly-guided.

<sup>142</sup>He is the one who produces

- gardens of various fruits, both trellised (like grapevines) and untrellised (like pomegranates),
- palm-trees and crops whose produce are of different taste,
- olives and pomegranates, like and unlike *each other*.

Eat of its fruits when it bears fruits, and pay its due *in charity* on the day of its harvest. But do not act extravagantly *because Allāh does not love the extravagant*.

<sup>143</sup>And of the cattle, *He has created some for burden and some for slaughter; therefore eat of what Allāh has provided you and do not follow the footsteps of the Shayṭān; surely he is your open enemy*.

<sup>144</sup>O Muḥammad, *Allāh has created eight cattles in pair: (1) two of sheep (2) and two of goats. Ask these Mecans, "You who forge lie against Allāh, tell us: Has He forbidden the two males or the two females or what the wombs of the two females contain? Tell me with knowledge, if you speak truly."* <sup>145</sup>And *Allah has created (3) two of camels (4) and two of cows. O Muḥammad, say, "Has He forbidden the two males or the two females or what the wombs of the two females contain? Or were you witnesses when Allāh charged with this? Then who is more unjust than the one who forges a lie against Allāh so that he may lead the people astray*

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without any knowledge? Surely Allāh does not guide the unjust people."

<sup>146</sup>O *Muḥammad*, say, "I do not find in what is revealed to me anything forbidden for a person to eat except (1) what has died of itself, (2) outpoured blood, (3) the flesh of swine —for it is an abomination— and (4) an ungodly thing, *that is, the animal slaughtered with the name of other than Allāh*. But whoever is compelled in an emergency, not desiring nor exceeding *the limit*, then he should know that your Lord is Forgiving, Merciful.

<sup>147</sup>And to those who were the Jews, We had forbidden every *animal* with claws; and of the oxen and sheep, We have forbidden them the fat of both except *the fat* which their backs carry or *which is in* their entrails or which was mingled with bone. Thus We punished them for their insolence; surely We are the Truthful. <sup>148</sup>If they reject you, then say, "Your Lord is the Lord of all-embracing mercy; and His punishment is not held back from the guilty people." *So chastisement of the guilty and sinners is also based on the "all-embracing mercy" of Allāh.* (See verse 2:64.)

<sup>149</sup>The idol-worshippers of Mecca will say, "Had Allāh willed, neither we nor our fathers would have associated *others with Him*. Nor we would have forbidden anything." In the same way the people before them lied until they tasted Our punishment. Say, "Do you have any knowledge with you to bring forth for us? You only follow a conjecture and you only lie." <sup>150</sup>Say, "Now that you don't have any knowledge, then know that Allāh's is the conclusive argument; and if He willed, He would have guided you all." <sup>151</sup>Say, "Bring your witnesses who would testify that Allāh has forbidden this *and that!*" If they testify *wrongfully*, then do not bear witness with them; and do not follow the caprices of those who reject Our revelations, who do not believe in the

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hereafter and who ascribe equals to their Lord.

<sup>152</sup>O *Muḥammad*, say, "Come, I will recite to you what your Lord has forbidden you:

- do not associate anything with Him; be good to your parents;
- do not kill your children because of *fear of poverty*—We will provide you and them *with the necessary provisions*;
- do not approach any indecency, whether it is an outward *indecency* or inward;
- do not kill any soul which Allāh has forbidden, except with justification *in case of murder, etc.* He has charged you with this; haply you will understand.
- <sup>153</sup>Do not approach the property of the orphan but in a friendly manner until he attains full maturity;
- fill the measure and the weight with justice—*of course*, We do not impose on any soul a duty except to its capacity;
- when you speak *as a witness*, then be just and *truthful* even if it be *against* your relative;
- and fulfil Allāh's covenant.

"He has charged you with this; haply you may be mindful. <sup>154</sup>And this is my straight path, so follow it and do not follow the *corrupted* paths lest they will scatter you from His *straight* path. He has charged you with this; haply you may be Godfearing."

<sup>155</sup>Then We gave the Book (*the Tawrāt*) to Musa as a complete *blessing* for him who does good *deeds*, and as a detail for every thing, and as a guidance and mercy; haply they (*i.e., the Israelites*) would believe in meeting their Lord.

<sup>156</sup>And this *Qur'ān* is a blessed Book which We have revealed *to you*, therefore follow it and be Godfearing so that mercy of Allāh may be shown to you. <sup>157</sup>We reveal-

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*ed this Book* lest you should say, "The Book was sent down only upon the two parties before us (*i.e., the Jews and the Christians*) and we were truly unaware of their study." <sup>158</sup>Or lest you should say, "If the Book had been revealed to us, we would certainly have been more rightly guided than they." Now indeed a clear proof, a guidance and mercy *in form of the Qur'ān* has come to you from your Lord. Who then is more unjust than the one who rejects the revelations of Allāh and turns away from them? We shall surely recompense those who turn away from Our revelations with an evil chastisement for their turning away.

<sup>159</sup>Are these *unbelievers of Mecca* only waiting so that the angel should come to them, or that your Lord should come or some of your Lord's signs should come? *Do not they realize that on the day when some of your Lord's sign come, it will be too late—believing in it shall not profit a soul which did not believe before, or which had not earned some good through believing in it. O Muḥammad, say, "Wait for such a day; we too are waiting."*

<sup>160</sup>Those who have divided their religion and became sects, you have no concern with them in anything; their affair is only unto Allāh, then He will inform them of what they were doing.

<sup>161</sup>Whoever brings a good deed, he shall have ten times as much *in reward*; and whoever brings an evil, he shall only be recompensed with the like of it, and they shall not be dealt with unjustly.

<sup>162</sup>*O Muḥammad, say, "As for me, my Lord has indeed guided me to a straight path, and to a right religion, the religion of Ibrāhīm the upright one, he was not one of the polytheists."* <sup>163</sup>Say, "My prayer, my ritual sacrifice, my life and my death—*all* belong to Allāh, the Lord of the universe, <sup>164</sup>He has no associate. So I have been commanded; and I am the first of those who sub-

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mit themselves to Allāh (*muslimīn*).''

<sup>165</sup>Say, ''Shall I seek a Lord other than Allāh while He is the Lord of all things?''

No soul earns *anything* but its own account; and no one bears the burden of another. To your Lord is your return, then He will inform you of truth in which you differed.

<sup>166</sup>He is the one who has made you successors of the land, and raised some of you in *various* ranks above the others so that He may try you in what He has given you. Surely your Lord is quick in requiting *evil*; and He is surely the Forgiving, the Merciful.

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## Chapter Seven

### *SŪRATU 'L-A'RĀF* *(The Elevated Stations)*

(revealed at Mecca; consisting of 206 verses)

In the name of Allāh, the Beneficent, the Merciful

#### *The Qur'ān*

<sup>1</sup>Alif Lām Mīm Ṣād.

<sup>2</sup>*This is a Book which has been revealed to you—let there be no straitness in your breast because of it—so that you may warn the mankind thereby, and it is a reminder to the believers.* <sup>3</sup>Follow what has been revealed to you from your Lord and do not follow any guardians other than Him—how little do you remember!

\* \* \*



## al-A'rāf 7 The Stations

### *Weighing of the Deeds on the Day of Judgement*

<sup>4</sup>How many a city We have destroyed! Our punishment came to it at night (*e.g., to the people to Lūt*) or when they were in siesta (*e.g., to the people of Shu'āyb*). <sup>5</sup>When Our punishment came upon them, their cry was only what they said that, "Surely we were unjust."

<sup>6</sup>*On the day of judgement, We shall certainly question those unto whom the messengers were sent, and We shall also question the messengers themselves. (The latter will be questioned about conveying the message of Allāh, and the former will be questioned about accepting and following it.)*

<sup>7</sup>Then most certainly We shall relate to them *their deeds* with knowledge; and *during all this time, We were not absent.*

<sup>8</sup>The weighing of the deeds on that day of judgement will be just—those whose scales are heavy with good deeds, they are the successful; <sup>9</sup>and those whose scales are light, then they are the ones who caused loss to themselves because they rejected Our revelations.

### *Adam and the Shayṭān*

<sup>10</sup>We have surely established you, *O men*, in the earth and We therein appointed livelihood for you—but little thanks you show!

<sup>11</sup>We created you, then We shaped you and then We said to the angels, "Prostrate before Adam!" so they bowed themselves except Iblīs, *the Shayṭān*—he was not one of those who bowed themselves.

<sup>12</sup>Allāh said, "What prevented you from bowing yourself when I commanded you?"

Iblīs *haughtily* said, "I am better than he; You have created me of fire, while you have created him of clay."

<sup>13</sup>Allāh said, "Then you get down from this heavenly

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station; it is not for you to be proud *and haughty* here. Get out! You are among the humiliated ones."

<sup>14</sup>Iblīs said, "O Merciful Lord! I have served you for so long, so please respite me till the day when they are all raised up *after their death for judgement.*"

<sup>15</sup>Allāh said, "You are among the respited ones."

<sup>16</sup>Iblīs said, "As you have perverted me, I shall certainly sit *in ambush* for mankind in Your straight path.

<sup>17</sup>Then I shall certainly come to them from before them, from behind them, from their right and from their left *and mislead them from the straight path.* And You will not find most of them thankful *to You.*"

<sup>18</sup>Allāh said, "Get out of this *heavenly station;* You are despised and banished! And whoever of them follows you, I shall certainly fill the Hell with you all!"

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<sup>19</sup>Then Allāh said to Adam, "O Adam! Dwell you and your wife in the Garden and eat from wherever you wish; *the only prohibition is that* do not approach this tree, *otherwise* you will run into harm."

<sup>20</sup>Then Iblīs, the Shayṭān, instilled evil into them so as to reveal to them their private parts which were hidden from them. He said, "Your Lord has only prohibited you from this tree lest you both become angels, or lest you become immortals." *To ensure that his temptation will work,* Iblīs swore to them both that, "Truly, I am a sincere adviser for you." <sup>22</sup>Thus he misled them by delusion.

So when they tasted the *fruit* of the tree, their private parts became manifest to them, and both of them started to cover themselves with the leaves of the Garden.

Their Lord called out to them, "Did I not prohibit both of you from this tree and *didn't* I say to you that

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'the Shayṭān is your open enemy?'"

<sup>23</sup>They said, "Our Lord! We have been unjust to ourselves; and if You do not forgive us and have mercy on us, we shall surely be among the losers."

<sup>24</sup>Allāh said, "Get down *from the Garden to the earth*, some of you being the enemies of the others; and there is on the earth your abode and the necessities of life—for a *fixed period of time*." <sup>24</sup>He also said, "Therein you shall live, therein you shall die and from it you shall be raised *again for the day of judgement*."

### *Warning to Mankind*

<sup>25</sup>O Children of Adam! We have indeed sent down to you a garment and feathers to cover your private parts. *These are your physical apparels. But your spiritual apparel is the garment of Godfearing (taqwā)—that is the best of all garments, it is one of Allāh's signs; haply you may be mindful.*

<sup>26</sup>O Children of Adam! Do not let the Shayṭān tempt you as he *tempted and* brought your parents (Adam and Hawwa) out of the Garden, stripping them of their garments so that he may reveal to them their private parts. Surely he and his "tribe" see you from where you cannot see them. We have made the Satans the friends of those who do not believe.

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<sup>28</sup>Whenever they commit an indecency they say, "We found our fathers doing this, and Allāh has ordered us to it." O Muḥammad, say, "Allāh does not command indecency. What! Do you say against Allāh *such things* which you do not know?"

<sup>29</sup>Say, "My Lord has commanded justice. Set

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upright your faces at every mosque and call on Him *being* sincere to Him in religion. As He originated you *the first time, in the same way* you shall return to him on the day of judgement. <sup>30</sup>He has guided a part of mankind; and as for the other part who did not heed to His guidance, they deserve to be left in error—they have taken the Satans as their guardian instead of Allāh, and they think that they are rightly guided.

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<sup>31</sup>O Children of Adam! Use your adornment at every mosque *and for every prayer*; and eat and drink, but do not be extravagant; He does not love the extravagants.

<sup>32</sup>Say, "Who has prohibited the adornment of Allāh which He has brought forth for His servants, and *who has prohibited* the good things from the blessings of Allāh?!" Say, "These *adornments and blessings* are for all people now, but on the day of resurrection *they* shall be only for those who believed during their worldly life." Thus We made the verses clear for the people who know.

<sup>33</sup>In answer to the question raised in previous verse, Allāh orders Muḥammad to say, "My Lord has only prohibited

- indecencies (*both, the inward indecencies and the outward*),
- sin,
- unjustified rebellion,
- associating with Allāh *the things* for which He never sent down any authority,
- and saying against Allāh the things which you do not know."

<sup>34</sup>For every nation there is a *decreed* term of doom; when their term comes they shall not delay it by a single hour nor shall they put it forward.

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### *The Day of Judgement (II)*

<sup>35</sup>O Children of Adam! If there should come to you My messengers from among you, relating to you My revelations, then whosoever shall fear *Allāh* and amend *his wrong deeds*—they shall have no fear, nor shall they grieve. <sup>36</sup>But those who reject Our revelations and turn away from them in pride—they are the inhabitants of the Fire, in it they shall abide.

<sup>37</sup>Who is more unjust than he who forges a lie against *Allāh* or rejects His revelations? The portion of *the provision decreed by Allāh in the Book* will reach these *types of people* until Our messengers (*the angels of death*) visit them to take them away. *At that time, Our messengers will say to them, "Where are the false gods whom you used to call upon besides Allāh?"* They will answer, "They have gone away from us," and they will bear witness against themselves that they were unbelievers.

<sup>38</sup>*When such people will be brought before Allāh, He will say, "Enter into the Fire among the evil nations that passed away before you from the jinn and mankind."* Whenever a nation shall enter *the Fire*, it shall curse its sister-nation.

*This will go on until, when they have all successively come there, the last of them shall say concerning the first of them, "Our Lord! These people led us astray, therefore give them a double chastisement of the Fire."* *Allāh will say, "Every one shall have double chastisement but you do not know."* <sup>39</sup>*When they hear this from Allāh, the first group among them will say to the last of them, "So now you have no superiority over us, therefore you also taste the chastisement for the evil which you have earned."*

<sup>40</sup>Surely those who reject Our revelations and turn away from them in pride, the doors of heaven shall not

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be opened for them, nor shall they enter the Paradise until the camel passes through the eye of the needle. Thus do We recompense the guilty. *As it is impossible for the camel to pass through the eye of the needle, likewise it is impossible for the unbelievers to enter the Paradise.* <sup>41</sup>Their bed *underneath them* and the coverings above them shall be from the Hell-fire. Thus do We recompense the unjust.

<sup>42</sup>But as for those who believe and do good deeds —*and We do not impose on any soul a duty except to its capacity—* they are the inhabitants of the Garden, in it they shall abide. <sup>43</sup>And We shall remove all rancor that is in their breasts; rivers shall flow underneath them and they shall say:

Praise be to Allāh who guided us to this;  
had Allāh not guided us, we would never have  
been guided.

Surely the messengers of our Lord came with  
the truth.

Then it shall be proclaimed: "This is your Paradise, you have inherited it for what you did."

<sup>44</sup>The inhabitants of Paradise will call to the inhabitants of the Fire, "We have indeed found that what our Lord had promised us *as our reward* is true; have you found that what your Lord had promised *as your chastisement* is true?" They will say, "Yes!" Then a herald shall proclaim among them: "The curse of Allāh is on the unjust <sup>44</sup>who prevent *the people* from Allāh's *upright way*, seeking to make it crooked and they disbelieve in the hereafter."

<sup>46</sup>And between the two *parties* there shall be a "veil" (*i.e., a partition*). On that day, there shall be a group of men on the elevated station who know each *and every person* by their mark, they shall call to the inhabitants of Paradise: "Salāmun 'alaykum—peace be upon you,"

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*this will happen while the inhabitants of Paradise have not yet entered it, though they are eager for it.*

<sup>47</sup>And when the eyes of those *on the elevated station* shall be turned towards the inhabitants of the Fire, they shall say, "Our Lord! Do not place us with the unjust people." <sup>48</sup>Then the inhabitants of the elevated station shall call out to certain men *among the inhabitants of the Fire* (whom they know by their marks) and say, "O leaders of the unbelievers, your amassing riches has not availed you, neither your displaying arrogance." <sup>49</sup>Then pointing towards the inhabitants of Paradise, they will say, "Are they the ones about whom you swore that Allāh will not bestow His mercy on them?" Then they will say to the inhabitants of Paradise, "Enter the Paradise; there shall be no fear upon you, nor shall you grieve."

<sup>50</sup>The inhabitants of the Fire shall call out to the inhabitants of Paradise, "Pour on us some water or some other drinks which Allāh has provided you." They shall say, "Allāh has prohibited them to the unbelievers <sup>51</sup>who had taken their religion as a sport and a diversion, and whom the worldly life had deceived."

Allāh will say, "We will therefore forget the inhabitants of the Fire as they forgot their today's meeting, and as they denied Our revelations <sup>52</sup>while We had certainly brought to them a Book which We had clarified with knowledge and which was a guidance and a mercy for the people who believe."

Then Allāh describes their attitude in the present life: <sup>53</sup>Are they only waiting for the realization of the threats mentioned in it (i.e., Our Book)? But on the day its realization takes place, those who forgot it shall say, "Indeed, the messengers of Our Lord came with the truth. Now, are there for us any intercessors so that they may intercede on our behalf? Or is there any possibility that we could be returned back to the worldly life to get a second

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chance to do other than that we have done?" No! There is no second chance. They have indeed incurred loss to themselves and what they were forging against Allāh has gone away from them.

### Allāh—the Creator of the Universe

<sup>54</sup>Your Lord, Allāh is the one who created the heavens and the earth in six periods of time,\* then He sat down upon the "throne".\*\*

He envelops the day with the night—the night pursues the day rapidly. He created the sun, the moon and the stars; all have been made subservient by His command. Indeed, His is the prerogative of the creation and the command; blessed is Allāh, the Lord of the universe.

<sup>55</sup>Call on your Lord, humbly and secretly; surely He does not love those who exceed the limits. <sup>56</sup>And do not act wickedly on the earth after its reformation, and call

\* The original Arabic word translated here as "periods of time" is "ayyām" which is plural of *yawm*. The singular "yawm" means "day," but the plural "ayyām" is equally used for "days, era, age and time." According to the sayings of the Shī'ite Imams, the words "sittata ayyām" in this and other similar verses does not mean "six days," rather they means "six periods of time." For the sayings of the Shī'ite Imams, see *Tafsīr* of 'Ali bin Ibrāhīm al-Qummi (d. c 919 A.D.), *Tafsīru 'l-Ş-Şāfi* of Muḥsin Fayḍ al-Kāshani (d. 1680 A.D.) and *Majma'u 'l-Baḥrayn* of Fakhru 'd-Dīn aṭ-Ṭarīḥī (d. 1676 A.D.). This means that the Qur'ān does not support the theory of "six-days creation", and it has nothing against the theory of gradual creation, which is embodied in the theory of evolution. This is not a belated attempt of re-interpreting the Qur'ān; the above references show that we were thinking on this line one thousand years before Darwin. For further details on Islam and evolution in English, see S.S.A. Rizvi's *God of Islam*, (Wofis, Box 11365-1545), Tehran 1978, chps. 11, 12, 16.

\*\* "Throne" is a metaphorical expression for might and power; and thus "sitting upon the throne" means Allāh is in control of might and power, nay, He is the source of power.



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on Him fearfully and eagerly; surely the mercy of Allāh is near the good-doers.

<sup>57</sup>He is the one who sends forth the winds bearing good tidings before His mercy; until, when they bring up heavy clouds, We drive it to a dead land, then with it We send down water and then We bring forth with it all *kinds of* fruits. In this way shall We bring forth the dead; *this is a sign for you*, haply you may remember.

<sup>58</sup>As for the good land, its vegetation comes forth by the permission of its Lord; and as for the corrupt *land*, its *vegetation* comes forth only scantily. Thus We repeat the revelations for the people who are grateful.

### *The Story of the Prophets*

*From verse 59 upto verse 156 the story of the ancient prophets like Prophet Nūḥ, Hūd, Ṣāliḥ, Lūt, Shu'ayb and Mūsā has been described. It is interesting to note that the first group among each nation that rejected the messengers of Allāh were those who were affluent and powerful in their society. And this belies the slogan of the communists that "religion is opium of the masses."*

### *Prophet Nūḥ*

<sup>59</sup>Certainly *when* We sent Nūḥ to his people, he said to them, "O My people! worship Allāh, you have no god other than Him. *If you do not follow me*, I fear for you the chastisement of a grievous day."

<sup>60</sup>The aristocrats of his people said, "We see you in manifest error."

<sup>61</sup>Nūḥ said:

"O my people! I am not in error, rather I am a messenger from the Lord of the universe.

<sup>62</sup>I deliver to you the message of My Lord, I advise

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you *sincerely* and I know *many things* from Allāh which you do not know.

<sup>63</sup>What! do you wonder that a reminder from your Lord should come to you through a man (*i.e., a human being*) from among you? *The reminder came so that he may warn you and so that you may be Godfearing; haply mercy may be shown to you.*"

<sup>64</sup>But his people rejected him. So We delivered him and those who were with him in the ark, and We drowned those who rejected Our revelations. Surely they were a blind people!

### Prophet Hūd

<sup>65</sup>When We sent to 'Ād their brother Hūd, he said, "O my people! worship Allāh, you have no god other than Him. Will you then not be Godfearing?"

<sup>66</sup>The aristocrats of the unbelievers among his people said, "We see you in folly, and we think that you are one of the liars."

<sup>67</sup>Hūd said:

O my people! there is no folly in me, rather I am a messenger from the Lord of the universe.

<sup>68</sup>I deliver to you the messages of My Lord and I am a faithful adviser to you.

<sup>69</sup>What! do you wonder that a reminder from your Lord should come to you through a man from among you, so that he may warn you?

*O my people!* remember when Allāh appointed you as successors after the people of Nūḥ, and increased you in stature broadly; *O my people!* remember Allāh's bounties, haply you may be successful.

<sup>70</sup>They said, "Have you come to us so that we may worship Allāh alone and throw away what our fathers used to worship? Then bring to us *the chastisement* that

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you threaten us with, if you are of the truthful ones."

<sup>71</sup>Hūd said, "Surely uncleanness and anger from your Lord have fallen upon you. Are you disputing with me about the *idols which are nothing but just names* which you and your fathers have given to them? Allāh has not send down any authority for them. So wait for the *chastisement*, I too am waiting with you."

<sup>72</sup>So We delivered Hūd and those who were with him by mercy from Us, and We rooted out those who rejected Our revelations and were not believers.

### Prophet Ṣāliḥ

<sup>73</sup>When We sent to Thamūd their brother Ṣāliḥ, he said:

O my people! worship Allāh, you have no god other than Him.

A clear proof has come to you from your Lord—this she-camel of Allāh is a sign for you. Therefore leave her alone so that she may pasture on Allāh's earth, and do not harm her otherwise a painful chastisement will seize you.

<sup>74</sup>And remember when He appointed you successors of the earth after the nation of 'Ād; and He settled you in the land: you make castles on its plains and hew out houses in the mountains. So remember Allāh's bounties and do not act wickedly on the earth as mischief-mongers.

<sup>75</sup>The aristocrats of his people who displayed arrogance said to those who were oppressed (to those of them who have believed), "Do you *really* know that Ṣāliḥ has been sent from his Lord?"

The oppressed believers said, "Surely we believe in the message he has been sent with."

<sup>76</sup>Those who were displaying arrogance said, "Then

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*be witness that we are unbelievers in the message in which you believe.*" <sup>77</sup>Then they slew the she-camel and rebelled against the command of their Lord, and said, "O Ṣāliḥ bring us *the painful chastisement* which you threatened us with, if you *really* are one of the messengers." <sup>78</sup>Then the earthquake seized them, and thus they became lifeless bodies in their houses.

<sup>79</sup>Then Hūd turned away from them and *regretfully* said, "O my people, I had delivered to you the message of my Lord and had advised you *against disobeying His commands*. But you do not love the advisers."

### Prophet Lūṭ

<sup>80</sup>When We sent Lūṭ, he said to his people, "What! do you commit the indecency which none in all the nations had committed before you? <sup>81</sup>Look at you! You approach the men lustfully instead of *approaching your women!* No, you are a people who have exceeded *the limits.*"

<sup>82</sup>The only answer of his people was that they said, "Expel them from your city, surely they are a people who seek to keep themselves clean!"

<sup>83</sup>So We delivered him and his followers, except his wife; she was one of those who tarried behind. <sup>84</sup>We sent upon them a rain. So behold how was the end of the guilty *and sinners.*

### Prophet Shu'ayb

<sup>85</sup>When We sent to Madyan their brother Shu'ayb, he said:

O my people, worship Allāh. You do not have any god other than Him.

A clear proof has now come to you from your Lord.

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So fill up the measure and the balance *honestly* and do not diminish the goods of the people; do not act wickedly in the earth after its reformation. This is better for you if you are believers. Do not sit in every path, threatening and preventing from Allāh's way those who believe in Him and seeking to make the *straight* path crooked; and remember when you were few, He multiplied you; and behold what was the end of the mischief-makers.

<sup>87</sup>If a party from you believes in *the message* with which I have been sent and *another* party does not believe, then wait patiently till Allāh judges between us—He is the best of judges.

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<sup>88</sup>The aristocrats of his people who displayed arrogance said, "We will surely expel you, O Shu'ayb, and *also* those who have believed with you from our city, unless you return into our faith."

Shu'ayb said, "What! even though we dislike *it*.  
<sup>89</sup>We would be forging a lie against Allāh if we returned into your faith after Allāh has delivered us from it. And it is not for us to return into it, unless Allāh our Lord pleases so. Our Lord comprehends all things in His knowledge, *and so* we put our trust in Allāh. O our Lord! decide between us and our people. You are the best of the judges."

<sup>90</sup>The aristocrats of those who disbelieved among his people said *to the believers*, "If you follow Shu'ayb, you will surely be the losers."

<sup>91</sup>Then the earthquake seized them, and *thus* they become lifeless bodies in their houses. <sup>92</sup>Those who had

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rejected Shu'ayb *were rooted out completely, so much that it seemed as if they had never dwelt therein.* Those who rejected Shu'ayb, they were the *actual* losers.

<sup>93</sup>Then Shu'ayb turned away from them and said, "O my people! I had delivered to you the message of my Lord and had advised you *against disobeying Him.* How then shall I be sorry for the unbelieving people?"

### *A Review of the Prophets' Story*

<sup>94</sup>We did not send any prophet to any city but *that many of its inhabitants opposed him, therefore We seized its people with misery and hardship so that they might be humble.*

*So when they repented and became humble,* <sup>95</sup>We gave them good in place of evil until they multiplied. *When they saw affluence in their number and wealth, they became ungrateful and said, "Hardship and happiness also visited our fathers."* Therefore We seized them with *such a surprise that they were not aware till the chastisement was upon them.*

<sup>96</sup>If the people of the cities had believed and been Godfearing, We would have opened up for them blessings from the heaven and the earth. But they rejected *My messengers,* and so We seized them *with a painful chastisement* because of what they had earned.

<sup>97</sup>Do the people of the cities feel secure from coming of Our punishment to them at night while they are sleeping?! <sup>98</sup>Do the people of the cities feel secure from coming of Our punishment to them at daylight while they are playing?! <sup>99</sup>Do they feel secure from Allāh's plan? No one feels secure from Allāh's plan except the people who are losers.

<sup>100</sup>Is it not clear to those who inherit the earth after its *previous* inhabitants that, if We wish, We would smite

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them because of their sins and set a seal upon their hearts so they would not hear?

<sup>101</sup>We relate to you the stories of *the people of these cities so that you may learn a lesson from it*. Their messengers came to them with clear proofs, but they were not going to believe in what they had already rejected. Thus does Allāh seal the hearts of the unbelievers. <sup>102</sup>With most of them We did not find any *faithfulness in regard to the covenant*; rather We found most of them sinners *and ungodly*.

### *Prophet Mūsā*

<sup>103</sup>Then We sent, after them, Mūsā with Our signs to Fir'awn (Pharaoh) and the aristocrats of his *society*. But they disbelieved in them. *Read their story and behold how was the end of those who acted wickedly*.

<sup>104</sup>When Mūsā went to Fir'awn, he said, "O Fir'awn! I am a messenger from the Lord of the universe. <sup>105</sup>I am worthy to say nothing about Allāh but the truth. I have come to you with a clear proof from your Lord, so *release and send the Children of Israel whom you have enslaved with me back to their home-land*."

<sup>106</sup>Fir'awn said, "If you have come with a sign, then produce it if you are of the truthful ones."

<sup>107</sup>So Mūsā cast his staff, and lo! it was a real serpent. <sup>108</sup>Then he drew forth his hand *from his arm-pit*, and lo! it was white *and shinning* to the beholders.

<sup>109</sup>The aristocrats of Fir'awn's people said, "Surely this *man* must be a cunning sorcerer; <sup>110</sup>he intends to turn you out of your land. So what do you advise?"

<sup>111</sup>They said, "Put him and his brother off *for a while*, and send musterer to the cities <sup>112</sup>so that they may bring to you every cunning sorcerer."

<sup>113</sup>After some days all the cunning sorcerers from all over

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Egypt, came to Fir'awn. But before they agreed to perform their art against Mūsā, they said, "You must promise that we shall surely have a reward, if we become the victors." <sup>114</sup>Fir'awn said, "Yes, and you shall be among my close companions."

<sup>115</sup>The sorcerers said, "O Mūsā! will you cast your staff first, or shall we be the first to cast?"

<sup>116</sup>Mūsā said, "You cast first."

So when the sorcerers casted their staffs they put a spell upon the people's eyes, frightened them, and they produced a mighty sorcery.

<sup>117</sup>We revealed to Mūsā: "Cast your staff." And lo! it swallowed up their untrue inventions. <sup>118</sup>Thus the truth was established, and what they were doing was proved false. <sup>119</sup>Fir'awn and his party were vanquished there, and they turned with abasement.

The sorcerers who were expert in their art realized that Mūsā was not a sorcerer; what he had demonstrated must truly be the sign of God and so <sup>120</sup>they were irresistably thrown down, bowing themselves. <sup>121</sup>In prostration, they said, "We believe in the Lord of the universe, <sup>122</sup>the Lord of Mūsā and Hārūn."

<sup>123</sup>Fir'awn said, "You have believed in Him before I gave you permission?! Surely this is a plot which you have devised in this city so that you may expel its people from it. But soon you shall know! <sup>124</sup>I will certainly cut off your hands and your feet alternately, then I will crucify you all together."

<sup>125</sup>They said, "We are surely going to return to our Lord. <sup>126</sup>And you only take vengeance upon us because we believed in signs of our Lord when they came to us." Then praying to Allāh, they said, "O Lord, pour out upon us patience, and take us away from this world in the state of submission to You."

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<sup>127</sup>The aristocrats of the people of Fir'awn said, "O Fir'awn! Will you let Mūsā and his people act wickedly in the land of *Egypt* and leave you and your gods?"

Fir'awn said, "We shall kill their sons and spare their women, and we surely have power over them."

<sup>128</sup>Mūsā said to his people, "O my people, ask Allāh for help and be patient; surely the earth is Allāh's and He makes whom He will among His servants its heir. The ultimate *victory* is for the Godfearing people."

<sup>129</sup>They said, "We have been persecuted before you came to us and *also* after you came to us!"

Mūsā said, "Perhaps your Lord will destroy your enemy and make you *their* successors in the land, and then He will see how you act."

<sup>130</sup>Then We seized the people of Fir'awn with droughts and diminution of fruits so that they may be mindful.

<sup>131</sup>When good *things* came to them, they said, "This is due to us", but if evil afflicted them, they see an evil omen in Mūsā and those who are with him. Why, surely their evil omen was from Allāh; but most of them do not know. <sup>132</sup>And they said to Mūsā, "Whatsoever sign you may bring to us to cast a spell upon us, we will not believe in you."

<sup>133</sup>So We sent upon them the flood, the locusts, the lice, the frog and the blood as clear *and distinct* signs. But they displayed arrogance and were a guilty nation.

<sup>134</sup>When the wrath fell upon them, they said, "O Mūsā, pray to your Lord for us by the promise (*of accepting your prayer which*) He has made with you: If you remove the wrath from us, we will surely believe in you and send away with you the Children of Israel."

<sup>135</sup>But when We removed the wrath from them until they reached the deadline *for releasing the Israelites*, lo! they broke *their promise*. <sup>136</sup>So We took vengeance

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on them and drowned them in the sea because they rejected Our signs and were heedless of them.

<sup>137</sup>We made the oppressed people the heirs of the east and the west of the land of *Syria* which We had blessed, and *thus* the good word of your Lord was fulfilled upon the Children of Israel because they endured patiently. And We utterly destroyed what Fir'awn and his people were doing and what they were building.

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<sup>138</sup>When We made the Children of Israel pass over the sea, they came upon a people who were cleaving to their idols. *When the Israelites saw this*, they said, "O Mūsā, make for us a god, as they have gods." He said, "You are surely an ignorant people. <sup>139</sup>*As for these people*, surely what they are engaged in shall be shattered, and what they are doing is void." <sup>140</sup>*He continued to say*, "What! shall I seek for you a god other than Allāh while He has made you excel above all nations?"

<sup>141</sup>*And O Children of Israel, do not you remember that We delivered you from the people of Fir'awn who were imposing upon you evil chastisement, killing your sons and sparing your women—in this was a great trial from your Lord.*

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<sup>142</sup>*When We decided to give the Tawrāt to Mūsā, We appointed a fasting period of thirty nights with him; but when he came to Us after cleaning his teeth, We commanded him to fast for ten more days, and thus We completed them with ten more nights. So the appointed time of his Lord was forty nights.*

*Before Mūsā left his people to go and receive the Tawrāt,*

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he said to his brother Hārūn, "Be my successor among my people, and put things right and do not follow the way of those who act wickedly."

<sup>143</sup>When Mūsā came to Our appointed time and his Lord spoke to him, he said, "Oh my Lord! show me *Yourself* so that I may look at You."

Allāh said, "You shall never see Me; but see towards the mountain—if it stays firm in its place *when I reveal My light upon it*, then you will see Me."

But when his Lord revealed *His light and glory* to the mountain, He made it crumble *to dust*; and Mūsā fell down in a swoon.

When Mūsā regained consciousness, he said, "Glory be to You! I repent to You *from such requests*, and I am the first among the believers."

<sup>144</sup>Allāh said, "O Mūsā, I have chosen you above the mankind for My messages and for My words, therefore take what I have given to you and be among the grateful ones."

<sup>145</sup>We wrote for him on the tablets an admonition of everything and clear explanation of all things. *Then Allāh said to Mūsā*, "So take them firmly and command your people to take hold of it in the best way. Soon I will show you the abode of the sinners. <sup>146</sup>I will turn those who display arrogance unjustly in the earth *away from My revelations because*: Though they see every sign, they do not believe in it, and though they see the way of rectitude, they do not take it for a way. But if they see the way of error, they take it for a way—*they have become impervious. And this happened to them* because they rejected Our revelations and were heedless of them.

<sup>147</sup>Those who reject Our revelations and the meeting of the hereafter, their deeds are forfeited. Shall they be recompensed except *according to what they were doing?*"

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<sup>148</sup>After Mūsā left them to go and receive *Tawrāt*, his people made a statue of a calf out of their ornaments—a mere body which had a mooing sound. What! Did they not see that it did not speak to them nor could it guide them unto a way?! Yet they took it for their god, and they were unjust to themselves. <sup>149</sup>When later on they became bewildered and saw that they had gone astray, they said, "If our Lord does not have mercy on us and does not forgive us, we shall be among the losers."

<sup>150</sup>When Mūsā returned to his people, angry and grieved, he said, "You have proved yourselves as evil successors after me. What! Have you turned away from the command of your Lord?"

Then he threw down the tablets, and seized his brother *Hārūn* by the head, dragging him towards himself. *Hārūn* said, "O son of my mother! surely the people had overpowered me and had almost slain me, therefore do not let the enemies gloat over me and do not count me among the unjust people."

<sup>151</sup>Mūsā prayed: "My Lord! Forgive me and my brother, and admit us into Your mercy. You are the most Merciful of the merciful ones."

<sup>152</sup>Those who had taken the *image of the calf for their god*, shortly a wrath from their Lord and disgrace in the wordly life will come upon them. Thus do We recompense those who forge lies. <sup>153</sup>As for those who do evil deeds, but then after that they repent and believe, your Lord is the most Forgiving, Merciful to them after that *repentance*.

<sup>154</sup>When Mūsā's anger abated, he took the tablets; and in their inscription was guidance and mercy for those who hold their Lord in awe.

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As already passed before, the Israelites said to Mūsā that, "You went to your God to receive Tawrāt; now we also want to see him and we will not believe in you unless you show God to us manifestly." <sup>155</sup>At last Mūsā chose seventy men from his people for Our appointment. In answer to their foolish demand, Allāh afflicted them with earthquake. When the earthquake seized and destroyed all of them except Mūsā, he said, "My Lord! If you wished, You could have destroyed them and me before; but You did not do so. O my Lord, how am I to return back to my people alone; what shall I tell them about their seventy representatives; they will never believe in me? O my Lord, will You destroy us for what the foolish ones among us have done? O Lord, this affliction is only Your trial, whereby You lead astray whom You wish and You guide whom You wish. You are our Guardian, so forgive us and have mercy on us as You are the best of the forgivers. <sup>156</sup>And prescribe for us good in this world and the hereafter. We surely turn to You."

Allāh said, "My chastisement—I impose upon whomever I will; but My mercy embraces all things, so I shall prescribe it for those who are Godfearing and give alms, and those who believe in Our revelations."

### *Muḥammad—the Universal Messenger of God*

- <sup>157</sup>The believers are those who follow Muḥammad,
- the Messenger,
  - the Prophet of the common folks, whom they (*the Ahlu 'l-kitāb*) find written down with them in the Tawrāt and the Injīl,
  - who bids them good, forbids them evil,
  - allows them good things, prohibits them unlawful things,
  - relieves them of their burdens of sins and the fet-

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ters of spiritual and social slavery that were upon them.

So those who believe in him, succour him, help him and follow the light which was sent down with him—they are the successful ones.

<sup>158</sup>O *Muḥammad*, say, "O People! I am a Messenger of Allāh to you all; *I am a Messenger of Allāh* whose is the Kingdom of the heavens and the earth. There is no god but He. He gives life and causes to die." So believe in Allāh and His Messenger, the Prophet of the common folks who *himself* believes in Allāh and His words. Follow him so that you might be guided aright.

### *Prophet Mūsā (II)*

<sup>159</sup>*Not all among the Israelites were disobedient: Of the people of Mūsā there was a party who guided others by the truth, and by it they acted with justice.*

<sup>160</sup>And We divided them (*the Israelites*) into twelve tribes, as nations.

When his people asked him for water, We revealed to Mūsā: "Strike the rock with your staff." And *as soon as he struck the rock*, twelve springs gushed out from it *and* each tribe knew its drinking place. We made shade over them by the clouds. And We sent down to them manna and quails, *and We said*, "Eat of the good things that We have given you." *By their wrongdoings and mischief, the Israelites* did not do Us any harm, rather they were harming *and being unjust* to their own selves.

<sup>161</sup>*When they left the desert they reached a city. And remember* when it was said to them, "Dwell in this city and eat from it as much as you wish. And say repenting words and enter the gate of the city in the state of prostrating. *If you do so*, We will forgive you your wrongdoings *and* give more blessings to those who do good."

<sup>162</sup>But those who were unjust among them changed My

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*commands for a saying other than what was said to them. So We sent upon them a pestilence from the heaven because they were being unjusts.*

<sup>163</sup>*O Muḥammad, ask them about the town which was bordering the sea, when they used to exceed the forbidden limits of Sabbath: when their fish came swimming to them on the day of their Sabbath (when fishing was forbidden), but on the day they did not keep Sabbath, the fish did not come unto them—thus do We try them because they were sinning.*

<sup>164</sup>*When a group among them said to those who were admonishing the wrongdoers that, "Why do you admonish a people whom Allāh is going to destroy or to punish them with a severe chastisement?" They said, "So that we may have an excuse before your Lord, and haply they (the sinners) will be Godfearing."* <sup>165</sup>*So when they forgot (i.e., neglected) that they were reminded of, We delivered those who forbade evil and We seized the unjusts with an evil chastisement because they were sinning.*

<sup>166</sup>*So when they became insolent to that they had been forbidden, We said to them: "Be apes, despised and hated."* <sup>167</sup>*And remember when your Lord announced that He would certainly raise against them some rulers who will subject them to evil chastisement upto the day of resurrection—surely your Lord is swift in punishing the impenitent sinners, and He surely is Forgiving, Merciful to those who repent sincerely.*

<sup>168</sup>*We divided them into various nations on the earth, some of them are righteous and some of them otherwise. We tried them with blessings and misfortunes so that they might return to the straight path.* <sup>169</sup>*Then there came after them their successors who inherited the Book, taking only the vanities of the present life, and saying, "Our sins will shortly be forgiven for us"; and if similar vanity comes to them, they will take it too. Was not a*

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promise of the Book taken from them that they should not say concerning Allah *anything* but the truth? And they have read what is in it. The abode of the hereafter is better for the Godfearing *people*. Do you not understand? <sup>170</sup>As for those who hold fast to the Book and perform the prayers, *they will get their reward*, We do not waste the reward of the good-doers.

<sup>171</sup>And *remember* when We shook the mountain above them as if it were a canopy, and they thought it was going to fall down upon them. *At that time, We said, "Take firm hold of the Tawrāt which We have given you and remember what is in it."* By remembering the teachings of the Tawrāt and thus following it, you may guard yourselves against evil.

### The Covenant

<sup>172</sup>When your Lord brought forth from the children of Adam (*i.e.*, from their loins) their seed, and made them testify against themselves, "Am I not your Lord?"—they said, "Yes, we bear witness *that You are our Lord.*" This was done lest you say on the day of resurrection that, "We were heedless of this *matter,*" <sup>173</sup>or lest you say, "Verily our fathers associated *others with Allāh* aforetime, and we were *only* an offspring *who came to the world* after them: *so O Lord*, will You destroy us for what the vain-doers did?" <sup>174</sup>Thus We make the revelations clear, haply they will return *to the right path.*

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<sup>175</sup>O *Muḥammad*, recite to them the news of him (*Bal'am bin Bā'ūra*\*) to whom We gave our signs, but he withdrew himself from them and *then* the Shayṭān followed him, *and* thus he became one of those who



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have gone astray. <sup>176</sup>If We had wished, We would certainly have exalted him thereby; but he inclined towards the *pleasures of earth* and followed his desires.

The parable of such a person *who withdraws himself from the divine guidance* is the parable of a dog: if you attack it, it lolls out its tongue and if you leave it *alone*, it still lolls out its tongue. *In the same way, the obstinate unbelievers like Bal'am will never believe in Allāh no matter whether or not He shows them His signs.* This is the parable of the people who reject Our revelations; so, O Muḥammad, relate such stories to the people, haply they will reflect and learn a lesson from it.

<sup>177</sup>Evil is the likeness of the people who rejected Our revelations. *By rejecting Us, they were being unjust to themselves.*

### *The Astray and the Rightly Guided People*

<sup>178</sup>Whomsoever Allāh guides, he is the rightly-guided; and whomsoever He leads astray, then they are the loser.

<sup>179</sup>We certainly have created\*\* for Hell many jinn and men. They have hearts *but* they do not understand

\* Bal'am bin Bā'ūra was an Israelite who had been given divine knowledge, but he did not use it in the right way. Traditions narrate that on request of Fir'awn, he even tried to prevent Mūsā and the Israelites from leaving Egypt. And at that time his knowledge was taken away from him.

\*\* In this verse Allāh says that He surely knows that among the jinn and men whom He has created, there are many who will go to Hell because they do not use their intellectual powers to perceive the reality of this world and the next, and thus they live an ungodly life. And the eventual destination of those who live an ungodly life is Hell.

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with them; they have eyes *but* they do not see with them; they have ears *but* they do not hear with them—they are like cattle, nay, *rather* they are more astray; they are the heedless ones.

<sup>180</sup>Allāh's are the most beautiful names, therefore call on Him by them; and leave those who disbelieve in His names *by naming others with Divine names*—they shall be recompensed for what they were doing.

<sup>181</sup>And of those whom We have created, there is a nation who *are themselves rightly guided and they guide others* by the truth, and by it they do justice.

<sup>182</sup>But those who reject Our revelations, We will shortly lure them into destruction from whence they do not know. <sup>183</sup>And I grant them respite—surely My scheme is effective. <sup>184</sup>Do not they reflect *that Muḥammad is a truthful and trustworthy person?* There is no madness in their companion (*i.e., in Muḥammad*), he is only a plain warner.

<sup>185</sup>Do they not consider the Kingdom of the heavens and the earth, and whatever things Allāh has created? *Do they not consider* that their term of death may have drawn nigh? In what speech will they believe in after this *Qur'ān?* <sup>186</sup>Whomsoever Allāh leads astray, there is no guide for him—He leaves (*i.e., abandons*) them in their insolence, blindly wandering.

### *None Knows the Time of Resurrection*

<sup>187</sup>They ask you, *O Muḥammad*, about the hour of resurrection: "When will it come?" Say, "The knowledge of it is only with my Lord, none shall reveal it at its *proper* time but He. It (*i.e., the hour of resurrection*) is heavy and momentous in the heavens and the earth; it will not come on you but suddenly." They are asking you *this*

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question as if you, O Muḥammad, are informed of it. Say, "Its knowledge is only with Allāh, but most people do not know."

When the unbelievers of Mecca heard this answer, they said, "If you are a prophet you must know all unseen things."<sup>188</sup> Say O Muḥammad, "I have no power to benefit or harm myself, but as Allāh pleases. If I had known the unseen, I would have acquired much good and no evil would have touched me. I am only a warner and a bearer of good news to the people who believe."

### *Shirk and Idol-worshipping*

<sup>189</sup>He (Allāh) is the one who created you from a single being, and made of him his spouse so that he might rest by her. And when he covers hers (*i.e.*, has sexual relations with her) she bears a light burden (*i.e.*, a fertilized egg), then moves about with it. When the fertilized egg develops into a child and becomes heavy, they pray to their Lord, "If You give us a good and perfect child, we shall be of the thankful ones."<sup>190</sup> But when He gives them a perfect child, they set up with Him associates in what He has given them—Allāh is exalted above what they associate with Him.

<sup>191</sup>What! do they associate with Allāh the idol that does not create anything, while the idols themselves are created?! <sup>192</sup>Do they worship the idols that have no power to help them, nor can they help themselves?! <sup>193</sup>And if you call them (*the idols*) to guidance, they will not follow you; no matter whether you call them or you remain silent, they will not follow you.

<sup>194</sup>Those idols whom you call besides Allāh are His servants like you. If you believe that they are superior to you, then call them and let them answer you if you are truthful in your belief. <sup>195</sup>What! do they have feet with

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which they walk, or do they have hands with which they strike, or do they have eyes with which they see, or do they have ears with which they hear?

*O Muḥammad, say to the idol-worshippers, "If you think your idols have any power then call your associates, and try to outwit me and give me no respite. But you won't be able to do so because* <sup>196</sup>*surely my Guardian is Allāh who has revealed the Book, the Qur'ān and He guards the righteous people.* <sup>197</sup>*Whereas those whom you call besides Him are not able to help you, nor can they help themselves."* <sup>198</sup>*If you call them towards the right guidance, they do not hear; and you will see them looking towards you, yet they do not see you.*

### *Conduct of the Prophet*

<sup>199</sup>*O Muḥammad, adhere to forgiveness for those who infringe upon your personal rights, bid to good and turn away from the ignorants.*

<sup>200</sup>*If an insinuation of the Shayṭān incites you and lures to make you angry on the ignorants, then seek refuge in Allāh; He is surely the Hearing, Knowing.\** <sup>201</sup>*When an ambulant from the Shayṭān afflicts those who fear Allāh, they remember Allāh and then lo! they see clearly.* <sup>202</sup>*Whereas their (i.e., idol-worshippers') brothers lead them into error, then they do not cease to lead them into further error.*

<sup>203</sup>*When you recite the revelations to them, they disbelieve in them, and when you do not bring a revelation to them, they say, "Why do you not forge one?"* *O Muḥammad, say, "I only follow what is revealed to me from my Lord.*

\* Although this verse is addressed personally to the Prophet, its actual addressee are the Muslims.

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This *Qur'ān* is a clear testimony from your Lord, guidance and mercy for the people who believe."

<sup>204</sup>When the *Qur'ān* is recited, listen to it and be silent; haply so that mercy be shown to you.\* <sup>205</sup>And remember your Lord in your soul humbly and fearfully, without raising the voice in the morning and the evening; and do not be one of the heedless ones.

<sup>206</sup>Surely those who are with your Lord (*by always remembering Him*) do not display arrogance in worshipping Him; they sing His praise and bow down to Him.

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\* On basis of this verse, the Islamic jurists (*mujtahids*) are of the opinion that when (*imām*) the leader of the congregational prayer is reciting any *sūrah* from the *Qur'ān*, those behind him are not permitted to recite it; they should remain silent and listen to the recitation by the *imām*.

## Chapter Eight

### *SŪRATU 'L-ANFĀL* *(The Spoils)*

(revealed at Madinah; consisting of 75 verses)

In the name of Allāh, the Beneficent, the Merciful

#### *The Spoils of War*

*The Muslims had acquired much spoils in the battle of Badr. There was difference of opinion among them about the ownership of the spoils, so they came to the Prophet. <sup>10</sup> O Muḥammad, they ask you about the spoils of war. Say, "The spoils of war belong to Allāh and the Messenger. So fear Allāh and set right the difference that is between you. Obey Allāh and His Messenger, if you are believers.*

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## al-Anfāl 8 The Spoils

<sup>2</sup>The believers are only:

- (1) those whose hearts are filled with fear when Allāh is mentioned;
- (2) and when His revelations are recited to them, it increases them in faith;
- (3) and in their Lord they put their trust;
- (4) <sup>3</sup>those who perform the prayer;
- (5) and spend *in charity* out of what We have provided them.

<sup>4</sup>These are the true believers, they have *exalted* grades, forgiveness and generous provision from their Lord.

### *The Battle of Badr (I)*

The successful emigration of the Prophet and Muslims to Madinah had angered the Qurayshite leaders of Mecca who wanted to see the total destruction of the new faith. They began preparations to attack Madinah. A trade-caravan, under the leadership of Abu Sufyān, was sent to Syria; all the Qurayshite had put their money in it with the intention of spending the accrued profit on arms to fight against the Muslims.

When Abu Sufyān was returning from Syria, he feared that the Muslims might intercept the trade-caravan which had only 40 ill-equipped guards. So he sent a messenger well in haste to the Quraysh to inform them of his fears. On receiving the message, a well-equipped army of one thousand Meccans marched towards Madinah under the command of Abu Jahl. They had reached Badr (200 miles from Mecca and 80 miles from Madinah) when news came that Abu Sufyān's caravan was passing just three miles on the sea-side from the Qurayshite camp, and that it had encountered no attack from the Muslims. But the Meccans being so eager on giving battle to Muḥammad and his followers decided to proceed towards Madinah. Was not the purpose of that year's trade-caravan

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*this very battle? So why should they go back to Mecca when they already had one thousand well-equipped warriors enough to teach the Muslims a lesson? All this happened while they were camped at Badr.*

*Meanwhile, in Madinah the news came that the trade-caravan was coming from Syria (on the north side) and Meccan army was marching towards Madinah (from the south). The Muslims had two alternatives: to attack the richly laden trade-caravan with ill-equipped guards or to face the Meccan army with one thousand well-equipped warriors. From the worldly point of view, the first alternative was the safest and most lucrative course as it had least danger for the timebeing, and also promised much booty. Quite a few Muslims preferred the first alternative, but Allāh recommended His Messenger to march out boldly against the well-armed army of the Meccans.*

*<sup>5</sup>The law concerning the spoils was aversive to some of the Muslims just as the order of jihād in which your Lord brought you out of your house with the truth, even though a group of the believers were aversive to it—<sup>6</sup>disputing with you concerning the truth after it had become clear—as if they were being driven to death while they were actually seeing it!*

*<sup>7</sup>And remember when Allāh promised you one of the two parties of the enemies that it shall be yours while you wished that the unarmed trade-caravan should be yours. But Allāh desires to enforce the truth by His words and to root out the unbelievers. <sup>8</sup>He commanded you to march against the stronger enemy so that He might enforce the truth and pin down the false, though the guilty people were aversive to it.*

*The Prophet marched with 313 men (who had only two horses and seventy camels between them) to meet the Meccan army which had 1000 well equipped men. The two forces met on Friday, 17th of Ramaḍān, 2 A.H. (624 A.D.).*



## al-Anfāl 8 The Spoils

When Prophet Muḥammad, peace be upon him, saw his small army fighting against 1000 unbelievers of Mecca, he prayed to Allāh: "O Allāh, here is Quraysh with all her tribes seeking to belie your messenger. O Allāh, give us the assistance which You have promised. O Allāh, if this little army of the believers perishes, then who will be there to worship you sincerely?" Allāh accepted the prayer of His most beloved Messenger: <sup>9</sup>And remember when you sought aid from your Lord, He answered you, "I shall assist you with a thousand angels following one another." <sup>10</sup>Allāh did not give this help save as a good tiding for you and so that your hearts might be at rest thereby. Victory is only from Allāh so do not fear the large number of the enemy's army; surely Allāh is Mighty, Wise.

The Meccan army had camped near the spring of Badr, and the ground of their camp-site was of firm clay. On the other hand, the Muslims were far from the spring and thus experienced difficulty in getting water; and the ground under them was sandy which made their stand and manoeuvres difficult. To make the matters worse, many of the Muslims had nocturnal discharge in their sleep and became impure (*najis*). Then came the help of Allāh: <sup>11</sup>And remember when He spread a cover of drowsiness over you as a security from Him and thus you slept peacefully. And He sent down upon you water from heaven to purify you with it, to take away from you the unclean insinuation of the Shayṭān, to strengthen your hearts and to plant your feet firmly with it. (*The Muslims' sandy ground had become firm, and the enemy's firm ground had become muddy by the rain.*)

<sup>12</sup>Remember when your Lord revealed to the angels: "I am with you, so by your presence make the believers firm in the battle-field. I shall shortly cast terror into the hearts of the unbelievers. So O Muslims, strike above the necks and strike off all their fingers."

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When the two armies readied themselves for battle, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah and Walīd bin 'Utbah sprang forth and challenged the Muslims to duel. On the Muslims' side, Ḥamzah bin 'Abdu 'l-Muṭṭalib, 'Ali bin Abi Ṭālib and 'Ubaydah bin Ḥārith advanced forth. In this individual combats, Ḥamzah killed Shaybah, 'Ali killed Walīd, and then both of them went to assist 'Ubaydah who had not yet finished 'Utbah. After the death of these three leaders from the Meccan ranks, a pitched battle started.

Both forces were fighting valiantly, but the Muslims were inspired by faith in the truth of Islam. At last the Muslims gained victory over the enemy. The Meccans were driven back and left seventy dead. Seventy of them were taken prisoners. The Muslim force had lost fourteen men.

<sup>13</sup>This punishment was imposed upon the unbelievers because they acted adversely to Allāh and His Messenger; and whoever acts adversely to Allāh and His Messenger, then *he should know that surely Allāh is severe in punishing.* <sup>14</sup>This disgrace and defeat at the hands of the Muslims is your immediate punishment, therefore taste it; and know that in the hereafter the unbelievers shall have the chastisement of the Fire.

### *Some Laws of Jihād (I)*

<sup>15</sup>O you who believe! When you meet those who disbelieve while you are marching to battle, do not turn your backs to them. <sup>16</sup>And whoever on that day turns his back to them —except turning to fight from another direction or turning to join his own company to fight collectively— then indeed he has brought upon himself Allāh's wrath, and his abode is Hell—it is surely an evil destination.

<sup>17</sup>To remind the believers that "victory is only from Allāh," He says: O Muslims, you did not slay them (i.e.,

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unbelievers), but it was Allāh who slew them; and O *Muḥammad*, when you threw *sand towards the Quraysh*, it was not you who threw, but Allāh threw it. All this was done so that He might confer on the believers a good favour from Himself. Surely Allāh is Hearing, Knowing. <sup>18</sup>This was one reason, and the other reason for helping the believers is that Allāh is the weakener of the unbelievers' plot.

On the day of the battle of Badr, Abu Jahl had said, "O Allāh, our Lord! Our religion is old and the religion of *Muḥammad* is new; so which ever of these two religions is more dearer and agreeable to you, then give victory to its followers." <sup>19</sup>O unbelievers of Mecca! If you seek victory from Me as a sign of the true religion, the victory of the Muslims has already come upon you. And if you give up your opposition to *Islam*, it will be better for you; but if you return to fight against *Islam*, then We too shall turn back to root you out and your forces will avail you nothing, though it be numerous because Allāh is with the believers.

<sup>20</sup>O you who believe! Obey Allāh and His Messenger, and do not turn away from him while you hear what he teaches you <sup>21</sup>and do not be like those *Israelites* who said, "We hear," but they did not obey the messenger.

<sup>22</sup>Surely the worst of all that walks on the earth in Allāh's sight are the deaf and the dumb unbelievers of Mecca who do not understand. <sup>23</sup>If Allāh had known any good in them, He would have made them hear; but He knows that even if He makes them hear His Messenger's teachings, they would turn away, renouncing him.

<sup>24</sup>O you who believe, you are reminded again that respond to Allāh and His Messenger when he calls you to the message which will give you life—a spiritual life which will make you live in this world; and a real, blissful life in the eternal abode with Allāh. You should respond to the call

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*of Allāh and His Messenger because you know that Allāh is "between" a man and his heart (i.e., nearest to him), and surely unto Him you shall be gathered.*

<sup>25</sup>*And O believers, fulfil your duty of bidding the good and forbidding the evil; and if you do not fulfil this obligation, then fear an affliction which shall surely not only smite the unjust among you but will be imposed upon all. Know that Allāh is severe in requiting evil.*

<sup>26</sup>*And O Muslims, remember when you were few, weak and oppressed in the land, fearing that the people might carry you away and enslave you; but He gave you refuge and strengthened you with His help and provided you with the good things so that you may be thankful to Him.*

*Some of the Muslims had emigrated to Madinah without their children, relatives and properties. To save their families and properties, some of them used to inform the Meccan unbelievers about the plans of the Muslims. Then came the revelation:*

<sup>27</sup>*O you who believe, do not betray Allāh and the Messenger; and do not betray your trusts while you know that you are harming the Muslims.* <sup>28</sup>*You should realize that your wealth and your children are a trial; and whoever achieves success in this trial, he should know that with Allāh is a mighty reward for him.*

<sup>29</sup>*O you who believe, if you fear Allāh, He will grant you a distinctive knowledge and light, He will grant remission to you of your evil deeds and forgive you. Allāh is the Lord of mighty grace.*

### *The Unbelievers of Mecca (III)*

*Talking about the devise of the unbelievers just before the emigration of Prophet Muḥammad from Mecca to Madinah, Allāh says: <sup>30</sup>And remember, O Muḥammad, when the*

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unbelievers devised *a plan* against you to confine you or kill you or expel you *from Mecca—they were devising and Allāh was also* planning; and Allāh is Best of the planners.

<sup>31</sup>When Our revelations are recited to them, they say, "We indeed have heard *these sayings*; and if we wish, we could say the like of this—this is nothing but the stories of the ancients."

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<sup>32</sup>And when they said, "O Allāh, if this *message* is the truth from You, then pour down upon us stones out of heaven or inflict upon us a painful punishment."

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<sup>33</sup>But Allāh would never chastise them while you were among them; nor will Allāh chastise them while they ask for forgiveness.

<sup>34</sup>But what *excuse* have they that Allāh should not chastise them—they prevent *the people* from the Sacred Mosque while they are not *even* its guardians? Its guardians are none but the Godfearing *people*, but most of them do not know. <sup>35</sup>Their prayer at the House of Allāh is nothing but a whistling and a clapping of hands. So *O unbelievers of Mecca*, taste the chastisement for your disbelief.

<sup>36</sup>Those who disbelieve spend their wealth to prevent *the people* from the way of Allāh. They will still spend it, then it shall be a *matter of intense* regret to them and *finally* they shall be overcome *by the Muslims*. Those who disbelieve shall be mustered towards Hell <sup>37</sup>so that Allāh may distinguish the evil from the good, and place the evil one upon another and pile them up altogether,

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and put them into Hell—they are the *actual* losers.

<sup>38</sup>O *Muḥammad*, say to those who disbelieve that if they give up *disbelief*, their past *sins* will be forgiven for them. But if they return *to disbelief*, then *they should reflect on the conduct of the ancient people* which has already passed.

<sup>39</sup>O *Muḥammad*, fight with them (*the impenitent unbelievers of Mecca*) until there is no more persecution and *until religion (obedience and worship)* is entirely for Allāh. So if they give up *their disbelief* then do not fight them, Allāh surely sees what they do. <sup>40</sup>But if they turn away *from Islam*, then *fight against them and know that Allāh is your Master—He is indeed an excellent Master and an excellent Helper.*

## PART TEN

### *Khums — the Islamic Tax*

<sup>41</sup>Know that whatever of a thing you acquire *as a wealth*, a fifth (*khums*) of it is for Allāh, for the Messenger, for the near relatives, the orphans, the needy and the wayfarer.\*

### *The Battle of Badr (II)*

\* This is the verse of *khums*, the Islamic tax in which a Muslim has to pay one-fifth of certain things which he acquires as wealth. These certain things are seven in number: the profit or surplus of the annual income after deducting the expenditure; the precious stones obtained from sea by diving; treasures; mines and minerals; a land which a *dhimmi kāfir* buys from a Muslim; the spoils of war, and the legitimate wealth which is mixed with some illegitimate wealth. For Qur'ānic explanation and the laws of *khums*, see the present translator's *Khums — The Islamic Tax*.

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*You should pay khums if you believe in Allāh and in the law of spoils of war that We revealed to Our servant, Muḥammad, on the day of the distinction between the truth and falsehood—the day on which the two parties encountered each other. Allāh has power over all things.*

<sup>42</sup>*It was the day when you were on the nearest side of the valley, away from the water and on sandy ground. And they (i.e., the Meccan army) were on the farthest side of the valley, near the water and on firm ground. (While the caravan of Abu Sufyān was below you.) Then Allāh helped you by sending rain which provided water for you and also changed your sandy ground into firm, while the firm ground of the unbelievers become muddy.*

If you two parties had made previous appointment for this encounter, you would certainly have disagreed about the appointment; but Allāh gathered the two parties suddenly so that He might determine the matter that was to be done: that is, proving the truth of Islam. So that whosoever thereafter "perishes" (disbelieves) might "perish" by a clear proof and whosoever "lives" (believes) might "live" by a clear proof. Allāh is Hearing, Knowing.

<sup>43</sup>*O Muḥammad, remember when Allāh showed them to you in your dream as few. If He had shown them to you as many, you Muslims would have lost courage and you would have disputed about the matter; but Allāh saved you, He is the Best Knower of the thoughts in the breasts.* <sup>44</sup>*And remember when you met your enemy, He showed them to you in your eyes as few; and before the battle, He diminished you in their eyes so that Allāh might determine a matter that was to be done: that is, they might be lured to fight against you and be defeated. All the affairs are returned to Allāh.*

<sup>45</sup>*O you who believe, when you encounter an enemy army, then*

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- be firm *and steadfast in the battle-field*;
- and remember Allāh frequently; haply you will be successful.
- <sup>46</sup>And obey Allāh and His Messenger;
- and do not quarrel *with each other* for then you will lose courage and your power will depart;
- and be patient, surely Allāh is with the patient ones.
- <sup>47</sup>And do not be like those *unbelievers of Mecca* who came forth from their homes in arrogance; and to show-off to men; and *who prevent people* from Allāh's way. Allāh comprehends the things they do.

<sup>48</sup>And *remember* when the Shayṭān presented to them (*Meccan army in Badr*) their deeds in a favourable light and said, "None among men can overcome you today, and *be assured that* I surely am your 'neighbour' (protector)." But when the two parties sighted each other, he turned upon his heels and said, "I am free of you; I see *the help of Allāh* which you do not see. I fear Allāh, Allāh is severe in requiting *evil*."

<sup>49</sup>And *remember* when the hypocrites and those in whose hearts was a disease *saw that the Muslims are ready to encounter with a host who is more in number and power*, they said, "Their religion has deceived them." But *these hypocrites failed to realize that* whosoever puts his trust in Allāh, *he will be successful because* surely Allāh is Mighty, Wise.

<sup>50</sup>If you had seen when the angels were causing death to the unbelievers, beating their faces and their backs, *and saying: "Taste the punishment of the burning.* <sup>51</sup>This *punishment is for all the transgressions* which your own hands have sent before. Allāh is not at all unjust to the servants."



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<sup>52</sup>*The behaviour of the unbelievers of Mecca is like the behaviour of the people of Fir'awn and those before him—they disbelieved in Allāh's revelations, therefore Allāh seized them because of their sins; surely Allāh is strong and severe in requiting evil.* <sup>53</sup>*This punishment came upon them as a consequence of their own sins because Allāh never changes a favour that He conferred on a people until they changed the faith which was with them. Allāh is surely Hearing, Knowing.*

<sup>54</sup>*The attitude of these unbelievers is like the attitude of the people of Fir'awn and those before him—they rejected the revelations of their Lord, therefore We destroyed them because of their sins and We drowned the people of Fir'awn; all of them were unjust.*

### *Some Laws of Jihād*

<sup>55</sup>*Surely the worst of all that walks on the earth in Allāh's sight are those who so firmly disbelieve that they will never believe.* <sup>56</sup>*They are those Jews with whom you made an agreement, but every time they break their agreement and they do not fear the punishment of Allāh.\** <sup>57</sup>*So if you, O Muḥammad, overpower them in the war, then deal with them strongly so as to scatter those who are behind them, and thus they may remember to fulfil the agreement in future.*

\* This verse refers to the Jews of the tribes of Banu Qurayzah, Banu Qiyniqa' and Banu Naḍir. The Prophet had negotiated a treaty with them that they will not help the unbelievers of Mecca against the Muslims. But these Jews broke the agreement many times: 1. They helped the Meccans in the battle of Badr by suppling arms. 2. They helped the Meccans in the battle of Khandaq. 3. They planned to kill the Prophet treacherously. Some details about these events will come in other chapters of the Qur'ān.

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<sup>58</sup>If you fear any treachery on the part of a people *with whom you have a treaty*, then abrogate *the treaty* with them equally. *That is, if you fear that the other party will violate the treaty, then you should first declare the abrogation of the treaty and only then take proper action against them. You are allowed to attack them while the treaty is still intact. Allāh does not like the treacherous.*

<sup>59</sup>Those who disbelieve should not think that they have outstripped Me; surely they cannot weaken Me.

<sup>60</sup>O Muslims, prepare against them (*i.e., the enemy*) whatever force and "trained" horses you can to frighten thereby Allāh's enemy, your enemy and others besides them whom you do not know *but Allāh knows them.*\* And whatever you spent in the way of Allāh *for this cause*, it shall be repaid to you in full and you shall not be dealt with unjustly.

<sup>61</sup>Always be prepared to defend yourselves; but if they (*the enemies*) incline to peace, then you also incline to it and put your trust in Allāh. Surely He is the Hearing, the Knowing.

<sup>62</sup>If they (*the enemies*) intend to deceive you *by the peace treaty*, then know that Allāh is surely sufficient for you—He is the one who has confirmed you with His help and with the believers, <sup>63</sup>and united their hearts. Had you spent all that is in the earth, *still* you would not have united their hearts; but Allāh united them. Surely He is Mighty, Wise. <sup>64</sup>O Prophet, Allāh and the believers who follow you are sufficient for you.

<sup>65</sup>O Prophet, urge the believers to fight *in the way of Allāh*. If there are twenty patient *and firm* men among you, they will overcome two hundred *enemies*; and if

\* The words "to frighten the enemy" clearly states that the reason for the military readiness of an Islamic state is to protect it from the enemy and safeguard peace.

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there are hundred of you, they will overcome a thousand unbelievers because they are a people who do not understand.

<sup>66</sup>Now Allāh has lightened for you *your responsibility*, knowing that there is *spiritual* weakness in you—so if there are a hundred patient men among you, they will overcome two hundred *enemies*; and if there are a thousand of you, they will overcome two thousand *enemies* by the permission of Allāh. Allāh is with the patient ones.

*These two verses show that spiritual strength and faith plays very important role in deciding the outcome of a war. During the early days of the hijrah, when the Muslims were few but with very strong and live faith (which demonstrated itself in form of "patience"), twenty of them would overcome two hundred. But as the time passed, the numbers increased but the quality of faith decreased, and thus they became spiritually weak—now, one hundred men were needed to overcome two hundred enemy soldiers.*

<sup>67</sup>It is not for any prophet to have prisoners unless he has fought widely in the land. *Some Muslims had agreed to release their prisoners in exchange of a ransom: You desire the vanities of this world, while Allāh desires the hereafter for you. Allāh is Mighty, Wise.* <sup>68</sup>Had it not been for past ordinance from Allāh *about accepting the ransom*, a great chastisement would have befallen you for *the ransom* that you took. <sup>69</sup>Eat of the lawful and good *things* which you have acquired, and fear Allāh; surely Allāh is Forgiving, Merciful.

<sup>70</sup>O Prophet, say to those captives who are in your hands: "If Allāh knows of any good (*i.e., belief and faith*) in your hearts, He will give you better than *the ransom* which has been taken from you and will forgive you *your past sins*; Allāh is Forgiving, Merciful." <sup>71</sup>If they intend to act treacherously towards you *by ransoming their men*

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*to fight against you again, then know that they have been unfaithful to Allāh before by disbelieving, but He gave you power over them and He can do the same again. Allāh is Knowing, Merciful.*

### *Friendship Between Muhājirīn and Anṣār\**

*After emigration of the Prophet and the Meccan Muslims to Madinah, the Muhājirīn needed some local relief. To ensure their economic security and also to establish brotherly relations between them and the Anṣār, the Prophet joined each Muhājir with an Anṣār in a tie of "brotherhood" which became even more enduring than the bond of blood relationship. The Anṣār volunteered to share half and half of everything they possessed with their brothers in faith. <sup>72</sup>Surely those Meccans who believed in Islam, emigrated from their homelands, struggled with their wealths and their selves in the way of Allāh, and those people of Madinah who gave shelter to the emigrants and helped them—they are guardians and friends of each other.*

*And those Meccans who believed in Islam but had not emigrated, you have no guardianship over them until they emigrate. But, of course, if they ask your help in the affairs of religion, then it is your responsibility to help them. You may help them except against a people between whom and you there is a treaty. Allāh sees what you do.*

*<sup>73</sup>As for those who disbelieve, they are guardians and friends of each other. And unless you follow this law about friendship of the believers with each other and the friend-*

\* *Muhājir* (pl. *muhājirīn*) = emigrant; a term applied on the Muslims who emigrated from Mecca to Madinah. *Nāṣir* (pl. *Anṣār*) = helper; the Muslims of Madinah who gave refuge to the Prophet and his followers.

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*ship of the unbelievers with each other, there will be persecution and great corruption in the land.*

<sup>74</sup>Those who believed, emigrated and struggled in the way of Allāh, and those who gave shelter *to the emigrants* and helped *them*—they are the true believers, they shall have forgiveness and generous provision *from their Lord*. <sup>75</sup>And those who believed *in Islam* after your *hijrah*, emigrated and struggled with you *in the way of Allāh*—they are of you.

*In the above-mentioned bond of brotherhood between the Muhājirīn and the Anṣār, they even used to inherit one another. Then came the following verse which said that blood relations have more right to inherit than others: O Muslims! Those related by blood are nearer to each other in the Book of Allāh. Allāh knows all things.*

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## Chapter Nine

### *SŪRATU 'L-BARA'AT\** *(The Acquittal)*

(revealed in Madinah; consisting of 129 verses)

#### *The Unbelievers of Mecca (IV)*

*In the 6th A.H. a treaty known as sulḥu 'l-Ḥudaybiyyah was signed between the Prophet and the Quraysh (i.e., the unbelievers of Mecca). (See p. 25.) One of the conditions of this treaty was that any tribe seeking an alliance with the Muslims was free to do so without incurring any guilt or censure from the Quraysh; and likewise, any tribe seeking an alliance with the Quraysh could do so without let or hindrance from the Muslims.*

\* This chapter is also known as *suratu 'l-Tawbah* (the Repentance). Because of the nature of its contents, this is the only chapter of the Qur'ān which does not begin with "In the name of Allāh..."

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In the 8th A.H. the Meccan unbelievers broke the treaty of Ḥudaybiyyah by attacking a tribe which was an ally of the Muslims. Their action abrogated the treaty, and the Prophet marched towards Mecca with ten thousand men. Prophet Muḥammad entered Mecca almost unopposed on Friday, the 20th Ramaḍān, 8 A.H.

One year after the fall of Mecca, the present chapter was revealed. The traditions say that when this chapter was revealed, the Prophet sent Abu Bakr to proclaim the first ten verses of this chapter to the unbelievers of Mecca. Later, the Prophet sent 'Ali bin Abi Ṭālib to take the verses from Abu Bakr and proclaim it at Mecca. Abu Bakr returned from mid-way to Madinah and asked the Prophet whether any revelation was received from Allāh against him. The Prophet said: "'Jibra'il came to me and said that, 'No one can deliver (this message) on your behalf except you (yourself) or someone who is from you.'''\*

<sup>1</sup>O Muslims, this is a declaration of your acquittal, from Allāh and His Messenger, unto those idolaters of Mecca with whom you made an agreement.

<sup>2</sup>So say to the unbelievers of Mecca that, "Although we are free from the obligations of the agreement, but you are allowed to go about in the land for four months, so as to reflect about the truth of Islam and decide whether you will accept it or not. And if you do not accept Islam even after its truth has become manifest for you, then know that you cannot weaken the plan of Allāh and Allāh will disgrace the unbelievers."

<sup>3</sup>This is a proclamation from Allāh and His Messenger to the people on the day of the greater

\* as-Suyūṭi, *ad-Durru 'l-manthūr*, vol. 6, Beirut n.d., p. 209; aṭ-Ṭabari, *Tafsīr*, vol. 10, Cairo 1323 AH, p. 47; an-Nasā'ī, *Khaṣā'is*, p. 20.

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pilgrimage (10th of Dhu 'l-ḥijjah, 9 A.H.): Allāh and His Messenger are acquitted from *any obligations to the idolaters of Mecca. O unbelievers of Mecca, "If you repent, it will be better for you; and if you turn back to idol-worshipping, then know that you cannot weaken the plan of Allāh."* And O My Messenger, "Announce to those who disbelieve a painful chastisement."

<sup>4</sup>*This declaration covers all the idolaters except those of the idolaters with whom you (the Muslims) made an agreement, and they have not failed you in anything neither have they backed up any one against you. So fulfil their agreement till the end of their term; surely Allāh loves those who fear Him in breaking the agreements without any justified reason.*

<sup>5</sup>*When the sacred months\* have passed away, then slay the idolaters wherever you find them (i.e., in the Masjidu 'l-Ḥarām or outside it; in the sacred boundry or outside it), and take them captives and besiege them and lie in wait for them at every place of ambush. But if they repent, perform prayer and pay zakāt, then leave them alone—surely Allāh is Forgiving, Merciful.*

<sup>6</sup>*During the four months, if any one of the idolaters seeks protection from you, then grant him protection so that he may hear the words of Allāh from you and then take him to his place of safety; this is a chance given to them because they are a people who do not know.*

<sup>7</sup>*How can the unfaithful and treacherous idolaters have an agreement with Allāh and with His Messenger? Allāh and His Messenger cannot have an agreement with idolaters*

\* "The sacred months" in this verse does not refer to the months mentioned in 2:217; it refers to the four months which were given to the idolaters for reflection mentioned in 9:2 above. See 'Allāmah aṭ-Ṭabāṭabā'i, *al-Mizān*, (Arabic edition) vol. 9, Beirut 1971, pp. 148-151.



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except those with whom you made an agreement at the Sacred Mosque—so long as they are honest with you, be honest with them. Surely Allāh loves the Godfearing *who are faithful to their treaty*.

<sup>8</sup>How can there be an agreement between the treacherous idolaters and the Muslims? If they get the better of you, they will not observe any bond or treaty about you; they please you with their mouths but their hearts are refusing—most of them are sinners. <sup>9</sup>They have sold Allāh's revelations in a very low price, and they have turned away from His way; surely evil is what they were doing. <sup>10</sup>They do not observe any bond or treaty about a believer; and they are the ones who have exceeded *the limits*.

<sup>11</sup>If they repent, perform prayer and pay zakāt, then they are your brothers in religion. We make clear the revelations for a people who know. <sup>12</sup>But if they break their oaths after their agreement and speak evil of your religion *openly*, then fight the leaders of unbelief—surely their oaths are nothing—happily they may desist.

<sup>13</sup>What! *O Muslims*, will you not fight a people who broke their oaths, who planned to expel the Messenger from Mecca and who were the first to attack you? Are you afraid of them?! Allāh is most deserving to be feared, if you are believers. <sup>14</sup>Fight them; Allāh will punish them by your hands, disgrace them, help you against them, heal the hearts of the believing people, <sup>15</sup>and He will take away the rage within their hearts. Allāh turns *with forgiveness and mercy* towards whomsoever He pleases; Allāh is Knowing, Wise.

<sup>16</sup>Do you think that you will be left alone while Allāh has not yet known (i.e., tested) those of you who have struggled and have not taken any one as an intimate friend besides Allāh, His Messenger and the believers?! Allāh is aware of what you do.

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<sup>17</sup>It is not right for the polytheists to inhabit *or visit* the mosques of Allāh while they bear witness to unbelief against themselves—they are the ones whose acts of *worship* have been forfeited and they shall abide in the Fire. (*Act of worship without true faith is useless.*) <sup>18</sup>Only he shall inhabit *and visit* the mosques of Allāh who believes in Allāh, the Last Day, performs prayer, pays the zakāt and does not fear anyone but Allāh—it may be that those are the rightly-guided *people*.

Long before Islam, the Quraysh of Mecca had established six social positions and ranks among themselves in regard to their social affairs and the pilgrims who visited Mecca every year. These positions were successively attained by the descendants of Prophet Isma'īl. The six positions were: 1. Hijābah—the guardianship of the Ka'bah; 2. Nadwa—chairmanship of dāru 'n-nadwa (the meeting-house); 3. Rifādah—feeding the pilgrims during ḥajj; 4. Siqāyah—supplying water to the pilgrims; 5. Liwā'—the standard-bearer of Quraysh in war; 6. Qiyādah—the commander of the army in war. These were the six preiviliges which were looked upon with great respect and the whole Arabia bowed themselves before them.

<sup>19</sup>O Unbelievers of Mecca! Do you consider the person who has the preivilige of supplying water to the pilgrims and the guardianship of the Sacred Mosque the same as one who believes in Allāh and the Last Day, and struggles in the way of Allāh?! They are not equal in the sight of Allāh; and Allāh does not guide the unjust people.

<sup>20</sup>Those who believed, emigrated and struggled in the way of Allāh with their property and their selves, *they* are of higher rank in the sight of Allāh—they are the successful ones. <sup>21</sup>Their Lord gives them good tidings of mercy from Him and good pleasure, and of gardens wherein they shall have lasting bliss, <sup>22</sup>therein

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they shall abide for ever—and surely with Allāh is a mighty reward.

### *Friendship Based on Faith*

<sup>23</sup>O you who believe! Do not take your fathers and your brothers for friends *and guardians* if they prefer unbelief (*kufr*) to belief (*īmān*); and whosoever of you takes them for friends, then they are the unjust.

<sup>24</sup>O Muḥammad, say: "If your fathers, your sons, your brothers *or sisters*, your wives *or husbands*, your clan, *your possessions* which you have acquired, *your business* which you fear may slacken and *your dwellings* which you love—if *these* are dearer to you than Allāh, His Messenger and struggling in His way, then wait till Allāh brings about His decision *about you on the day of judgement*. Allāh does not guide the transgressing people.

### *The Battle of Hunayn*

*Fifteen days had hardly passed from the conquest of Mecca when the news came that the tribes of Hawāzin and Thaqīf, who lived a few miles to the southeast of Mecca, had mobilized its forces and was marching against the Muslims (who were still in Mecca). The two tribes had brought their women, children and all the treasures to the battle-field of Hunayn to encourage the fighting men and to incite them to greater self-exertion in war. They had taken up vantage positions on the hills at the entrance of the valley.*

*The Muslims marched from Mecca under the leadership of Prophet Muḥammad. They were twelve thousand in number and their war equipment was excellent. Indeed, many Muslims thought that their numerical strength had made them invincible. They arrived at Hunayn in evening of 5th Shawwal,*

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8 A.H. and camped at the entrance of the valley.

At dawn the following day, the Muslims began to move towards the valley. As they entered the valley, the enemy took them almost by surprise, attacking with arrows and then with a general charge in the early hours of dawn.

The Muslim ranks broke up and were stricken with panic. Many of them ran out of canyon as fast as they could in search of safety. Witnessing his people's retreat, the Prophet was calling out, "Where are you running off to?" But nobody paid any attention to him. Then the Prophet asked 'Abbās, one of the few who remained with the Prophet, to call them back. 'Abbās called loudly enough to reach all the Muslims; he repeated his call until the Muslims remembered their oaths of allegiance to their Prophet.

At last all the Muslims came back to the battle-field, refilled their ranks and began to fight. Soon Hawāzin and Thaqīf started to flee, leaving their women, children and properties to be captured by the Muslims. The Muslims had captured six thousand prisoners, and spoils of war consisting of 24,000 camels, 40,000 goats and 4,000 ounces of silver. Later on, the tribe of Hawāzin approached the Prophet and requested him to restore their families to them. The Prophet answered that he could not compel his army to forgo all the fruits of victory and that if they wanted their families back they would have to forgo their properties. The Hawāzin consented to this. The Prophet said, "Those captives who are in my share and that of the children of 'Abdu 'l-Muṭṭalib, I give them back to you at once." The Muslims followed suit and thus the six thousand prisoners were set free.

The following three verses describe some aspect of this battle:-

<sup>25</sup>O Muslims, certainly Allāh has helped you in many battle-fields including the day of Hunayn when you were vain about your multitude and forgot that "victory is only from Allāh." But your multitude did not avail you in

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any way; *rather when the enemy attacked you by surprise, the land for all its breadth had become strait for you and then you turned back, retreating although you had been forbidden to retreat from the battle-field.*

<sup>26</sup>Then Allāh sent down His tranquility upon His Messenger and upon the believers. And He *also* sent down armies of *angels* which you did not see and He chastised those who disbelieved—that is the recompense of the unbelievers.

<sup>27</sup>Then after those *mistakes of relying on other than Allāh and running away from the battle-field*, Allāh turns *with forgiveness* towards whomsoever He pleases. Allāh is Forgiving, Merciful.

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<sup>28</sup>O you who believe! The polytheists are indeed unclean (*najas*), so *make sure that they should not approach the Sacred Mosque after this year of theirs (i.e., 9 A.H.)*.

O Muslims, if you fear poverty *by preventing the unbelievers from coming to the Sacred Mosque and thus losing a major customer in trade*, then be assured that Allāh shall surely enrich you of His grace if He pleases. Allāh is Knowing, Wise.

### *The People of the Book (IV)*

<sup>29</sup>Fight those who were given the Book, *because they are the ones who do not believe in Allāh, nor in the Last Day, nor do they prohibit what Allāh and His Messenger have prohibited, nor do they follow the religion of truth. Fight against them until they pay the tax imposed by Islam on the Ahlu 'l-Kitāb known as jizyah submissively and until they become humble to the Islamic way of life and respect it.*

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<sup>30</sup>The Jews say, "Uzayr (*Ezra*) is the son of God"; and the Christians say, "The Messiah is the son of God." This is the utterance of their mouths; they are imitating the saying of those who disbelieved before *them*. May Allāh destroy them! See how they are perverted!

<sup>31</sup>They have taken their rabbis and their monks as lords besides Allāh, and *they have also taken* the Messiah, son of Maryam *as a lord besides Allāh*—they were not commanded but to worship One God *only*, there is no god but He; He is far above what they associate *with Him*. (*Taking the rabbis and the monks as "lords besides Allāh" means to blindly obey and follow them.*)

<sup>32</sup>They desire to extinguish the light of Allāh with *the blow of* their mouths—but Allāh wills to perfect His light, though the unbelievers be averse *of it*. <sup>33</sup>He is the One who sent His Messenger with the guidance and the religion of truth (i.e., Islam) so that He may grant victory to it over every religion, though the polytheists may be averse *to its victory*.

<sup>34</sup>O you who believe! Indeed many of the rabbis and the monks falsely consume the wealth of the people *who follow them* and they prevent *them* from Allāh's way.

Those who hoard up gold and silver and do not spend it in the way of Allāh, then O *Muḥammad*, announce to them a painful chastisement <sup>35</sup>on the day when they (*gold and silver*) shall be heated in the fire of Hell and then their foreheads, their sides and their backs shall be branded with it; *and at that time, it will be said to them*, "This is what you hoarded up for yourselves, therefore now taste what you were hoarding."

### *The Sacred Months*

<sup>36</sup>Surely the numbers of the months with Allāh is twelve months in Allāh's ordinance *since* the day when

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He created the heavens and the earth. Four of them (*i.e.*, Rajab, Dhu 'l-qa'dah, Dhu 'l-hijjah and Muḥarram) are sacred months; this law is the right religion, therefore do not be unjust to yourselves *by fighting* in these months. (Fight all idolaters as they fight you all totally. And know that Allāh is with the Godfearing people.)

*The Arabs used to observe the sacredness of the four months mentioned above from the time of Prophet Ibrāhīm. But later on they started the custom of "nasi" (lit. oblivion, forgetfulness). Nasi, in that context, meant postponing the sacredness of a sacred month and transferring it to another non-sacred month. When Islam came, it approved the sacredness of the four months, but rejected the custom of nasi.*<sup>36</sup>*Postponing the sacredness of a sacred month is a growth of unbelief whereby those who disbelieved are led astray: one year they make it "non-sacred", and another year they make it sacred. They do this to make it agree with the number of months that Allāh has made sacred; and thus they make the month "non-sacred" which Allāh had made sacred. Their evil deeds were presented to them in favourable light. Allāh does not guide the unbelieving people.*

### *The Expedition of Tabūk and the Hypocrites*

*In Rajab 9 A.H., the news reached Madinah that the Byzantine Emperor was mobilizing a huge army at Tabūk to invade Arabia. He had even ordered some of the local rulers of northern Arabia to gather their forces to help the Byzantine army.*

*The Prophet of Islam decided to encounter the imperial army and overwhelm an enemy known for its numbers and military equipment. But to mobilize an army which would be able to achieve such an aim was not easy. It was just eight*

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months that the Muslims had returned from the battle of Hunayn. Secondly, Tabūk was far away in the northern part of Syria. Thirdly, a severe famine had overtaken Najd and Hijāz. Fourthly, the intense desert heat was all more deadly for this long journey. So when the Prophet informed the Muslims of his intention to march towards Tabūk and ordered them to prepare themselves, he received two different response from the people: Those who had entered Islam with guidance and conviction, they volunteered themselves and their wealth. But those who had accepted Islam in search of material gain or out of fear of the power of Islam (i.e., the hypocrites), they started to look for excuses to justify their recalcitrance.

However, soon the Prophet gathered an army of 30,000 volunteers with 10,000 horses between them. Those who could afford had equipped themselves, and those who were poor were provided for by the wealthy. Many who could not come because of genuine reasons, contributed financially. An old poor woman brought a small quantity of dates as her contribution. Some hypocrites ridiculed her, but the Prophet said that her contribution was more precious in the eyes of Allāh than that of those who had contributed just to show off.

Before leaving, the Prophet appointed 'Ali bin Abi Tālib as his deputy in Madinah. When 'Ali exclaimed that, "You are leaving me behind?" The Prophet said, "'Ali, are you not satisfied that you have the same position in relation to me as Hārūn had in relation to Mūsā (when he left his people to go and receive the Tawrāt), except that there is no prophet (nabī) after me?" After this the Prophet marched towards Tabūk. News of Prophet's approach had already reached the Byzantine force which immediately withdrew to the safety of its border. When the Prophet reached Tabūk he learnt that the Byzantine and their allies had withdrawn their forces. So the Muslim army camped in Tabūk for twenty four days to take care of the matters pertaining to frontier security, and then returned to Madinah.



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Most of the following verses are about the hypocrites (*munāfiqīn*) who didn't go with the Prophet and looked for excuses for their recalcitrance in the expedition of Tabūk.

<sup>38</sup>O you who believe! What is the matter with you that when it is said to you, "Go forth to fight in the way of Allāh," you incline heavily to the earth? (That is, you do not like to leave your comfortable dwellings and go for jihād.) Are you content with the present life instead of the hereafter? But you should know that the enjoyment of the present life, compared with the enjoyment of the hereafter is only a little.

<sup>39</sup>If you do not go forth to fight in the way of Allāh, then He will chastise you with a painful chastisement, and He will replace another people instead of you and still you will not harm Him in any way because Allāh has power over all things.

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<sup>40</sup>If you do not help him (i.e., Prophet Muḥammad), then know that Allāh has already helped him many times. An example of Allāh's help to Prophet Muḥammad:

When the unbelievers of Mecca expelled\* him, he asked 'Ali to sleep in his bed so that he could escape from the house (which had been surrounded by armed enemies) without being detected.\*\* Abu Bakr joined him in the way. Both of them went to a mountain on the south of Mecca known as Thawr, and hid themselves in a cave. The unbelievers of Mecca persistently looked for Muḥammad without avail.

\* After consulting with each other, the Meccans decided to kill the Prophet. By planning to kill the Prophet, they forced him to leave Mecca and seek refuge in Madinah. So it can be said that the Meccans "expelled" him. Also see verse 8:30.

\*\* See verse 2:207.

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Some of the Qurayshite unbelievers continued their search until they came close to the cave. When the Meccans climbed up to the cave, the foremost among them turned around as soon as he saw that the entrance was covered with cobwebs, and that a pair of wild pigeons were on the threshold. When Abu Bakr heard their voices, he trembled with fear, withdrew into a corner and remained motionless. \*\*\* The Prophet (who was the second of the two persons when both were hiding in the cave of Thawr) said to his companion (i.e., Abu Bakr), "Do not grieve; surely Allāh is with us." Then Allāh sent down upon him (i.e., Muhammad) His tranquility and helped him with armies of angels which you did not see. Thus He made the word of the unbelievers the lowest—the word of Allāh is the highest; Allāh is Mighty, Wise. (The "word of unbelievers" refers to the plan of the unbelievers of Mecca to kill the Prophet; and the "word of Allāh" refers to the promise of Allāh to help His most beloved Messenger.)

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<sup>41</sup>O believers! Go forth for jihād, no matter whether it is pleasant for you or unpleasant. And struggle in the way of Allāh with your wealth and your selves; that is better for you if you know.

<sup>42</sup>O Muḥammad! If your order for jihād had involved a near worldly gain and a short journey, they (i.e., the hypocrites) would certainly have followed you; but the difficult journey to Tabūk was too far for them. If you ask the reason for staying behind, these hypocrites will swear by Allāh that, "Had we been able, we would have gone forth with you." By swearing falsely, they are destroy-

\*\*\* Haykal, M. H., *The Life of Muḥammad*, American Trust Publications 1976, pp. 164-5.

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ing their own souls; Allāh knows that they are surely liars.

*When the hypocrites offered "excuses" to the Prophet for not participating in the expedition of Tabūk, he accepted their excuses and allowed them to stay behind in Madinah. <sup>43</sup>Allāh pardon you!\* Why did you allow them to stay behind in Madinah while you could have refused to accept their excuses so that the truthful ones would become manifest to you and you would have known the liars? (That is, the hypocrites would have stayed behind even if you had not allowed them; and staying behind in Madinah after your refusal would have distinguished the liars and hypocrites from the others.)*

<sup>44</sup>*In contrary to hypocrites, those who truly believe in Allāh and the Last Day, they do not ask your permission to stay away from fighting with their wealth and their selves in the way of Allāh. Allāh knows the Godfearing people. <sup>45</sup>Those who ask your permission to stay away from jihād are only those who do not truly believe in Allāh and the Last Day, and whose hearts are in doubt, so they wander in doubt.*

<sup>46</sup>*If they had intended to go forth for jihād, they would certainly have prepared some equipment for it; but Allāh, who knew the secrets of their hearts, did not like their being sent out for fighting, so He held them back, and it was said to them, "Stay behind with the shirkers."*

<sup>47</sup>*Had they gone forth with you, they would not have*

\* It is not right to assume on basis of the words "Allāh pardon you" that the Prophet had committed a sin by allowing the hypocrites to stay in Madinah; nor was his decision based on bad judgement. Allāh Himself, in verses 46-7 below, says that taking the hypocrites would have been a disadvantage for the Muslims. The above verse just wants to reveal the lie and hypocrisy of the *munāfiqīn* by saying that they would have stayed behind even if the Prophet had not allowed them.

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added to you anything but confusion, and they would run to and fro amidst you seeking *to sow the seeds of* dissension between you while there are among you who listen to them. Allāh knows the unjusts. <sup>48</sup>They have surely sought *to stir up* dissension before, and they turned things upside down for you until the truth came and Allāh's command appeared, though they were averse to it.

When the Prophet was marching towards Tabūk, he met al-Jadd bin Qays and told him to join the Muslims. <sup>49</sup>And among them (the hypocrites) there is al-Jadd bin Qays who says, "O Messenger of Allāh, Allow me to stay behind, and do not try me with such a difficult task." When al-Jadd went back to his people, he told them, "Does Muḥammad think that fighting the Byzantine is like fighting the others?! None of them will return back alive. Do not go forth in this heat." al-Jadd and his ilk did not realize that they had already tumbled into the trial and failed—surely Hell encompasses the unbelievers.

<sup>50</sup>O Muḥammad, the hypocrites are such that if good fortune befalls you, it grieves them; and if misfortune afflicts you, they say, "We had taken care of our affairs before," and they turn away from you rejoicingly. <sup>51</sup>O My Messenger, say, "Nothing will afflict us but what Allāh had prescribed for us; He is our Master; and the believers should put all their trust in Allāh." <sup>52</sup>Say, "You are waiting so that misfortune may afflict us? You do not await for anything to befall on us but one of the two best outcomes: either we shall gain victory against our enemy or we shall be martyred in the way of Allāh which is itself a great achievement. And we await for the chastisement which Allāh will afflict on you, either from Himself or by our hands. So wait, we are also waiting with you."

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### *The Hypocrites*

<sup>53</sup>Say, "O hypocrites, if you spend your wealth in charity willingly or unwillingly, it shall never be accepted from you; you are surely a transgressing people." <sup>54</sup>And nothing prevents that their spendings should be accepted by Allāh from them, but that they disbelieve in Allāh and His Messenger, and they do not perform the prayer except that they are lazy, and they do not spend in charity except that they are unwilling.

<sup>55</sup>Their abundant wealth and the number of their children should not please you. By these wealth and children Allāh only desires to chastise them in the present life and so that their souls should depart while they are still unbelievers. (*Abundant wealth and large family will occupy the mind and time of the hypocrites; and so they will never get a chance to think about repentance and amending their wrong way. This is their worldly chastisement for rejecting the guidance of Allāh.*)

<sup>56</sup>These hypocrites swear by Allāh that they surely are of you and belong to your group, but there are not of you; they are a people who are afraid of you. <sup>57</sup>If they could find a shelter or caves or any place to creep into, they would certainly have turned towards it, bolting away.

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<sup>58</sup>There are some of them (*the hypocrites*) who blame you regarding the alms (*known as zakāt*). If they are given from it, they are pleased; and if they are not given from it, lo! they are angry. <sup>59</sup>If only they would have been pleased with what Allāh and His Messenger had given to them; and had said, "Allāh is sufficient for us, and Allāh and His Messenger will soon give us more of His boun-

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ty. We surely turn *only* to Allāh."

<sup>60</sup>The alms (*zakāt*) are only for

1. the poor,
2. the needy,
3. those who work *to collect* them,
4. those *unbelievers* whose hearts are inclined *towards truth*,
5. *emancipation of slaves*,
6. debtors,
7. in the way of Allāh,
8. and the traveller;

so does Allāh ordain. Allāh is Knowing, Wise.

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*'Abdullāh bin Nabtāl and his ilk used to sit in the audience of the Prophet and listen to his talks. Later on they would narrate every thing to their fellow hypocrites. They also used to ridicule the Prophet among themselves that he is a simple man who believes in whatever you say to him.* <sup>61</sup>There are some of them (the hypocrites) who hurt the Prophet and say that, "He is an ear (*i.e., he believes every thing that he hears*)."  
O Muḥammad, say, "An ear which hears good for you, it believes in Allāh and *also* believes in the believers. And he is a mercy for the believers among you; and *as for* those who hurt the Messenger of Allāh, they shall have a painful chastisement."

<sup>62</sup>O Muslims, they (hypocrites) swear to you by Allāh so that they may please you; but *they don't realize that* it is more right to please Allāh and His Messenger, if they are *truly* believers. <sup>63</sup>Do not they know that whoever opposes Allāh and His Messenger, he shall have the fire of Hell, therein he shall abide? That is the great disgrace.

<sup>64</sup>The hypocrites fear lest a chapter (surah) should

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be revealed against them, telling them what is in their hearts. Say, "Go on mocking *about Islam*; Allāh will surely bring forth *the surah* which you fear."

<sup>65</sup>If you ask them *about their mocking*, then certainly they will say, "We were only *idly* plunging and playing." O Muḥammad, say, "What! Were you mocking Allāh, and His signs and His Messenger?" <sup>66</sup>Now do not look for excuses; *by mocking the Prophet* you have indeed disbelieved after your *apparent* belief. *The chastisement has encompassed you in such a way that even if We pardon one party of you, We will still chastise another party because they were guilty.*

<sup>67</sup>The hypocrite men and the hypocrite women all *of them* are one of the other: they bid evil, forbid good and they keep their hands shut (*i.e., they are niggardly*); they have forgotten Allāh, so Allāh has *equally* forgotten (*i.e., abandoned*) them—the hypocrites are transgressors.

<sup>68</sup>Allāh has promised the hypocrites men, hypocrite women and the unbelievers the fire of Hell, in it they shall abide. That is enough for them; Allāh has cursed them and they shall have a lasting chastisement. <sup>69</sup>O hypocrites, you are like those before you who were stronger than you in power and more abundant in wealth and children—they enjoyed their share *of the worldly life*. And you have *also* enjoyed your share *of it* as those before you had enjoyed their share. You have plunged *into vain discourses* as they plunged—these *are the people* whose deeds have become forfeited in this world and the hereafter; they are the *actual* losers.

<sup>70</sup>Why do these people behave in this way? Has there not come to them the news of those who were before them, *for example*, the people of Nūḥ, 'Ād, Thamūd, the people of Ibrāhīm, the inhabitants of Madyan and of the cities which were turned upside down (*e.g., the people*

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of Lūṭ)? Do not these hypocrites see that the messengers of these ancient nations came to them with clear signs, but when they rejected Allāh's messengers, He rooted them out. Allāh never punishes without closing all doors of excuses; Allāh has not been unjust to them, rather they were unjust to themselves.

### The Believers

<sup>71</sup>As for the believing men and believing women, they are guardians and friends of each other; they bid good, forbid evil, perform prayer, pay the alms and obey Allāh and His Messenger—they are the ones upon whom Allāh will have mercy; surely Allāh is Mighty, Wise. <sup>72</sup>Allāh has promised the believing men and believing women gardens beneath which rivers flow, therein they shall abide; they shall have goodly dwellings in the gardens of Paradise. But the greatest of all will be Allāh's goodly pleasure—that is, indeed, the great achievement.

### The Hypocrites (II)

<sup>73</sup>O Prophet! Struggle with the unbelievers and the hypocrites, and, if need be, treat them harshly—their abode is Hell, and it is indeed an evil destination.

<sup>74</sup>O Muḥammad, if you ask them about their ridiculous talks against Islam and yourself, they swear by Allāh that they did not say any thing; but they are liars. \* They have certainly uttered the word of unbelief, and thus they disbelieved after their Islam (i.e., after their apparent submission to Allāh). They intended to harm the Prophet but which they could not attain. They were hostile just

\* See 9:65 above.



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because Allāh and His Messenger enriched them out of His grace! (*That is, they had no reason to be hostile to Allāh and His Messenger.*) So if they repent, it will be good for them; but if they return back to *unbelief and hypocrisy*, then Allāh will chastise them with a painful chastisement in this world and the hereafter. And they do not any protector or helper on the earth.

<sup>75</sup>There are some of them (*the hypocrites*) like *Tha'labah bin Hātib* who made a covenant with Allāh that, "If He gives us *provision* out of His grace, we will certainly give alms *in charity* and be of the righteous people." <sup>76</sup>But when He gave them *provision* out of His grace, they became niggardly of it, and they turned back to *evil* while withdrawing from the truth.

<sup>77</sup>So as a consequence, He "put" hypocrisy into their hearts until the day they meet Him. *This punishment of abandoning them in hypocrisy was imposed upon them* because they disobeyed Allāh in what they had promised Him and *because they were liars*. <sup>78</sup>Did they not know that Allāh knows their secret and their confidential talks?! Allāh is surely the Best knower of the unseen.

<sup>79</sup>There are some hypocrites who taunt the affluent believers who voluntarily give charity by saying, "This is just to show-off." And they also scoff at those believers who are in straitened circumstances who cannot find anything to give as charity except their endeavour. The hypocrites also scoff at them by saying, "Allāh does not need this charity." Allāh will scoff at them, and they shall have a painful chastisement. <sup>80</sup>O *Muhammad*, No matter whether you ask forgiveness for them or do not ask forgiveness for them, *it will not benefit them in any way*. Even if you ask forgiveness for them seventy times, still Allāh will never forgive them. That is because they disbelieved in Allāh and His Messenger. Allāh does not

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guide the transgressing people.

### *The Expedition of Tabūk and the Hypocrites (II)*

<sup>81</sup>Those *hypocrites* who were left behind in the expedition of Tabūk were rejoiced in staying behind the Messenger of Allāh, and they were averse to fight with their wealth and their selves in the way of Allāh.

Some of them like Jadd bin Qays said to their people, "Do not go forth in the heat." O Muḥammad, say, "The fire of Hell is more hotter." Had they understood it!

<sup>82</sup>Therefore they should laugh little and weep much, in recompense for what they have earned.

<sup>83</sup>O Muḥammad, if Allāh brings you back to a party of them (*the hypocrites*) and they ask permission to go forth with you in *jihād*, then say, "You shall never go forth with me, and you shall never fight any enemy with me. You chose to tarry *behind* the first time, so now sit with those who remain behind."

<sup>84</sup>O Muḥammad, do not ever pray on any one of them when he dies, nor stand at his grave. They disbelieved in Allāh and His Messenger and they died while they were transgressors. <sup>85</sup>Their *abundant* wealth and *the number* of their children should not please you. By these *wealth and children* Allāh only desires to chastise them in this world and so that their souls should depart while they are still unbelievers. (See verse 9:55 above.)

<sup>86</sup>Whenever a chapter is revealed saying that, "Believe in Allāh and fight alongwith His Messenger," the affluent among them ask your permission and say, "Let us be with those who sit *behind*." <sup>87</sup>They chose to be with those *who remained* behind; and thus as a punishment a seal was set upon their hearts making them *impervious*—so they do not understand.

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<sup>88</sup>But the Messenger and those who believed with him, have struggled with their wealth and their selves *in the way of Allāh*. They are the ones who shall have the good things—and, *indeed*, they are the successful *people*. <sup>89</sup>Allāh has prepared for them gardens beneath which rivers flow, therein they shall abide—that is the great achievement.

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<sup>90</sup>The Bedouins *who were unable to go with the Prophet for geniun reasons* came with excuses so that permission may be given to them *to remain behind*. And those *hypocrites* who lied to Allāh and His Messenger remained behind *without any geniun reason*. A painful chastisement shall afflict those among them who disbelieved.

<sup>91</sup>There is no fault *in staying behind from jihād* in case of:-

1. the weak,
2. the sick,
3. those who do not find any thing to spend for equipping themselves for jihād.

*There is no fault in these people provided they are sincere to Allāh and His Messenger. There is no way to blame the good-doers. Allāh is Forgiving, Merciful.*

<sup>92</sup>*Nor is there any fault in those poor believers who came to you so that you may equip and carry them, and you said, "I cannot find any means on which to carry you." So they turned back while their eyes were overflowing with tears in sorrow for not finding anything to spend for obtaining a means of transportation.*

<sup>93</sup>*The way of finding fault is open only against those who ask your permission to stay behind while they are rich and able. They have chosen to be with those who remained behind, and therefore Allāh has put a seal upon their hearts so they do not know.*

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## APPENDIX 'A'

### Chapter Forty Nine

## SŪRATU 'L-ḤUJARĀT (The Rooms)

(consisting of 18 verses, revealed at Madinah)

In the name of Allāh, the Beneficent, the Merciful

### *Obedience to the Sharī'ah*

<sup>1</sup>O you who believe! *In the matters of the sharī'ah do not go ahead of or take precedence before Allāh and His Messenger and the Imams; and fear the punishment of Allāh for such actions, and be careful of what you say or write about the sharī'ah because Allāh surely is All-Hearing and All-Knowing. (During the Occultation of the Present Imam, the same discipline should be observed by following the most learned mujtahid -expert of Islamic laws- of our time.)*

<sup>2</sup>O you who believe! Do not raise your voices above the voice of the Prophet. *After the death of the Prophet the believers can follow this command of Allāh by not voicing their objections against the laws brought by the Prophet. And do not talk loudly to him as you talk to one another. Heed to these two commands, lest all your deeds become forfeited in such a way that you won't even realize it.*

<sup>3</sup>Surely those who lower their voices in the presence of the Messenger of Allāh are the people whose souls

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have been tested by Allāh for their piety (taqwa); for them, and for all those who heed to the above command, is the forgiveness of Allāh and a great reward.

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During the last years of the Prophet's life, many individuals and groups came to Madinah to visit the Prophet. Among these visitors, the Bedouins behaved in such a way that even Allāh did not like it. Whenever they entered the city of Madinah, they would go to the Prophet house at the same time and call him out to see him; they did not realize that the Prophet was entitled to some privacy and rest. <sup>4</sup>Surely most of the people who call you, "O Muḥammad," from outside\* the rooms do not understand. <sup>5</sup>If they waited patiently until you come out to them, this would be better for them. And Allāh is Forgiving and Merciful.

### *Criterion of Truth & Falshood in News*

Walīd bin 'Uqbah bin Abi Mu'īṭ of the tribe of Bani Umayyah was sent by the Prophet to the people of Bani Muṣṭalaq to collect zakāt. In pre-Islamic days, Walīd and Bani Muṣṭalaq were enemies of each other. When the people of Bani Muṣṭalaq came to know that Walīd is coming as a representative of the Prophet, they came forward to welcome him. When Walīd saw them from far, he thought that they have come to fight against him because of their past enmity. Thus he returned to Madinah before even meeting the Bani Muṣṭalaq people. In Madinah, he reported to the Propheet that, "the tribe of Bani Muṣṭalaq had given up Islam and refused to pay zakāt."

\* The original words in Arabic are *min warā'* which means "from behind"; but in accordance with the present-day context, I have translated it as "from outside."

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When the representatives of Bani Muṣṭalaq came to Madinah to inquire about the strange attitude of Walīd, they found the Prophet very upset with them.\*

It was in relation to this false report of Walīd bin 'Uqbah that Allāh revealed the following verse:

<sup>6</sup>O you who believe! If a sinful person comes to you with a news or a report about a person or a people; then ascertain the truth of his report lest you harm a people because of your ingorance and then regret what you have done. (Therefore think twice before you criticize any Muslim nation or people when the news concerning it comes from a source which is unreliable or opposed to Islam.

### Obedience to the Prophet

<sup>7</sup>And O you the believers, know that the Messenger of Allāh is among you; if he were to obey you in most things, for example, in the case of Walīd's false report, then surely you would fall in trouble. But Allāh has saved you from trouble by endearing the faith to you, by adorning it for your hearts and by arousing dislike in you to disbelief, transgression and disobedience. These people who follow the commands of the Prophet and his rightful successors are the rightly guided people. <sup>8</sup>This right guidance is a grace from Allāh and a favour and Allāh is indeed All-Knowing and Wise.

### Islamic Solidarity

<sup>9</sup>If two parties of believers, or two people, fight with each other, then don't just stand as on-lookers, but go forward to make peace between them.

\* az-Zamakhshari, *Tafsīr al-Kashshāf*, vol. 3, p. 129.

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But if one of them *refuses to make peace and continues to oppress the other*, then you should fight the oppressor until it agrees to return *and heed to the command to Allāh*. When the oppressor heeds *to the commandments of Allāh*, then make peace between them on basis of justice and act with equity. Surely Allāh loves those who act with equity. *(Therefore to be "non-aligned" in regard to affairs of the Muslims is an un-Islamic attitude.)*

Why should a Muslim brother (or people) bother himself to make peace between two Muslims? What right he has to do so? <sup>10</sup>Surely the believers are but brothers, therefore, if two believers fight each other then you, as brothers, should make peace between your brothers. And while making peace act justly and fear the punishment of Allāh, so that He may have mercy on you.

### *Some Moral Rights of Muslims*

*As the Muslims have been declared brothers of each other, they must respect the rights of one another. These rights are of reciprocal nature:*

1. <sup>11</sup>O you who believe! A people should not laugh at, or make fun of, another people, because possibly those who are being laughed at may be better, in view of Allāh than those who laugh. Nor should women laugh at other women because possibly those who are being laughed at may be better, in view of Allāh, than those who laugh.

2. Do not find fault with your own Muslim brothers, rather pay more attention to self-criticism and to your own perfection.

3. Do not call one another by bad and insulting nicknames, because calling someone by bad names after his declaration of the faith is itself a transgression. And those who indulge in these wrongful acts and do not ask forgiveness for their sins; they are the unjust people.

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4. <sup>12</sup>O you who believe! Avoid most of the suspicious *thoughts about other Muslims*; for surely suspicion in some cases is a sin.

5. And do not spy on each other.

6. Nor should some of you backbite others. Does any one of you like to eat the flesh of his dead brother?! Surely you abhor it. *Suspicion leads to spying and spying in turn leads to backbiting. Avoidance of suspicion helps in refraining from spying on others and thus backbiting. So fear the punishment of Allāh in violating these rights of a Muslim brother. Surely Allāh is Most-Forgiving and Merciful.*

### *Racism Rejected*

*One of the most abhorring social feature of our present age is racial discrimination. Almost every country and community suffers from this social disease in varying degrees. Addressing the human society, Allāh says:-*

<sup>13</sup>O you men! We have created you of a male and a female (*i.e., Adam and Hawwa*), and then We made you into different races and tribes so that you may know and recognise each other.

*According to Islam, each and every human being is from Adam and Hawwa. Allāh divided them into different tribes and races so that it would be easy to recognise each other. Thus the difference in race, tribe, colour and language are to facilitate the recognition of each other. These physical and material differences cannot be a standard for preference or superiority of one over others. Besides knowledge and jihād (in its every sense), the only mark of distinction in Islam is taqwa *i.e., piety and Godfearing*. Surely the most honourable of you in Allāh's sight is the one who is most pious among you; surely Allāh is All-Knowing and Aware.*

\* \* \*



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### *Difference Between islām & īmān:*

#### *Submission & Conviction*

The Bedouin people of Bani Asad were overcome by famine. They came to Madinah and declared themselves Muslims. Then they asked the Prophet to give them some of the zakāt. They talked to the Prophet in such a way that it seemed that they had done him a favour by becoming Muslims, and that he was obliged to help them. It was about them that Allāh says:-

<sup>14</sup>The Arabs of the desert say, "O Muḥammad! We believe in you and your God." Tell them: "You do not believe in me or my Lord, however you should say, 'We submit (aslamnā) ourselves to your Lord,' because the faith (īmān) has not yet entered into your hearts. But if you sincerely obey Allāh and His Messenger, He will not diminish anything from your deeds. Surely Allāh is Forgiving and Merciful."

Therefore, *islām* (submission) and *īmān* (faith, conviction) are two different stages of belief. "Islām" is verbal confession, whereas "īmān" is spiritual conviction; *islām* is believing in Allāh and His Messenger by just following others (like parents and society, etc.) whereas *īmān* is believing in Allāh and His Messenger after achieving conviction about the truth of Allāh and His Messenger.

The next verse defines the *mu'minīn* (those who believe with conviction) vis-a-vis the *muslimīn* (those who verbally submit themselves to Allāh).

- <sup>15</sup>The *mu'minīn* (believers) are only those who:
- believe in Allāh and His Messenger verbally as well as spiritually;
  - and then they never doubt in their faith because it originates from conviction nor blind following;
  - and they struggle hard with their wealth and their lives in the way of Allāh.

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These are the truthful *believers*.

<sup>16</sup>O *Muḥammad*, tell those Arabs that: Are you appraising Allāh about your religion *by saying that "We believe?"* Allāh knows what is in the heavens and what is in the earth. Allāh knows all things.

<sup>17</sup>By becoming Muslims they seem to do you a favour! Tell *them that*, "By becoming Muslims you do not do me a favour, rather Allāh has done you a favour by guiding you to the faith. *This is a fact whicy you can easily understand* if you are truthful.

<sup>18</sup>Surely Allāh knows the unseen things of the heavens and the earth, and Allāh sees what you do.

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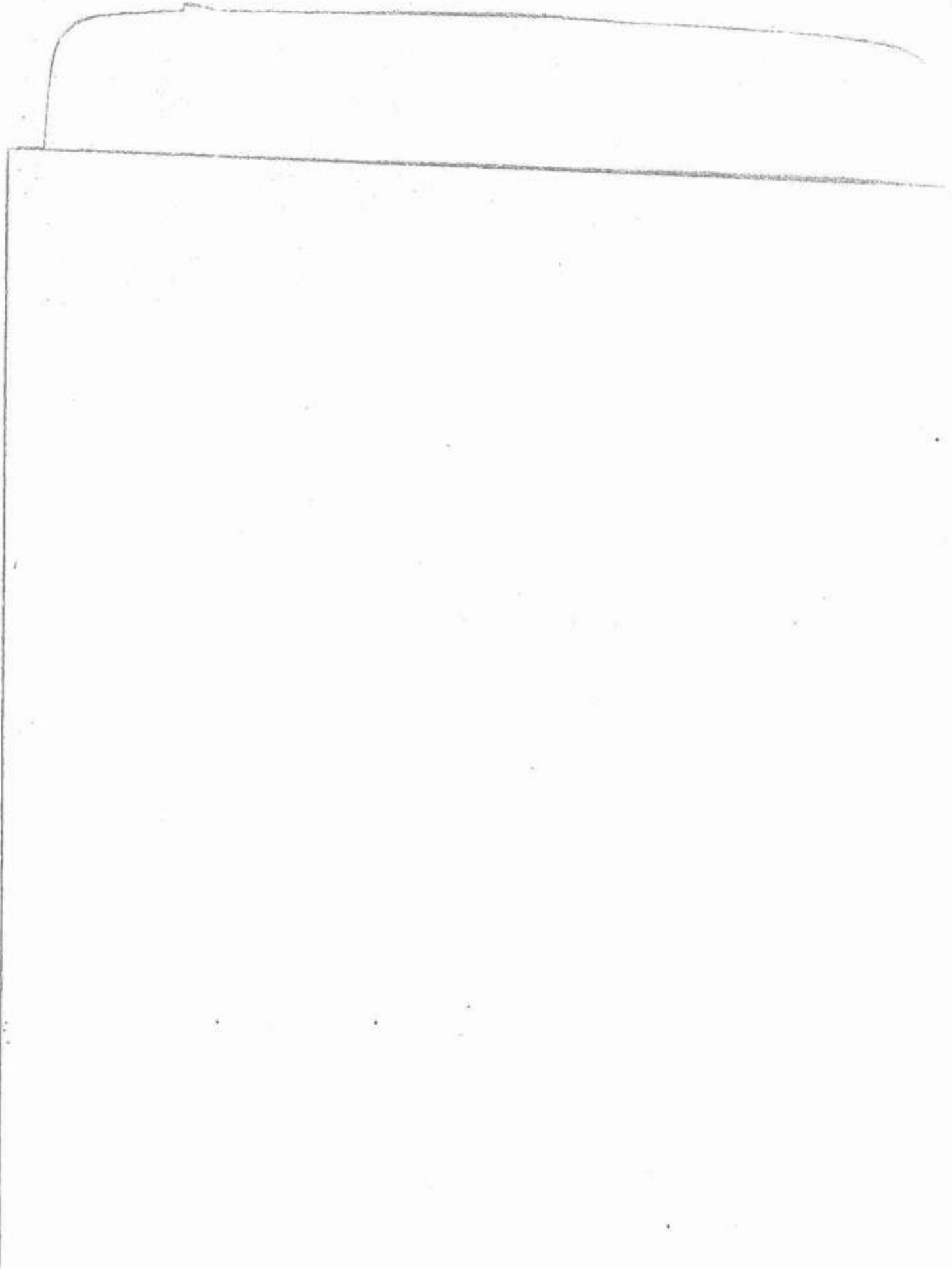
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