



THE GRAND QUR'AN



سُورَةُ النِّسَاءِ

al-Nisā'
(Women)

A faithful rendition and annotated translation

Waleed Bleyhesh al-Amri
Associate Professor of Translation Studies

1442/2021

THE
GRAND QUR'AN
The First Third



© Waleed Bleyhesh al-Amri, 2020
First edition, Ramadan, 1441AH, 2020

All Rights Reserved. This book may not be reproduced without prior permission of the author in writing.



Endowment for Cherishing the Two Glorious Revelations



al-Rawabi District, Madinah, KSA, P.O. Box 51993,
Post code 41553, Kingdom of Saudi Arabia



+966 55 027 9777



w.t.alwahyain@gmail.com



<http://t-alwahyain.org>



https://twitter.com/tazim_alquran



<https://www.facebook.com/tazimalwahyain/>



<https://www.youtube.com/user/tazimalquranmad>



https://soundcloud.com/tazim_alquran

Arabic calligraphy by world-renowned Qur'an calligrapher, Uthman Taha.

Book cover courtesy of: Global Waqf for the Glorious Qur'an

L.D. no. 1441/10768

ISBN: 978-603-03-4063-7

To contact the author please send an email to the following address:

waleedbleyhesh@gmail.com

Designed by:  @a_alibrahem



In the Name of Allah, the Most Beneficent, the Most Merciful



سُورَةُ النِّسَاءِ

al-Nisā'
(Women)



al-Nisā' (Women)

Title: *al-Nisā'* (in Muslim: 772, 800 and 1617; al-Bukhārī: 5055) makes many references to womenfolk, covering their rights and other domestic rulings in detail, along with inheritance matters and how to administer the affairs of any dependents. The details regarding these matters are sufficiently extensive for it to be known as *al-Nisā' al-Kubrā* (the more detailed *al-Nisā'*), whereas Sura *al-Ṭalāq* is known as *al-Nisā' al-Qusrā* (the less detailed *al-Nisā'*) (cf. al-Bukhārī: 4909). It is important to note that the title *Women* is both an emblematic and concrete token of the sura's ideational central theme. That women were, to say the least, downtrodden and ill-treated in Arabian societies before the advent of Islam is well-known, and that they are given such great rights here is a manifest declaration of a break away from the then prevalent habit of treating them like commodities. The title, and by extension these new laws, symbolize the establishment of a well-demarcated community, one that is worlds apart from the heaving bosom of ignorance and darkness that surrounded it. Essentially, it is a firmly disciplined community built upon Mindfulness, piety and justice for all.

Merit: 'Ā'ishah (ؓ) narrated that the Prophet (ﷺ) said: "Whoever owns the first seven suras of the Qur'an '*al-sab' al-uwal*' is truly learned" (Aḥmad: 24575). Wāthilah Ibn al-Asqa' (ؓ) narrated that the Prophet (ﷺ) said: "I was given the seven lengthy suras '*al-sab' al-ṭiwāl*' in lieu of the Torah" (Aḥmad: 24575). 'Abdullāh Ibn Mas'ūd (ؓ) said: "There are five ayas in *al-Nisā'* that I would not replace for the world. And I know for certain that those of knowledge would not pass by them without recognizing them. 'They are': "*If you 'Believers' avoid the major ones 'of the sins' that you are warned against, We will absolve you of your 'lesser' misdeeds and We will have you enter a Noble Entrance 'Paradise'*" (4: 31); "*Verily Allah does not deal 'anyone' unjustly as much as a mote's weight; if it is a 'one' good deed done, then He multiplies it and grants from His own 'additionally' a great reward*" (4: 40); "*Allah does not forgive that He is Associated with, but He forgives what is lesser than that for whoever He wills*" (4: 48); "*Had they – when they wronged themselves – come to you and sought Allah's forgiveness and the Messenger sought forgiveness for them, they would have surely found Allah All-Forgiving, Most Merciful*" (4: 64); and, "*Whoever commits an ill deed or wrongs himself, then seeks forgiveness from Allah shall find Allah All-Forgiving, Most Merciful*" (4: 110). (al-Ṭabarānī: 9069; al-Ḥākim: 3194)

Theme: this is the third Madinan sura in a row, establishing and strengthening sincere Faith (*īmān*) in *al-Baqarah* and *Āl 'Imrān* respectively, and now cultivating and nurturing Mindfulness (*taqwā*), through daily practice at home. *al-Nisa*'s purpose is to safeguard the sanctity of the basic building block of society, and to establish a fair and equitable, wholesome, Mindful community of Believers. It opens with the very call to humans to be Mindful of God Who created them all from one, thus standing them on equal ground. Mindfulness, very much like charity, begins at home, and the test of true Mindfulness can only be attained through overcoming one's own weaknesses, fears and trepidations.

Key: set against the backdrop of the early formative days of the Believing community, *al-Nisā'* charts out a well-defined identity for the community, one that affirms boundaries. The basic foundational principles are stated and reiterated throughout this sura: 1) The community is to be built upon the bulwarks of its inner sanctity; a pious observance of Mindfulness, which is the overruling principle underlying each and every action carried out by the individual members of the community, as also the absolute upholding of justice, and complete obedience of Allah and His Messenger (ﷺ), who is the head of this community. 2) The line is clearly drawn between sincere Belief and its opposites; those who profess Islam and are living among Deniers have to migrate to Madinah to preserve their faith and strengthen the ranks of Believers around their leader. 3) The enemy latent within the community, namely the hypocrites, need to be exposed and told apart so that Believers are aware of their dangerous stratagems - incessant conniving and morale dampening - on the one hand, and whereby they are offered the opportunity to see reason and align themselves with the Believers wholeheartedly. 4) Believers are encouraged to fight for what they stand for. Furthermore, given this community will inevitably come to blows with the surrounding forces that do not condone of the way of life the Muslims now publicly practice, war protocols and rules of engagement are clearly demarcated. 5) The People of the Book's beliefs must be rebutted so as to counter their argumentative prowess, and dispossess them of their claim to moral superiority. In this way, the ground on which the Faith stands was to be affirmed.

In the Name of Allah, the Most Beneficent, the Most Merciful

﴿1﴾ O people, be Mindful of your Lord, Who created you from a single soul and from it He created its mate⁽¹⁾, and from both of them He dispersed scores of men and women⁽²⁾; be Mindful of Allah, by Whom you appeal to each other⁽³⁾ and 'honour' the wombs⁽⁴⁾—verily Allah is Watchful over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

﴿2﴾ 'Guardians!' Give out to the orphans their money, do not exchange the bad for the good⁽⁵⁾, and do not devour their money along with yours—indeed this is a heinous sin. ﴿3﴾ If you fear you will not be fair to 'your' orphan

وَأُولُوا الْيَتَامَىٰ أَمْوَالُهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّكُمْ أَنْتُمْ كَانُوا كَافِرِينَ ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ

- 1 Adam, the single soul, and Eve its mate (ﷺ) (cf. 8: 98; 9: 189; al-Ṭabarī, Ibn Kathīr, al-Sa'dī). That all people are the offspring of the same parents provides all the more reason for them to show leniency and compassion towards each other (cf. al-Rāzī).
- 2 "Among His signs is that He created you from dust. Then, behold, you are human beings ranging far and wide" (30:20).
- 3 Knowing how great God is in the heart of the entreated, the addresser would say: "I implore you by Allah (*as'aluka bi Allāh*) to do this or that". The God Who is glorified in this way should also be heeded with equal homage (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Alternatively, it means: "By Whom you 'solemnly' bind each other 'in your dealings and transactions'". (Cf. Ibn Taymiyyah, *Majmū' al-Fatāwā*: 32: 113)
- 4 *al-Arḥām*, lit. the wombs, metonymically means relations of kinship. These relations are to be surrounded with care. They are to be safeguarded not severed. People's rights, especially those of kith and kin, are to be honoured as much as God's own rights (cf. Ibn Kathīr, al-Sa'dī), and hence why they are mentioned in conjunction with honouring the Almighty's Name.
- 5 Do not choose the most valuable property belonging to the orphans under your care and confiscate it as your own, leaving the less worthy of it to them. (al-Ṭabarī, al-Sa'dī)

'prospective wives'⁽⁶⁾, then marry 'instead' whoever you like of women: two, three and four. But if you fear that you will not be fair 'in your treatment of all your wives' then one 'is enough' or those that your right hands possess⁽⁷⁾—this is prescribed lest you commit injustice. ⁽⁴⁾ Give women their dowry willingly as a right 'of theirs', but if they allow you some of it contentedly then eat it pleasantly with good cheer. ⁽⁵⁾ Do not hand over to the feeble-minded your money which Allah made as sustenance for you; 'yet' spend on them from it, clothe them and speak to them gently. ⁽⁶⁾ Test the orphans⁽⁸⁾, so that when they reach maturity – if you perceive them discerning – give them their money. Do not hastily devour or squander it fearing that they should 'in time' grow up. Whoever of you is well off,

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ الْأَتْعَالُوا ﴿٤﴾ وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٥﴾ وَلَا تَقُولُوا لِمَا كُنَّا أَهْلُهَا أَمْوَالُكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾ وَابْتَلُوا الَّذِينَ يُعْطَوْنَ إِلَيْكُمْ مِنَ الْأَمْوَالِ الَّتِي كُنَّا جَعَلْنَا لَكُمْ فِيهَا مَعْرُوفًا وَإِن يَكُن لَّكُمْ مِنْ أَمْوَالٍ فَإِنَّهُ اسْتَشِرُّوا فِيهَا الَّذِينَ عَلَيْهِمْ الْأَمَانُ مِنْكُمْ وَلَا تُسْرِفُوا فِيهَا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

6 'Ā'ishah (رضي الله عنها) said that: "This aya came down regarding any man under whom there is an orphan girl for whom he is both guardian and inheritor, while she has money and with no one to argue in her favour. This guardian is enjoined not to marry her for her money, nor is he to beat or molest her in the process. In this respect, Allah says: "Should you fear that you would not be fair to 'your' orphan 'prospective wives', then marry 'instead' whoever you like of women". That is, He, the Almighty, is saying: "These I made lawful for you, and leave out those that you may be unfair to". (Muslim: 3018; al-Bukhārī: 4573)

7 The bondswomen that you own. (Ibn Kathīr, al-Sa'dī)

8 Take measure of those orphans over whom you are guardian so as to ascertain that they are discerning enough to be given their money and will not squander it due to lack of mental maturity. (al-Ṭabarī, al-Sa'dī)

let him forbear 'in dignity'; whoever of you is needy let him eat off 'of it' proportionately⁽⁹⁾. Should you hand over their money to them, let there be witnesses to bear this—Allah is sufficient as Reckoner.

﴿7﴾ To men 'rightly' belongs a share in the 'inheritance' left behind by the parents and 'bequeathing' relatives, and 'like so' to women 'rightly' belongs a share in the 'inheritance' left behind by the parents and 'near' relatives, be it large or small⁽¹⁰⁾—a share ordained 'by Allah'⁽¹¹⁾. ﴿8﴾ If, at the time of the division 'of inheritance', 'other' relatives⁽¹²⁾, orphans and the needy attend, then give them some of it, and speak to them gently. ﴿9﴾ Let those who fear 'future harm' for their helpless posterity when they leave them behind 'as orphans after

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٧﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبٌ مِّمَّا مَرَصًا ﴿٨﴾ وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَزْفُوهُمِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٩﴾ وَلِيخَشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ

- 9 In proportion with what is socially agreed as enough to meet the poor guardian's necessary need, without excess. (Ibn 'Āshūr, Ibn 'Uthaymīn)
- 10 No matter how small or large the bequeathed sum to the inheriting relatives might be, both males and females have their due rights in it (cf. al-Ṭabarī). This is a revocation of the practice that was common in Arabia before the advent of Islam, known as the age of ignorance when women and younger boys were barred from inheritance. This with the justification that they do not ride horses that need to be dearly cared for, provide for those in need of assistance, ward off enemies, nor give out of their money to dependents (cf. Ibn Kathīr, al-Jazā'irī).
- 11 This 'ordained share' is detailed in Ayas 11-12 below.
- 12 Those relatives who have no lawful share in the inheritance. (Ibn Kathīr, al-Sa'dī)

their death', be Mindful of Allah, and 'only' say what is fair⁽¹³⁾.

﴿10﴾ Those who devour the money of orphans unjustly, only consume fire in their bellies—they will experience a Fiery Furnace⁽¹⁴⁾.

﴿11﴾ Allah advises⁽¹⁵⁾ you regarding 'your inheritance to' your children: a male should have the equal share of two females;

فَاسْتَقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۖ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ

فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

13 In the same way as any parent seeks to ensure just treatment of their offspring after their death, any guardian of orphans will do well to remember this and treat those entrusted to them with care and kindness. (Ibn Kathīr, *al-Sa'adī*, Ibn 'Āshūr)

14 *Sa'ir* is another name for Hellfire (cf. *al-Sijistānī*, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*; al-Isfahānī, *al-Mufradāt*). Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Beware of the seven most cardinal sins: Associating other deities with Allah, sorcery, annihilating a sacrosanct soul without having the right to, devouring usury, consuming an orphan's money, fleeing in battle, and accusing chaste, pure in heart, Believing women 'of lewdness'". (Cf. *al-Bukhārī*, 6857; *Muslim*, 89)

15 *al-Waṣiyyah* (lit. advice) is to strongly suggest a way of going about things for another person. 'Advice' from God, on the other hand, is a command, a dictate, that must be carried out. Furthermore, 'advice' also underlines the significance of the matter at hand and the great care taken by the person so advising (cf. *al-Ṭabarī*, Ibn Kathīr, Ibn Fāris, *Maqāyīs al-Lughah*). Given how crucial all this is, God makes a point of 'dictating' the division of inheritance Himself. No one besides the All-Knowing, All-Fair Creator is more knowledgeable of human nature and more capable of a just judgement regarding this very complex, emotionally charged, divisive matter. The reason behind this aya's revelation, as in *al-Bukhārī* (4577) and *Muslim* (1616), is the hadith that Jābir Ibn 'Abdillāh (رضي الله عنه) narrated: "The widow of Sa'd Ibn al-Rabī' came to the Prophet (ﷺ) accompanied by their two daughters. She said: "Messenger of Allah, these are the two daughters of Sa'd Ibn al-Rabī', their father met his death as martyr with you in the Battle of Uhud. Their uncle took their money, leaving nothing for them. Being destitute, they will not find husbands!" He 'the Prophet (ﷺ)' said: "Allah shall judge their case!" Then the Aya of Inheritance (*āyat al-Mirāth*) came down. At this, the Prophet (ﷺ) sent for their uncle to come to him. 'When he came' He 'the Prophet (ﷺ)' said to him: "Give the daughters of Sa'd two thirds and another eighth to their mother, then what is left is yours".

'but' if they are a 'number' of women more than two¹⁶, then theirs is two thirds of what he 'the parent' leaves 'behind'; if she is only one, then she should have half of it; and to his parents for each one a sixth of what he leaves, that is if he has children; but if he has no children and his parents inherit him, then to his mother belongs a third¹⁷; 'but' if he has siblings, then his mother receives a sixth; 'that is all' after a bequest he made 'is fulfilled'¹⁸ and a debt 'of his is paid off'. Among your parents and your children you do not know who are more beneficial to you¹⁹; a division from Allah—verily Allah is All-Knowing, All-Wise.

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَتْ لَهُ إِخْوَةٌ فَلِأَبِيهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

16 That is in a scenario whereby the offspring of the deceased are only females and more than two. If there are two daughters they are to be given two thirds because the Prophet (ﷺ) gave the two daughters of Sa'd Ibn al-Rabi' two thirds, (al-Sa'di points to this).

17 The remainder is for the father. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī, al-Shinqīṭī)

18 The bequeathed amount should, in all cases, not exceed a third of the inheritance, (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Sa'd Ibn Abī Waqqāṣ (رضي الله عنه) said: "I was taken seriously ill and the Prophet (ﷺ) came to visit me, and I said to him: "Prophet of Allah, I am going to leave behind me 'considerable' wealth, and only one daughter; shall I give out two thirds of it and leave a third 'for her'?" He replied: "No". Then I said: "Then may I give out a half and leave her the other?" He said: "No". Then I said: "Then may I will a third and leave the other two thirds for her?" He said: "A third 'you may give out', yet 'even' one third is too much"". (al-Bukhārī: 5659; Muslim: 1628). Furthermore, a person who legally inherits does not need to be included in the will. Abū Umāmah al-Bāhilī (رضي الله عنه) said: "I heard the Prophet of Allah (ﷺ) say during the Farewell Sermon: "Allah, Almighty, gave every owner of right their right, there is no will for an inheritor"". (Cf. al-Tirmidhī: 2020; Abū Dāwūd: 2870; Ibn Mājah: 2713)

19 Since you do not know who is going to be of a greater use to you in your life and after your death, do not favour anyone over the others and act by God's division of inheritance, which is the more just and equitable. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿12﴾ (20) To you belongs half of what your spouses⁽²¹⁾ leave behind, 'that is' if they do not have children; but if they have children then yours is a quarter of what they leave behind, 'that is all' after 'fulfilling' a bequest they made and 'paying their' debt. Theirs 'widows' is a quarter of what you 'men' leave behind, if you do not have children; 'but' if you have children, theirs is an eighth of what you leave behind, 'that is all' after 'fulfilling' a bequest you made and 'paying your' debt. If he is a childless parentless man⁽²²⁾, or 'be her' a woman, and he has a brother or sister, then each one receives a sixth; 'but' if they are more than that, then they share a third, 'that is all' after 'fulfilling' a bequest made and 'paying' a debt; 'given that this bequest or debt' is not detrimental 'to an inheritor'⁽²³⁾.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ
لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَتِ
بَعْدَ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ
وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتِ إِنْ لَمْ يَكُنْ
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتِمْ مِنْ بَعْدِ وَصِيَّةٍ
تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ
يُورِثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ إِنْ كَانُوا
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا
أَوْ دَيْنٍ غَيْرِ مُضَارٍّ

20 Whilst the previous aya details the shares of inheritance of blood relatives (*al-wirāthah bi al-nasab*), this one explains the shares of those related through marriage (*al-wirāthah bi al-muṣāharah*). (Abū Ḥayyān)

21 Wives.

22 A person who has no living children or parents is known as *kalālah* (from *iklīl*, wreath, as his brothers and sisters surround him like a wreath surrounds the head). Ibn 'Abbās (رضي الله عنه) said: "I was the last person to see 'Umar (رضي الله عنه) and I heard him say: "Mine is the final word! *al-kalālah* is the person who has neither children nor parents". (Ibn Abū Ḥātim; its chain of narrators was deemed authentic by Aḥmad Shākir in *Umdat al-Tafāsīr*).

23 al-Rāzī in his *Tafsīr* says: "A will can be detrimental to inheritors in a number of ways: 1) whereby the testator bequeaths more than a third of the money; 2) whereby he/she bequeaths all their money to non-relatives; 3) whereby he/she falsely declares a debt to preclude heirs from the

'This is' An advice⁽²⁴⁾ from Allah—Allah is All-Knowing, All-Forbearing. ﴿13﴾ Those⁽²⁵⁾ are the boundaries of Allah, whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow—indeed that is the great triumph. ﴿14﴾ Whoever disobeys Allah and His Messenger, and flouts His boundaries, will be admitted into a Fire, forever he abides therein—his is a humiliating Punishment.

﴿15﴾ Those of your women, who commit vice⁽²⁶⁾, seek four witnesses from among you to testify against them; if they testify then confine them in 'their' houses until death claims them, or 'else' Allah may make a'n other' way for them⁽²⁷⁾.

وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

وَالَّتِي يَأْتِينَ الْفَحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

inheritance; 4) whereby the testator declares that a debt due to him/her was settled while it was not; 5) whereby someone sells something valuable for a pittance, or buys some worthless item and pays dearly for it with the intention of depriving heirs of the money; 6) whereby the testator bequeaths a third of the wealth not with pure intention but rather to lessen the share of the inheritors”.

24 A binding commandment which you have to comply with. (al-Ṭabarī, Ibn ‘Āshūr)

25 All of the aforementioned rulings and dictates. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)

26 *al-Fāḥishah*, vice: alluded to here is adultery/fornication (cf. al-Sam‘ānī).

27 This aya and the next, which deal with the ruling regarding adultery, are unanimously deemed abrogated (Ibn al-Jawzī, *Nawāsikh al-Qur‘ān*). The abrogating aya is: “*The fornicator and the fornicatress flog each of them a hundred lashes*”. (24: 2) ‘Ubādah Ibn al-Sāmit (رضي الله عنه) narrated that the Prophet (ﷺ) said: “Take it from me, take it from me! Allah has made a way for them. If an unmarried man fornicates with an unmarried woman, then ‘their penalty is’ a hundred lashes ‘each’. If a married man commits adultery with

﴿16﴾ Any two of you who engage in it 'vice', offend them both⁽²⁸⁾, but if they repent and mend their ways, then turn away from them—verily Allah is surely All-Forgiving, Most Merciful.

﴿17﴾ Repentance is due by Allah for those who commit evil out of ignorance⁽²⁹⁾ then hasten to repent⁽³⁰⁾. From these Allah accepts their repentance—Allah is surely All-Knowing, All-Wise.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَقَادُوا هُمَا فَإِنْ تَابَا وَاصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ عِجْلاً لَمْ يَتَوَيَّرُوا مِنَ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

a married woman, 'their penalty is' a hundred lashes 'each' and stoning". (Muslim: 1690). To prove that such a gravity occurred four witnesses of required legal competence have to come forward and testify that they saw with their own eyes the accused actually engage in intercourse, with the private parts not only meeting but where insertion actually took place.

That this ruling comes immediately after the laws of inheritance have been elaborated, highlights how greatly unscrupulous adultery is, because it wreaks havoc on familial relationships on which major rights and responsibilities are based. Besides this, women who have been given all their rights and been treated with utmost respect in the previous ayas as also in forthcoming ones, are warned, in the strongest of terms, against marital treachery and betrayal of trust (cf. al-Shawkānī).

- 28 By speaking harshly to them and verbally reproaching them so that they realize the immorality of their actions. (al-Ṭabarī, al-Wāḥidī, al-Sa'dī)
- 29 That is *jahālah*, i.e. inability to fully realize the serious consequences of one's actions, despite knowing that such acts are forbidden. Every act of disobedience is *jahālah* (ignorance/carelessness/lack of good judgement) whether intended or not. (al-Ṭabarī, al-Sa'dī)
- 30 God, the Most Merciful, accepts a person's *tawbah* (repentance) as long as he is alive and before seeing death with his own eyes (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). 'Abdullāh Ibn 'Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Allah accepts the repentance of a servant, as long as he is not gurgling 'while suffering the throes of death'". (al-Tirmidhī: 3537; Ibn Mājah: 4253; Aḥmad: 6160) There are five conditions for accepting a person's repentance: 1) sincerity and seeking only God's Pleasure; 2) regretting having committed sins; 3) abandoning sins; 4) having the true intention of not committing sins in the future, and 5) committing to repentance prior to death's arrival (cf. Ibn 'Uthaymīn).

﴿18﴾ 'Whereas' Repentance is not 'due' for those who carry on committing 'many a grave' evil, until death comes upon one of them, whence he says: "Now I repent!" Nor is it 'due' for those who die Denying—for those We have prepared a painful Punishment.

﴿19﴾ ⁽³¹⁾ You who Believe, it is not allowed for you to inherit women hatefully⁽³²⁾. Do not 'neither' impound them forcibly to win back some of what you offered them⁽³³⁾, unless they commit a flagrant vice⁽³⁴⁾. Keep company with them agreeably⁽³⁵⁾; if you come to dislike them, then it may be you dislike a thing and Allah endows it with good plenty⁽³⁶⁾.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِسْلَامَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لَتَذَهَبُوا بِبَعْضِ مَا تَتَّبِعُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

- 31 'Abdullāh Ibn 'Abbās (رضي الله عنه) says that the reason behind this aya's revelation had to do with Arab practice during the age of ignorance whereby: "When a man dies, his close male relatives claimed more of a right to his wife than her own family. If they wished, they could marry her 'to one of them', or marry her off to anybody, or hold her back from marriage". (al-Bukhārī: 4579)
- 32 The fact of the matter is that these women hate what is being done to them and are forced into it, against their will. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)
- 33 Men are also enjoined not to make life hard for their wives. They are not to force them to ransom themselves with a part of the dowry, gifts or any other rights they received from their husbands so that they may divorce them. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)
- 34 Such as proven adultery not just an accusation. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī, al-Jazā'irī)
- 35 That a person associates with his wife agreeably means that he speaks kindly to her, does not hurt her or frown in her face, deals with her generously, makes himself pleasing to her and provides for her according to societal norms. (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī) 'Ā'ishah (رضي الله عنها) narrated that the Prophet (ﷺ) said: "The best of you are the best to their wives and I am the best of you to my wives". (al-Tirmidhī: 3895)
- 36 Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "A Believing husband should not feel averse to his Believing wife. If he dislikes a certain trait of hers, he may like another". (Muslim: 1469)

﴿20﴾ If you wish to exchange one wife for another –and you have given one of them a hundredweight⁽³⁷⁾ 'in dowry' – then take not 'back' any part of it—would you take it falsely and with blatant sin! ﴿21﴾ How 'ever' would you take it 'back' when each one of you 'both' intimated⁽³⁸⁾ yourselves with each other, and they 'women' held you to a solemn pledge!⁽³⁹⁾

﴿22﴾ Do not marry women whom your fathers had previously married, excepting those in aforesaid⁽⁴⁰⁾—indeed this is a vice and a foulness of an evil path. ﴿23﴾ Unlawful for you 'Believers in marriage' are: your mothers, daughters, sisters, maternal aunts, paternal aunts, daughters of your brothers, daughters of your sisters⁽⁴¹⁾,

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ
وَأَنتُمْ إِحْدَهُنَّ قَطَرًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾
وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ
إِلَى بَعْضٍ وَلَاحِذْنَ مِنْكُمْ مَعِيقًا عَلَيْهِمَا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ
مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ
عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأُخْتِ

37 Used here in place of *qinṭār* (i.e. a unit of measure akin to a hundredweight) which is a large amount of something, usually a pricey item like gold or silver. Needless to say, this ruling also applies to smaller amounts of dowry (cf. al-Ṭabarī, Ibn Kathīr).

38 *Afḍā* is to engage in acts of intimacy which are sexual in nature (cf. al-Ṭabarī, al-Sa'dī).

39 This 'solemn pledge' is the marriage contract which stipulates their rights and bases the relationship on the principle to: "...either hold them in agreeably or let 'them' go gracefully". (2:229) (Cf. al-Ṭabarī, al-Sa'dī) Such a breakup which is based on harassing the wife to give up some of her rights and/or return back some of the dowry is far from 'graceful'!

40 During the age of ignorance. In other words, before the advent of Islam and what took place before this ruling was revealed. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

41 The women who are unlawful for a man to marry through lineage (*nasab*) are his: mother (including his maternal and paternal grandmothers), daughters (including the daughters of his children and their daughters), sisters (including half sisters from the father's or the mother's side), paternal

your mothers who nursed you, your sisters through nursing⁽⁴²⁾, mothers of your wives⁽⁴³⁾, those girls who are brought up under your care – the daughters of your wives whom you have been intimate with – but if you were not intimate with them 'their mothers' then you would not be guilty of sinning 'should you marry them'⁽⁴⁴⁾, the wives of your sons who are from your 'own' loins⁽⁴⁵⁾, and that you shall marry two sisters at the same time excepting those in aforetimes—indeed Allah is All-Forgiving, Most Merciful.

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ يَزْنَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

aunts (including the sisters of grandfathers), maternal aunts (including the sisters of grandmothers), and paternal and maternal nieces (including their daughters) (cf. *al-Taḥsīn al-Muyassar*).

42 That is milk mothers and sisters. The Prophet (ﷺ) made unlawful in marriage women through breastfeeding (*raḍā'ah*) as much as those who are unlawful through lineage (*nasab*) (cf. Muslim: 1445).

43 Such women are always unlawful, regardless of whether marriage to their daughters was consummated through sexual intercourse or not (cf. al-Ṭabarī, Ibn Kathīr). Such scenarios, as also those that follow, are unlawful because of *muṣāharah* (marriage).

All of this aims at purifying the Believing household. Categorically stating what constitutes unlawful marriages is a sure path to calm hearts and ensures stable relationships. It does not take much imagination to realize how fraught with emotion and unsettled households would be if marriages to such very close relatives were made legal.

44 In the case of the daughters of wives who are brought up in one's household (*al-rabā'ib*), it is unlawful to marry any of them if one has had sexual relations with the mother, but if not, one is allowed to marry any of them once marriage to their mothers is terminated. (al-Ṭabarī, Ibn Kathīr)

45 The wives (*ḥalā'il*, lit. legals/lawfuls) of your own sons who are the fruits of your own loins, whether their marriage was consummated through sexual intercourse or not, are unlawful for you. This ruling does not apply to adopted or claimed sons. (al-Ṭabarī, Ibn Kathīr)

Allah knows best 'the state of' your Belief, you are each other's other part. Wed them then with the permission of their folk and give them their dues as per what is socially-agreed; 'marry those of whom who seek' joining 'together' under 'holy' matrimony not 'those of whom' seeking open love or secret lovers. But if they marry and commit a vice⁽⁵⁰⁾, then their punishment is half of that of free married women. This 'marriage permission' is for those who fear distress⁽⁵¹⁾ from among you, but if you forbear it is better for you⁽⁵²⁾— Allah is All-Forgiving, Most Merciful.

﴿26﴾ 'By this⁽⁵³⁾' Allah wants to explain to you, guide you to the laws⁽⁵⁴⁾ of those who came before you and redeem you—Allah is All-Knowing, All-Wise.

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ
فَإِنْ كُنْتُمْ بِأَذْنِ أَهْلِيهِنَّ وَءَاثُرِهِنَّ أَجُورَهُنَّ
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْلِفَاتٍ
وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ
بِفَحْشَةٍ فَلَعْنَيْنِ نَصْفَ مَا عَلَى الْمُحْصَنَاتِ
مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ عَفُورٌ
رَّحِيمٌ ﴿٢٥﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
رِجْسَ الَّذِينَ مَنِ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْهِمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

knowledge that she should remain faithful on pain of punishment, and that their marriage is declared and approved of by her owner.

50 Commit adultery.

51 *al-ʿAnat* is extreme hardship and distress due to restraining one's self from fulfilling sexual needs.

52 Although such a hard pressed man is allowed to marry a slave Believing woman, it is better for him to control his urges and forbear, because such a scenario could lead to his children being enslaved by the mother's owner, or even she being sold off, which would lead to greater distress and heartbreak (cf. Ibn ʿĀshūr).

53 The detailing of these rules and prohibitions.

54 *Sunan* (sing. *sunnah*) are the laws, course and the followed path (cf. al-Iṣḥāhānī, *al-Mufradāt*; al-Kafawī, *al-Kulliyāt*). "The laws of those who came before you," is the most laudable course that earlier honourable Prophets of God (ﷺ) and their rightly-guided followers took in life (cf. 42: 13; al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

﴿27﴾ Allah wants to redeem you, but those who follow 'their' lusts want you to greatly deviate far away 'from the right course'⁽⁵⁵⁾.

﴿28﴾ Allah wants to lighten your load⁽⁵⁶⁾—indeed humans are but created weak!

﴿29﴾ You who Believe, do not devour each other's property unlawfully⁽⁵⁷⁾ – unless you engage in mutually agreed trade⁽⁵⁸⁾ – and do not kill yourselves⁽⁵⁹⁾—verily Allah is Most Merciful to you.

﴿30﴾ Whoever of you commits this⁽⁶⁰⁾ out of transgression and injustice, We will make him suffer a Fire—indeed that is easy for Allah⁽⁶¹⁾.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا
مِيلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ
وَحُلُقَ الْإِنْسَانِ ضَعِيفًا ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ
تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ
يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ
نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

55 Those who are ungodly try hard to make the Believers follow their path and relinquish that of God's, so that they will stand on an equal, immoral, footing. So, disarm them of their moral authority to guide or berate them for their corruption (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'adī).

56 The 'load' is God's commandments and prohibitions. Allowing hard-pressed Believers to marry bondage women is one such manifestation of how God lightens the load of Believers (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'adī). The overall rule is that Allah, the All-Knowing Knows how weak humans are and: "*has placed no hardship for you 'Believers' in the religion*". (22: 78)

57 The matter of money, with which people secure their needs, and the way to obtaining it is mentioned here to show that those who are in pressing need, to get married for instance, can do so through legitimate means only, i.e. labour and trade, not by misappropriation or by shedding blood (cf. al-Tawhīdī).

58 Trade is based on mutual consent. This is why it is a lawful act. Abū Sa'īd al-Khudrī (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Trade has to be mutually agreed". (Ibn Ḥibbān: 4967)

59 Do not annihilate your own souls (through suicide or extreme negligence) or those of others. God says: "*Do not kill the soul that Allah has made sacrosanct, except having a right to*". (17: 33) 'Yourselves' entails all other Believers because whoever kills any of his brethren is killing himself—religious brotherhood makes them one and the same (cf. al-Ṭabarī, al-Sa'adī).

60 Usurping people's money and killing them. (al-Ṭabarī, Ibn Kathīr, al-Sa'adī)

61 This is a reminder that nothing is hard for God; He is Able over everything and none can escape His justice.

﴿31﴾ If you 'Believers' avoid the major ones 'of the sins' that you are warned against, We will absolve you of your 'lesser' misdeeds and We will have you enter a Noble Entrance⁽⁶²⁾.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ الْجَنَّةِ كَرِيمًا ﴿٣١﴾

﴿32﴾ Do not harbour covetous desires for what Allah favoured some of you with over the others⁽⁶³⁾, to men belongs a share of what they earned and to women belongs a share of what they earned⁽⁶⁴⁾; ask Allah for His favours⁽⁶⁵⁾—indeed Allah

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ

62 Paradise. (Ibn Kathīr, al-Sa'dī)

63 Believers are warned against envy and wishing for what others are favoured with just as much as they are warned against usurping others' money and shedding their blood. This is an act of the heart ('amal al-qalb), with which one attains inner peace. Thus a real Believer's outward actions become a truthful reflection of his inward thoughts. (al-Rāzī, al-Tawhīdī, Ibn 'Āshūr)

64 The reason for revelation is as narrated by Ibn 'Abbās (رضي الله عنه): "A woman came to the Prophet of Allah (ﷺ) and said: "Prophet of Allah! A man gets twice the share of a woman 'in inheritance'. A man's testimony equals that of two women 'in a court of justice'. Is it so that if a woman does a good deed, it will be considered a half of a good deed '*hasanah*'?" Allah then revealed: "...to men belongs a share of what they earned and to women belongs a share of what they earned". (Cf. Ibn Abū Hātim; documented by al-Diyā' in *al-Aḥādīth al-Mukhtārah* and its chain of narrators was deemed authentic by Aḥmad Shākir in *Umdat al-Tafsīr*). A person need not be eaten by worry and brooding over what he/she is missing out on. God, the Most Generous of all givers, keeps an immaculate register (20: 52) of a person's good deeds for him/her, no matter how small or seemingly insignificant they are, and rewards him/her for them bountifully: "Whoever does a mote's weight of good, he will come to see it". (99: 7)

65 This is a reminder and a call for people, particularly the less favoured, to get out of their shell of self remorse and meet the world armed with a sincere prayer and a heart full of hope and faith in God. One can open up the doors to God's favours through supplicating to Him; asking Him earnestly and repeatedly for whatever one is hopeful of. It is conditional that the person

has knowledge of everything. ﴿33﴾ (66) To everyone there are the closest of kin 'who inherit' from what the parents and relatives have left behind; those with whom you have solemn pledges⁽⁶⁷⁾, give them their share—Allah is indeed witnessing everything.

﴿34﴾ Men are in charge of women⁽⁶⁸⁾, because Allah favoured one over the other and of the money they 'men' spend. Pious, devout wives are 'trustworthy' keepers of what is hidden⁽⁶⁹⁾

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾
وَلِكُلِّ جَعَلْنَا مَوْلًى مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْمَنُكُمْ
فَتَأْتُوهُمْ نَصِيحُهُمْ إِنَّ اللَّهَ كَانَ
عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ فَإِلَّا زِلْزَلَتْ فَذَنْتُ حَفِظَتْ
الْغَيْبِ

who supplicates to God does so with good faith and firm belief that God will respond to him. Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Ask Allah while you firmly believe that He will respond to you. And know that Allah does not respond to an inattentive, wandering heart". (al-Tirmidhi: 3479)

66 This drives the message home that all those who are favoured with wealth already have their next of kin to inherit them, so none need harbour ill thoughts about receiving their share of wealth after relatives die (cf. Ibn 'Āshūr).

67 Literally, those with whom your right hands have ties; those with whom you have *hilf*, i.e. an alliance (cf. Ibn Qutaybah, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*). Before Islam, the Arabs used to repeat the following mantra when they wanted to forge an alliance with someone: "Your blood is my blood, your destruction is my destruction, your revenge is my revenge, your war is my war, your peace is my peace, and you inherit me and I inherit you". (Cf. al-Jazā'irī)

The majority of scholars are of the opinion that the ruling of this aya is abrogated by Aya 8: 75 (cf. Ibn al-Jawzī, *Nawāsikh al-Qur'ān*). Besides this, after the advent of Islam, alliances between any two parties which are not inclusive of the rest of the community are not permissible (cf. Muslim: 2530).

68 The Qur'anic word employed here is *qawwāmūn*, which entails taking care of the affairs of those whom one is in charge of. This is the ordainment of God, the Wise Creator Who knows best the nature of humans, and whereby order can be established in the house by the man assuming the rule of head caretaker.

69 Such wives are completely trustworthy in not betraying their husbands behind their backs both in terms of their chastity and with regards to dealing with their husband's property and other affairs. They are guided to this by the Grace of God, or else humans are but created weak (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). A wife possessing these noble characteristics is to be cherished and held in honour by her husband (cf. al-Jazā'irī).

by Allah's protection 'and guidance'. As for those 'wives' of whom you fear 'disdainfulness and' rebelliousness, caution them 'first', 'but if they persist' abandon them in bed and 'if they further persist' hit them 'lightly'⁽⁷⁰⁾. But if they obey you, seek not a means 'to transgress' against them⁽⁷¹⁾—indeed Allah is verily Most High, Most Grand.

بِمَا حَفِظَ اللَّهُ وَاللَّي تَحَاوُونَ يُشَوِّرُهُنَّ
فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا
عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

⁷⁰ This is a complete, three-step behaviour management recipe for waywardness, drawn up by the All-Wise Creator of humans. A husband who notices signs of rebelliousness in his wife, which is sure to disturb order in the house, may take the following steps: 1) reason with his wife, but if she refuses to heed the warning; 2) he can take the passive and practical measure of abstaining from sexual relations with her. 3) Should this also fail, the husband is given permission to use a corporal measure, but scholars are unanimous that this 'hitting' should not be *mubarrih* (physically painful; cf. Muslim: 1218). The reason behind this Divine license to apply such measures, even though some think them extreme, is to preserve family ties, especially when children are involved. It also comes within the context of appointing the head of the family (the husband), and preserving the rights of women and ensuring that they receive a fair hearing (an arbiter from her side) should the disagreement escalate and no longer be contained within the bounds of the household. Equally, the husband is strongly reminded not to transgress against his wife should she mend her ways, and that God, the Most High, Most Grand, is Higher and Mightier than he.

One also cannot pass by this particularly and hotly debated issue without pointing to 'Ā'ishā's (رضي الله عنها) Hadith which says: "Never has the Messenger of Allah (ﷺ) ever hit anything with his hand, nor a woman, nor a servant, except when he was fighting in the path of Allah" (al-Bukhārī: 3149; Muslim: 1057). Believers need only to bear this example in mind at times of marital fissures, knowing that the Messenger of God (ﷺ) is our perfect role model did not ever hit a wife of his: "*Indeed, you have in the Messenger of Allah a beautiful example for those who hope for Allah and the Last Day, and remember Allah much*" (33: 21).

⁷¹ Do not blame them for their refractory behaviour, or dwell on their shortcomings. Furthermore, you have no permission to beat them. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿35﴾ If you fear that they 'husband and wife' are in dissention⁽⁷²⁾, then nominate an arbiter from his folk and an arbiter from her folk. If they 'sincerely' want to reconcile, Allah will join them in harmony—indeed Allah is All-Knowing, Most Knowledgeable.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ
كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

﴿36﴾ ⁽⁷³⁾Worship Allah 'alone' and Associate none with Him⁽⁷⁴⁾, and be beneficent to your parents⁽⁷⁵⁾, to relatives, to orphans, to the needy, to the close 'relative' neighbour, to the adjoining neighbour⁽⁷⁶⁾,

*وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ

72 Whereby their disagreements cannot be resolved and the situation could lead to divorce. (al-Wāḥidī, Ibn Kathīr, al-Sa' dī, Ibn 'Āshūr)

73 This is known as the Aya of the Ten Rights (*al-huqūq al-'ashrah*), i.e. those of: God, parents, relatives, orphans, the destitute, relative neighbours, close neighbours, close companions, the stranded (*ibn al-sabīl*), and one's slaves. A Believer's benevolence should not be limited to the bounds of his household, but should include all those around him (cf. al-Rāzī, al-Tawḥīdī). It is only through extended benevolence that a community can achieve real social harmony. For this reason Islam values and cherishes benevolence (cf. 2: 83, 2: 195).

74 The worship of God alone without any form of Association is the fountainhead of all good (cf. al-Rāzī, al-Tawḥīdī). The Prophet (ﷺ) said to Mu'ādh (رضي الله عنه): "Do you know what the right of God on people is?" He replied: "Allah and His Messenger know best!" He (ﷺ) said: "That they should worship Him and never Associate anything with Him". He (ﷺ) then asked: "Do you know what is the right of people on God if they do that? That He would not Punish them". (al-Bukhārī, 6267; Muslim, 30)

75 To highlight the significance of being kind, considerate and a good company to one's parents, God, in many occurrences in the Qur'an (cf. 2: 83, 17: 23 along with this aya) instructs people to be benevolent to their parents (*birr al-wālidayn*) immediately after enjoining them to worship Him alone. Are they not the cause of one's own existence and one's first benefactors after God?

76 Respectively, the neighbour with whom you have family relations (*al-jār dhī al-qurbā*) and those whose homes are close to yours but who are not

to the companion at your side⁽⁷⁷⁾, the stranded⁽⁷⁸⁾ and those whom your right hands possess⁽⁷⁹⁾— verily Allah does not like any who is proud and boastful⁽⁸⁰⁾;

وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

one's own relatives (*al-jār al-junub*) (cf. al-Ṭabarī, al-Sa'dī). Neighbours in Islam have a great right. One very famous Prophetic saying is narrated by 'Abdullāh Ibn 'Umar (رضي الله عنه) whereby the Prophet (ﷺ) said: "Gabriel would always emphasize the right of the neighbour until I thought he would ask for giving him a share of the inheritance!" (al-Bukhārī: 6015; Muslim: 2625) Neighbours are of three types: one who has three rights, one who has two rights and one who has one right. The one who has three rights is the Muslim relative neighbour; he has the rights of Islam, relationship and neighbourhood. The one who has two rights is the Muslim non-relative neighbour; he has the rights of both Islam and neighbourhood. The one who has one right is the non-Muslim neighbour; he has the right of neighbourhood (cf. Ibn Rajab al-Ḥanbalī, *Jāmi' al-'Ulūm wa al-Ḥikam*, 1: 138).

77 *al-sāhib bi al-janb* is a person's constant companion, like one's wife and travel companions. (al-Ṭabarī, al-Sa'dī)

78 *Ibn al-sabīl* (lit. the son of the road) is the wayfarer, especially the one who is left without means to provide for himself.

79 *Mā malakat aymānukum* are one's male and female slaves. This point is emphasized and elaborated in numerous traditions, in which the Prophet is quoted as urging considerate and sometimes even equal treatment for slaves, denouncing cruelty, harshness, or even discourtesy, and recommending the liberation of slaves; here are a few: "Your brothers, your helpers, Allah brought them under your hands. Any of you who has a brother under his hand let him feed him from the food he 'the master' eats and clothe him from the clothes he wears. Do not burden them with what they cannot bear. If you charge them with a task, help them", (al-Bukhārī: 30, Muslim: 1661). "When his slave brings him his food, if he 'the master' would not let him share his company, then 'at least' let him share a morsel or two of it with him. He 'the slave' did the hard work of preparing it." (al-Bukhārī: 2557) "To the slave 'give' his food and clothes, and do not overburden him with what he cannot bear." (Muslim: 1662) "It is enough as sin that a man withholds the sustenance of the day from those he owns." (Muslim: 996)

80 Magnanimous people who observe such acts of kindness and extend them to others are urged not to be boastful about them. It was a habit of the Arabs at the time to gleefully mention their good deeds and charitable acts. (al-Tawhīdī)

﴿37﴾ those who are miserly, encourage people to miserliness⁽⁸¹⁾, and hide what Allah gave them of His Bounty⁽⁸²⁾. We have prepared a humiliating Punishment for the 'faithless' Deniers; ﴿38﴾ those who spend their money 'in charity only' to show off to people and do not 'in sincerity' Believe in Allah and the Last Day⁽⁸³⁾—whoever is a fellow of Satan, then sordid indeed is the fellowship. ﴿39﴾ What irks them should they 'just' Believe in Allah and the Last Day, and spend out of Allah's provisions for them! Indeed Allah is All-Knowing about them.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾
وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ
يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾
وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا ﴿٣٩﴾

81 Benevolence to people inevitably entails spending out of one's own money.

82 Fearing that people will ask them for financial help or blame them for their greediness, misers try their best to hide God's bountiful favours on them. These are called 'Deniers'! The Qur'an gravely warns against miserliness (cf. 3: 92 and 180, 9: 75-77, 47: 38, 59: 9, 64: 16, 92: 8-11). Lack of generosity is caused by lack of sincere Faith and trust in God, the Ever-Able Sustainer, Who took it upon Himself to provide for all His creatures.

Greediness and money hoarding disrupts the flow of income and aggravates the reversal of fortune of the down-trodden segments of society, who will harbour ill-feelings and grudges towards the more affluent in the community. At any opportunity, these feelings will boil and escalate into outright violence and the disruption of calm and life. The Prophet (ﷺ) said: "Be warned of miserliness: it caused those who came before you to shed one another's blood; it caused those who came before you to abandon one another 'severing relationships of kin'; it caused those who came before you to desecrate the sacred". (al-Albānī, *Ṣaḥīḥ al-Targhīb*: 2603)

83 Such people fall within the sphere of hypocrisy, and the sincerity of their Faith is in doubt. They are the companions of Satan, who enjoins ungodly acts and drives those who fall under his command away from acts of virtue. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿40﴾⁽⁸⁴⁾ Verily Allah does not deal 'anyone' unjustly as much as a mote's weight⁽⁸⁵⁾; if it is a 'one' good deed done, then He multiplies it and grants from His own 'additionally' a great reward. ﴿41﴾⁽⁸⁶⁾ How 'will they fare', when we bring forward a witness from every nation,

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ
حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا
عَظِيمًا ﴿٤١﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

- 84 There is great hope of salvation in this aya. Both the great exegetical Companions Ibn 'Abbās and Ibn Mas'ūd (رضي الله عنهما) are of the view that this aya is one of a few that are better than all that the sun shines on (cf. al-Jazā'irī). 'Abdullāh Ibn Mas'ūd (رضي الله عنه) said: "There are five ayas in *al-Nisā'* that I would not replace for the world. And I know for certain that those of knowledge would not pass by them without recognizing them. 'They are': "If you 'Believers' avoid the major ones' of the sins' that you are warned against, We will absolve you of your 'lesser' misdeeds and We will have you enter a Noble Entrance 'Paradise'," (4: 31); "Verily Allah does not deal 'anyone' unjustly as much as a mote's weight; if it is a 'one' good deed done, then He multiplies it and grants from His own 'additionally' a great reward," (4: 40); "Allah does not forgive that He is Associated with, but He forgives what is lesser than that for whoever He wills," (4: 48); "Had they – when they wronged themselves – come to you and sought Allah's forgiveness and the Messenger sought forgiveness for them, they would have surely found Allah All-Forgiving, Most Merciful," (4: 64); and, "Whoever commits an ill deed or wrongs himself, then seeks forgiveness from Allah shall find Allah All-Forgiving, Most Merciful," (4: 110) (al-Ṭabarānī: 9069; al-Hākim: 3194). A number of Qur'anic ayas underline the fact that God will not deny people the least amount of the good they do and that He accounts for the most seemingly insignificant of deeds (cf. 21: 47, 31: 16, 99: 6-8). 'Abdullāh Ibn Mas'ūd (رضي الله عنه) narrated that the Prophet (ﷺ) said: "None who bears the weight of a mustard seed of faith in his heart will enter Hell". (Muslim: 91)
- 85 *Dharrah*, often translated as atom, is a very small and insignificant amount. It is said to mean young ants, weightless things, a speck of dust that the air lifts easily and/or those minute particles that can be seen when a beam of light penetrates through gaps (cf. Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Sijistānī, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*; al-Zabīdī, *Tāj al-Arūs*).
- 86 That God does not wrong anyone by the smallest amount, entails that He brings witnesses to testify either for or against those who are held to account on the Day of Judgement. These witnesses are no less than the most honourable Prophets that God sent to each nation to show them His Straight Path that leads to His Pleasure (cf. al-Rāzī).

and We bring you 'Muhammad' as witness against these⁽⁸⁷⁾! ﴿42﴾ On that Day, those who Denied and rebelled against the Messenger wish to be levelled to the ground; they will not be able to hide a word from Allah⁽⁸⁸⁾.

﴿43﴾ ⁽⁸⁹⁾You who Believe! Do not come near Prayers while intoxicated 'but wait' until you realize what you are saying⁽⁹⁰⁾ or 'places of Prayer' in a state of ceremonial impurity⁽⁹¹⁾, unless passing through, until you bathe⁽⁹²⁾. 'But' If you are ill⁽⁹³⁾,

وَجَنَّبَاكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ
يُودُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّىٰ
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ
سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ

87 Your nation.

88 They wish they could just vanish because they know that they will be held accountable for all their past actions and they can say nothing but the truth on that Day (cf. 36: 65; al-Ṭabarī, Ibn Kathīr al-Sa'dī).

89 After describing how grave standing between the Hands of God on the Day of Judgement will be, and that only those who are pure in heart will be spared His Punishment, now the ayas refer to the best observance in standing between the Hands of God in this worldly life, during Prayers. It requires total devotion and untainted purity. (al-Biqā'ī, *Naẓm al-Durar*)

90 This ruling is abrogated by the aya that forbids consuming intoxicants altogether: "Indeed intoxicants, gambling, 'setting up' altars 'for idols' and divining arrows are obnoxiously vile – Satan's own doing, so shun them; may you prosper". (5: 90) (Cf. al-Naḥḥās, *al-Nāsikh wa al-Mansūkh*; al-Zuhrī, *al-Nāsikh wa al-Mansūkh*) This aya was revealed within the context of building the then emerging community, getting them ready for the total ban that was to follow.

91 *Janābah* (ceremonial impurity), that state which follows after having sex or discharge of sperm because of arousal.

92 While in a state of ceremonial impurity, one is allowed to pass through a place of Prayer but not stay in it, unless *ghusl* (washing) is performed. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

93 An illness which hinders people from using water. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

travelling, or any of you goes to a low place⁽⁹⁴⁾ 'to relieve himself', or touched women⁽⁹⁵⁾ and you cannot find water then seek clean earth, wiping your faces and your hands with it ⁽⁹⁶⁾—indeed Allah is Most Pardoning, All-Forgiving.

﴿44﴾ Have you 'Muhammad' not seen those who were given a share of the Book, they purchase misguidedness and want you 'Believers' to swerve off the path 'of guidance'? ﴿45﴾ Allah knows best your enemies—certainly Allah is sufficient 'for you' as Ally; Allah is sufficient as Supporter. ﴿46﴾ Among the Jews are those who distort discourse from its 'proper' position; they say: "We listen and we disobey", "listen 'to us', 'may' you not be told!"⁽⁹⁷⁾ and "rā'inā";

أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِدًا طَيِّبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعَيْنَا

94 *al-Ghā'it* originally means a depression in the land or ground lower than the surrounding area. When relieving themselves by urinating or excreting, Arabs of the time used to seek a low place in order to be hidden from the view of others. Later, the meaning was metonymically extended to mean the act of relieving one's self. (Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Sijistānī, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyis al-Lughah*)

95 This could figuratively mean having sexual contact with them or literally just touching them (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Jurists are of different opinions on this but the great Companion exegete, known as the interpreter of the Qur'an, Ibn 'Abbās (رضي الله عنه) opines that it is a metonym for sexual intercourse used euphemistically (cf. Ibn al-'Arabī, *Aḥkām al-Qur'ān*).

96 That is perform the act of dry ablution or *tayammum*.

97 They play on words. It could be that they are saying that a person of your status cannot be told to listen in spite of himself (cf. Muḥyī ad-Dīn Darwīsh, *I'rāb al-Qur'ān wa Bayānuhu*), or they pray that he (ﷺ) becomes deaf or even dies so that he loses his sense of hearing (cf. al-Ṭabarī, Ibn Kathīr).

twisting their tongues and stabbing at 'your' Religion. Had they said; "we listen and we obey", "listen 'only'" and "*unẓurnā*"⁽⁹⁸⁾ it would have been better for them and more upright. But Allah damned them for their Denial; little do they Believe.

﴿47﴾ You who were given the Book, Believe in what We sent down⁽⁹⁹⁾ confirming the truth of what you have, 'that is' before we deface some countenances and twist them towards the rear, or We Damn them like we Damned the companions of the Sabbath⁽¹⁰⁰⁾—indeed the Command of Allah always comes to pass. ﴿48﴾ Allah does not forgive that He is Associated with, but He forgives what is lesser than that for whoever He wills. Whoever Associates with Allah perpetrates an egregious sin.

﴿49﴾ Have you 'Muhammad' not seen those who glorify themselves!⁽¹⁰¹⁾

لَيَّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿٤٦﴾

يَتَّبِعُهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّظْلِمَ
وُجُوهًا فَتَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا
لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٤٧﴾ إِنَّا اللَّهُ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ
بِاللَّهِ فَقَدْ أَفْرَضَٰهُ إِنَّمَا عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُرُونَ أَنفُسَهُمْ

98 One word for seeking the Prophet's permission, i.e. *rā'inā* (lend us your ear), is replaced by another, i.e. *unẓurnā* (bear with us), as *rā'inā* could be twisted and used derogatorily to mean something else which is inappropriate (from *ru'ūnah*, foolishness). Some of the Madinan Jews used to address the Prophet (ﷺ) by subtly twisting their tongues when uttering *rā'inā* to mean: "You are foolish!" (cf. al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Sa'dī).

99 The religion of Muhammad (ﷺ) and the Qur'an (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

100 The details of this story are given in 7: 163-165.

101 These are the Jews who like to think of themselves as 'chosen' or a cut above the rest. They say: "*We are the children of Allah and His beloved!*" (5: 18); "*The Fire will not touch us except for a limited number of days!*" (2: 80). (al-Ṭabarī, al-Rāzī, al-Sa'dī)

Nay but Allah glorifies whoever He wishes⁽¹⁰²⁾—they will not be wronged 'even by the measure of' a hair on a date seed⁽¹⁰³⁾.
 ﴿50﴾ See how they fabricate lies against Allah—enough for this 'to be' as flagrant sin!⁽¹⁰⁴⁾
 ﴿51﴾ Have you 'Muhammad' not seen those who were given a share of the Book believing in 'all sorts of' idols⁽¹⁰⁵⁾ and false gods⁽¹⁰⁶⁾ and say about those who Deny: "These are more guided in their ways than those who Believe!"⁽¹⁰⁷⁾

بَلِ اللَّهِ يُزَكِّي مَن يَشَاءُ وَلَا يَضِلُّ مَن قَبِلَ
 أَنْظِرْ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى
 بِهِ إِتْمَامُ مَيْتَةٍ ۖ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
 نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
 وَالطَّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
 أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۚ

102 God is the One Who really knows the truth of matters, and thus He lauds whoever is deserving of His creation: "Do not glorify yourselves; He knows best those who are 'truly' *Mindful*", (53: 32). (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

103 That is to say as much as a hair's breadth.

104 By glorifying themselves in such a manner and claiming honour falsely. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

105 *al-Jibt* is a word used for all sorts of false and groundless things and everything that is worshipped besides God. (al-Sijistānī, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*)

106 *al-Ṭaghūt* taken from *ṭughyān*, i.e. transgression and wrongdoing. All that transgresses against God. Anyone who condones being worshipped besides God is a *ṭaghūt*. (Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Sijistānī, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*)

107 The reason for the revelation of this aya is narrated by Ibn 'Abbās (رضي الله عنه) whereby: "When 'the Jewish scholar' Ka'b Ibn al-Ashraf came to Makkah, the Quraysh asked him: "You are the best of the people of Madinah and their master. Aren't you?" He replied: "Yes!" They then said: "What do you think of this sonless outcast 'alluding to the Most Noble Prophet Muhammad (ﷺ)' claiming that he is better than us when we are the custodians of pilgrims and the caretakers of the House of God!" He said: "You are indeed better than him!" Then the following ayas were revealed: "Indeed, your hater is the one cut off", (108: 3) and: "Have you 'Muhammad' not seen those who were given a share of the Book believing in 'all sorts of' idols and false gods and say about those who Deny: "These are more guided in their ways than those who Believe!*"Those are the ones whom Allah Damned—whoever Allah Damns will find no helper""'. (al-Nasā'ī, *al-Sunan al-Kubrā*: 11707; Ibn Hibbān: 6572)

﴿52﴾ Those are the ones whom Allah Damned—whoever Allah Damns will find no helper. ﴿53﴾ (108) Or do they have a share in the kingship 'of Allah'? Had they, they would not give 'other' people 'of it as much as' a groove on a date seed! ﴿54﴾ Or do they envy 'other' people for the bounties Allah granted them? (109) 'But then' (110) We did grant the House of Abraham the Book and Wisdom (111), and We granted them a great kingship (112). ﴿55﴾ Among them are those who Believe in him 'Muhammad and/or the Qur'an' and those who look the other way (113)—Hell suffices for a blazing fire! ﴿56﴾ Those who Deny Our Signs, We will have them scorched by a Fire; whenever their skins are burned away, We replace them with other skins to make them taste the Punishment 'anew'—indeed Allah is Most Prevailing, All-Wise.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ مَّجْدٍ لَهُمْ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَنْ ءَامَنَ بِهِءٍ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِمَجْهَرٍ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُضِلُّهُمْ نَارًا كَمَا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا أُخْرَىٰ لَّا يَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

108 Those who willingly subscribe to such outright lies and fabrications are consumed by deep set greed and lack of goodwill. Naturally, they want no good to come by others (cf. al-Rāzī).

109 That Prophethood came to Muhammad (ﷺ), a non-Jew. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

110 God reminds them of His favours to their forefathers. The One, the Most Generous, Who is the sole Owner of kingship, can shower with favour whoever He wills and without asking permission from anybody, especially those who claim a right to it.

111 All that was revealed to them besides the Scriptures. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

112 Like that of Solomon's (ﷺ).

113 *Ṣadda* 'an either means they turned their own faces away from it, or prevented others from setting their sights on it. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿57﴾ Those who Believe and do good deeds, We will admit them into Gardens under which rivers flow, forever they abide therein; there they will have purified spouses and We will admit them into shadowy shade⁽¹¹⁴⁾.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا لَهُمْ فِيهَا زَوْجٌ مُطَهَّرٌ وَنُدْخِلُهُمْ ظِلًّا
ظَلِيلًا ﴿٥٧﴾

﴿58﴾ ⁽¹¹⁵⁾ Indeed Allah commands you that you should hand over trusts⁽¹¹⁶⁾ to their 'rightful' owners and should you judge among people⁽¹¹⁷⁾, judge fairly. Exalted indeed is what Allah exhorts you to—verily Allah is All-Hearing, All-Seeing. ﴿59﴾ You who Believe obey Allah, obey the Messenger and those who are in charge among you⁽¹¹⁸⁾.

* إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللَّهَ نِعْمًا بِعِظَمِ كُرْبِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

- 114 *Zill zalil* means an everlasting shade which the sun does not dissipate; a shade in which no biting cold, sultry heat, glaring light, gusty wind or heat wave passes through. (Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*; al-Kafawī, *al-Kulliyāt*)
- 115 To be trustworthy and fair are two great traits that all Believers need to carry. This is, in a way, an allusion to those who did not pass fair judgement when they declared that Deniers are more guided than Believers; they betrayed their trust (cf. al-Rāzī, *Riḍā*).
- 116 Believers are instructed to give back what they have been entrusted with to its rightful owners: whole and without delay. (Ibn Kathīr, *al-Sa'adī*)
- 117 Judge with fairness among disputants.
- 118 As much as those who are in charge (*ulī al-amr*) are instructed to be fair and equitable and to uphold justice, those who receive their judgement are encouraged to obey (al-Rāzī, al-Tawhīdī, al-Biqā'ī, *Naẓm al-Durar*). Believers are told to obey those who are put in charge of their affairs given that what they tell them to do or follow is in accordance with the precepts of Islam, as detailed in the Qur'an and the Sunnah, and is fair and equitable: "No one of the creation is ever to be obeyed in sinning against the Creator. Obeying only applies to what is deemed acceptable". (Muslim: 1840, cf.

'But' Should you dispute over a matter, then refer it to Allah and the Messenger, that is if you 'truly' Believe in Allah and the Last Day; that is better and of a more desirable end⁽¹¹⁹⁾.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿60﴾ Have you 'Muhammad' not seen those who falsely claim that they Believe⁽¹²⁰⁾ in what was sent down to you and what was sent down before you⁽¹²¹⁾; 'yet still' they want to resort to false gods⁽¹²²⁾ to adjudicate 'their disputes', when they were commanded to reject it⁽¹²³⁾—Satan wants to swerve them far off the path 'of guidance'. ﴿61﴾ When it is said to them: "Come to what Allah has sent down and to the Messenger!" you see the hypocrites turn away from you with fervour.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

also al-Bukhārī: 7145) 'Ubādah Ibn al-Ṣāmit (رضي الله عنه) said: "We swore an oath of allegiance to the Messenger of Allah (ﷺ) that we should listen and obey under all circumstances whether we like it or not, that we will not defy those who are in charge of us, and that we stand for what is right wherever we might be and never fear blame to carry out what Allah commands". (al-Bukhārī: 7199, Muslim: 1840)

119 Rebelling against commands and unruly behaviour cuts against the grain of social order.

120 The hypocrites whose hearts are diseased.

121 The Qur'an and earlier Scriptures, respectively.

122 According to 'Abdullāh Ibn 'Abbās (رضي الله عنه) this aya was revealed with regards to a group of the Aslam tribe, who professed Islam, then went to Abū Zurārah al-Aslamī, the soothsayer, to settle a dispute. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

123 Judgement which is not in accordance with what God sent down to His Messenger (ﷺ). (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿62﴾ How 'then will they fare' when disaster strikes them because of what their hands sent forth, and 'then' they 'will' come to you⁽¹²⁴⁾ swearing by Allah: "We only meant to do good and set matters straight!" ﴿63﴾ Those are the ones about whom Allah knows what lurks in their hearts, so turn away from them⁽¹²⁵⁾, warn them and say to them profound words about themselves⁽¹²⁶⁾. ﴿64﴾ We only sent Prophets to be obeyed, by Allah's permission. Had they – when they wronged themselves – come to you and sought Allah's forgiveness and the Messenger sought forgiveness for them, they would have surely found Allah All-Forgiving, Most Merciful. ﴿65﴾ Nay by your Lord! They will not truly Believe until they seek your judgement in their disputes and then they find no scruples in them from your judgement and they give in totally.

﴿66﴾ Had We ordained they kill themselves or abandon their lands, they would 'surely' not have done so;

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا الْحَسَنَ وَتَوَفَّىكَ ۖ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا نَّيْلًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يَحْكُمُوا فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَهُمْ
أَوْ أَخْرَجُوا مِنْ دِيَارِهِمْ كَمَا فَعَلُوا

124 At times of hardship they know only too well to whom they should resort; the one who possesses the truth and is able to alleviate their affliction by praying to the True God.

125 That is, do not take measures to punish them for their insincerity. As long as they did not make manifest the Denial that they are really bent on, there is no way against them (cf. al-Ṭabarī, Ibn Kathīr, al-Jazā'irī).

126 *Qawl baligh* is penetrating speech that reaches people's hearts because of its frankness and persuasiveness. For it to be so, it has to be true and to the point. (Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*)

except for a few of them⁽¹²⁷⁾. But should they do what they are commanded to, it would be better for them and a stronger confirmation of their Faith⁽¹²⁸⁾.

﴿67﴾ Then We would have given them a great reward from Our own; ﴿68﴾ and would have guided them to a Straight Path.

﴿69﴾ Whoever obeys Allah and the Messenger, then those are among the ones on whom Allah has bestowed His Grace—of the Prophets, the Affirmers of Truth, the martyrs and the pious⁽¹²⁹⁾—

إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ
بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾
وَإِذَا أَتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾
وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَن يَطِيعِ
اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ

127 God, who would not charge a soul with more than it can bear (2: 286), is not tasking them with an augean task such as killing themselves or deserting their homes to test their Faith. Rather, He is asking them to perform a much simpler act of obedience, whereby they resort to the judgement of the Messenger (ﷺ), which is very crucial to affirming his leadership of the community and to their unequivocal approval of it. Yet their Faith is so shaky that they cannot find it in themselves to follow the ordinances of God, no matter or how unburdening they are how much is at stake.

128 The result of obedience is increase in Faith: Faith (*Īmān*) increases with obedience and decreases with rebelliousness (cf. al-Jazā'iri).

129 *al-Ṣiddiqīn* (the Affirmers of the Truth) are those whose truthfulness and affirmation of Truth are no less than perfect; they realized the Truth and confirmed it with certitude in their hearts, stuck to it and embodied it with their words and actions. *al-Shuhadā'* (the martyrs) are those killed in the path of God to make His word stand above everything else. *al-Ṣāliḥīn* (the pious) are those whose outward actions are a truthful manifestation of their inner Truth (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

When reciting *al-Fātiḥah*, the opening sura of the Qur'an, in every unit (*rak'ah*) of their five mandatory daily Prayers, Believers are asking God Almighty to lead them to the way of these on whom He bestowed His Grace. 'Ā'ishah (رضي الله عنها) said: "I heard the Messenger of Allah (ﷺ) say: "Never was there a Prophet who falls 'terminally' ill without him given the choice to 'either be healed and given more time in' this worldly life or 'taken by death to' the Hereafter". "During the illness from which he passed away, he (ﷺ) suffered severe hoarseness and I heard him say: "...among the ones

indeed the companion of these is well off. ﴿70﴾ That is the Favour⁽¹³⁰⁾ of Allah—sufficient is Allah “indeed” as All-Knower.

﴿71﴾ ⁽¹³¹⁾You who Believe take your ‘necessary’ precautions and charge forward in ‘separate’ groups or as a whole. ﴿72﴾ ‘And know that’ Indeed among you will be those⁽¹³²⁾ who drag their feet⁽¹³³⁾ and when a disaster strikes you⁽¹³⁴⁾, he says: “Allah has blessed me that I was not there with them”. ﴿73﴾ But should a favour⁽¹³⁵⁾ from Allah come your way, he – as if there is no affection between you!⁽¹³⁶⁾ – would certainly say:

وَحَسَنَ أَوْلِيَّكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ
مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ
فَافْعَلُوا نُبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنْ مِنْكُمْ
لَمَنْ لَيُطِئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالُوا قَدْ
أَعَزَّ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾
وَلَيْنِ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ

on whom Allah has bestowed His Grace—of the Prophets, the Affirmers of Truth, the martyrs and the pious”. I knew then that he had been given the choice ‘between life and death’. (al-Bukhārī: 4586)

- 130 The rewards of obeying God and His Messenger (ﷺ) are plentiful both in this worldly life and in the Hereafter, not least being raised to the lofty status of Prophets and their worthy companions in Paradise. The virtue of obedience is all too obvious for a community in the making.
- 131 The command to rebel against one’s lethargy, prevail over one’s self and engage in the ultimate act of heroism of fighting in the cause of God, the toughest of all commands, which could lead to loss of life and martyrdom, comes just after the ayas that detail the advantages and rewards of obeying the commands of God and His Messenger (ﷺ) (cf. al-Tawhīdī, al-Rāzī).
- 132 The hypocrites. (al-Ṭabarī, Ibn Kathīr)
- 133 *Yubattī’anna* because of a hidden object (*al-maḥ’ūl al-mustatir*) entails both slowing down one’s own pace as well as encouraging others to do the same. (al-Iṣḥāhānī, *al-Mufradāt*; al-Kafawī, *al-Kulliyāt*)
- 134 Being defeated or killed by your enemies. (al-Ṭabarī, Ibn Kathīr)
- 135 Winning victory over your enemies. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)
- 136 *Mawaddah* (affection) comes as a result of a sense of belonging to a group. In such a scenario, the insincere will speak from their hearts and reveal their innermost thoughts in spite of the outwardly ‘affectionate’ relationship that binds them with Believers. All pretence of affection wonderously abandons them in that moment of truth (cf. al-Zamakhsharī, al-Baidāwī).

“Alas, had I been with them I would have won a great deal!”

﴿74﴾ Let those who trade this worldly life for the Hereafter fight in the path of Allah. Whoever fights in the path of Allah and is killed or attains victory We will reward him greatly⁽¹³⁷⁾. ﴿75﴾ Why would you ‘ever’ not fight in the path of Allah, and ‘for the sake of’ the victimized men, women and youngsters who say: “Our Lord, forge for us a way out of this town⁽¹³⁸⁾ whose dwellers are wrongful and find us from Your side an ally, find us from Your side a helper”. ﴿76﴾ Those who Believe fight in the path of Allah, whereas those who Deny fight in the path of false idols. Fight then the allies of Satan—indeed the machinations of Satan are frail.

﴿77﴾ Have you ‘Muhammad’ not seen those to whom it was said: “Hold back your hands⁽¹³⁹⁾,

كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ بَلَيْتَنِ
كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٤﴾
* فَأَيُّ قِتْلٍ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿٧٥﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الَّتِي آمَنَّا بِهَا وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٦﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُفَاتِنُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ
الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ

137 Whatever the result of the fight might be, given that the sincere in heart strove in the cause of God, whether they won or lost, they will surely be handsomely rewarded.

138 Makkah, which was then still in the grip of idol worshippers who fiercely pitted themselves against the emerging Faith and sought all means to destroy this fledgling Believing community. These are the Believers who could not migrate to Madinah. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)

139 At the beginning they were asked to refrain from fighting their Denying enemies (cf. al-Ṭabarī, Ibn Kathīr, al-Sa’dī). Because they were not ready or in possession of the means to so prevail, they were asked instead to first engage in a self disciplinary regime to prevail over their own weaknesses, by keeping up Prayers and dutifully giving out the prescribed alms.

keep up the Prayer and give out the prescribed alms”; and when fighting was prescribed for them, a party of them feared people as much as Allah is feared or even more. They said: “Our Lord, why did You prescribe fighting for us? Would You not delay it for a short while?” Say ‘Muhammad’: “The enjoyment of the worldly life is ‘but so’ little. But the Hereafter is better for the Mindful; you will not be wronged ‘even by the measure of’ a hair on a date seed”.

﴿78﴾ “Wherever you might be, death will catch up with you; even if you are in fortified towers!” When good ‘fortune’ comes their way, they say: “This is from Allah”, but when a misfortune befalls them, they say: “This is from you ‘Muhammad’!”⁽¹⁴⁰⁾

Say ‘Muhammad’: “All ‘good and bad fortune’ is from Allah”. What is wrong with these people, they can hardly grasp what is said ‘to them’!

﴿79﴾ Whatever good comes your way is from Allah⁽¹⁴¹⁾ and whatever is bad comes from your own⁽¹⁴²⁾.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَامَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فُرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْهِمُونَ فَتِيلًا ﴿٧٨﴾ إِنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصْبِحُوا حَسَنَةً يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصْبِحُوا سَيِّئَةً يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٩﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

140 Implying that the Prophet (ﷺ) had nothing whatsoever to do with the good that came their way. When they hit a rough patch, however, they hastened to point their fingers of blame at him (cf. al-Ṭabarī, Ibn Kathīr, al-Sa‘dī). The same was said to Prophets Moses (131 : 7) (ﷺ) and Ṣāliḥ (47 : 27) (ﷺ). Because of their insincere Belief and hidden Denial they think of the Prophets, who they view with unsettling apprehension, as bad omens who augured ill for them.

141 As a blessing and a favour from God. (al-Ṭabarī, Ibn Kathīr, al-Sa‘dī)

142 As a result of a sin that was committed (cf. al-Ṭabarī, Ibn Kathīr, al-Sa‘dī). “Whatever calamity befalls you is from your hands doing; ‘but’ He overlooks many another ‘of your sins’”. (42: 30)

We sent you to people as a Messenger 'no more'⁽¹⁴³⁾—sufficient is Allah 'indeed' as Witness.

﴿80﴾ Whoever obeys the Messenger obeys Allah⁽¹⁴⁴⁾, whereas those who turn away, We have not sent you 'Muhammad' as overseer over them⁽¹⁴⁵⁾. ﴿81﴾ They⁽¹⁴⁶⁾ say: "We obey!" But when they emerge from your place, a section of them nurture in the dead of the night something contrary to what you said⁽¹⁴⁷⁾. Allah keeps record of what they nurture, so turn away from them⁽¹⁴⁸⁾

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُونَ
طَاعَةٌ إِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ
مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنِيتُونَ
فَاعْرِضْ عَنْهُمْ

143 The Prophet's (ﷺ) mission was solely to deliver the Message that God entrusted him with (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Whether it is really Believed in or not is known by God Who witnesses everything and rewards or punishes accordingly. Thus, the Prophet (ﷺ) cannot hold people to account over what is hidden from him.

144 Obeying the infallible Prophet (ﷺ) is tantamount to obeying God Almighty Himself Who entrusted him with the delivery of His Message. Whatever the Messenger (ﷺ) bids is by the bidding of God, for he says nothing out of his own accord but every word he utters is revealed to him by God (cf. 53: 3-4; al-Ṭabarī, Ibn Kathīr, al-Tawhīdī, Ibn 'Āshūr). Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Whoever obeys me obeys Allah. Whoever disobeys me disobeys Allah". (al-Bukhārī: 7137, Muslim: 1835)

145 You are only tasked with delivering the Message, not to holding them accountable for their disobedience.

146 The hypocrites. (al-Wāḥidī, Ibn Kathīr, Ibn 'Aṭīyyah)

147 After having paid the Prophet (ﷺ) lip service and left him, a group of them convene later in the evening (*bayyāta*) and deliberate among themselves resolving to contravene the Prophet's bidding (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

148 They are in reality no more than a distraction from the main purpose of building a solid community out of the numerous individual Believers. The hypocrites were staunch in their stance and efforts to convince them otherwise was an unnecessary waste of time, especially as the danger they

and put your trust in Allah—sufficient is Allah 'indeed' as Trustee.

﴿82﴾ Would they not contemplate the Qur'an; had it been from another 'source' besides Allah, they would have found many a discrepancy in it! (149) ﴿83﴾ When comforting or unsettling news comes to them, they would 'hasten to' spread it out 'widely' (150). Had they referred it to the Messenger and those in charge among them, those of them who are discerning of the truth of matters would have 'really' found it out (151). Had it not been for Allah's Grace and his Mercy on you 'Believers' (152), you would have followed Satan, except for a few.

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾
 أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ
 عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾
 وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ
 وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
 لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا
 فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
 الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

presented was not imminent, even if it had to be held in check. So the Prophet (ﷺ) is told not to busy his thoughts with them (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). God, the All-Sufficient Helper, will take care of this matter.

- 149 The hypocrites will not ponder upon the Qur'an which is abundant enough as evidence of the Divine source of Muhammad's (ﷺ) Messengership, and reason enough for them to follow his orders. Orders that are for the best interests of the whole community. They simply cannot see this glaring Truth because their discerning faculty is clouded by cancerous doubt; there are locks on their hearts (47: 24).
- 150 These are the blabbers, a fifth column, within the ranks who are only too eager to spread whatever news comes their way aiming to stir up unrest. Talk is still of the behaviour of the insincere in times of war. Letting the Prophet (ﷺ) and the Believers in on all of this is by way of boosting their immunity against such disheartening guiles.
- 151 When one receives news in times of turbulence, the best action is to relay it confidentially to the commander and/or those in a position of responsibility. Those of sound judgement among these realize the truth behind it and act accordingly.
- 152 By guiding you to the best course of action (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

﴿84﴾ Fight then 'Muhammad' in the path of Allah – you are tasked with no one but yourself – and hearten the Believers 'to fight'; may Allah curb the might of the Deniers—Allah is indeed Mightier and severer in inflicting punishment.

﴿85﴾ Whoever intercedes for a good cause will have a share of it⁽¹⁵³⁾, whereas whoever intercedes for an evil cause will have a portion of it—verily Allah is Keeper over everything.

﴿86﴾ ⁽¹⁵⁴⁾When you are offered a greeting then salute back with a better greeting or 'at least' return it back 'in the same measure'⁽¹⁵⁵⁾—

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ
وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسْ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسْ وَأَشَدُّ
تَنْكِيلًا

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ
نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ
لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتِنًا
وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا
أَوْ رُدُّوهَا

153 The person who helps others in time of need, will be rewarded handsomely for his good efforts (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Abū Musā al-Ash'arī (رضي الله عنه) said: "When someone in need comes to the Messenger of Allah (ﷺ) or when he was asked for something, he would announce 'to his Companions': 'Intervene and you will be rewarded!'" (al-Bukhārī: 1432) Yet the person who knowingly extends a helping hand to someone who intends evil is considered a partner in that misdeed and thus will reap a portion of that evil harvest (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). "Help one another in piety and Mindfulness; and do not help one another in sin and transgression." (5: 2)

154 In this context, this obviously refers to an offer of peace by people with whom the Believers are at war as well as to individual people who, while possibly belonging to the enemy, have, to all outward appearances, peaceful intentions and could very well be Believers. This is in accordance with the Qur'anic injunctions: "If they incline to peace, you should incline to it as well" (8:61), and "If they hold back 'from fighting', only the wrongdoers shall be transgressed against". (2:193) (cf. al-Rāzī, Asad; also see Aya 90, 91 and particularly 94 below.) The greeting of Islam is that of Peace (Salām). This is further explained in Aya 94 below.

155 'Imrān Ibn al-Ḥuṣayn (رضي الله عنه) said: "A man came to the Prophet (ﷺ) and said: 'Assalāmu 'alaykum 'Peace be upon you'". He was replied to 'by the same greeting' and sat down. The Prophet (ﷺ) said: "Ten 'ḥasanahs'". Then another one came and said: "Assalāmu 'alaykum wa raḥmatu Allāh 'Peace

verily Allah is Reckoner of everything. ﴿87﴾ Allah, there is no god but Him, will gather you 'all' on the Day of Judgement, in which there is no doubt; whose speech is more truthful than Allah's!

﴿88﴾ What is with you regarding the hypocrites 'that you divide into' two 'opposing' groups! (156) But Allah debased them because of what they earned. Do you wish to guide those whom Allah has sent astray?—whoever Allah sends astray, you will not find a way for him. ﴿89﴾ They desire that you 'Believers' Deny and then you will be 'their' equals. Do not take any of them as allies, until they migrate in the path of Allah (157).

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٨﴾

* فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٩﴾ وَدُّوا أَنْ تُكَفِّرُوا كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

be upon you and Allah's Mercy'". He was replied to 'by the same greeting' and sat down. The Prophet (ﷺ) said: "Twenty 'hasanahs'". Then another one came and said: "Assalāmu 'alaykum wa rahmatu Allāh wa barakātuhu 'Peace be upon you and Allah's Mercy and His Blessings'". He was replied to 'by the same greeting' and sat down. The Prophet (ﷺ) said: "Thirty 'hasanahs'". (Abū Dāwūd: 5195, al-Tirmidhī: 2689, Aḥmad: 19948) The more courteous the reply, the more the reward one receives for it. The form of greeting that was ordained by God is: *Assalāmu 'alaykum wa rahmatu Allāh* 'Peace be upon you and Allah's Mercy' (cf. al-Bukhārī: 6227).

156 *Fi'atayn* two different parties who show their backs to each other, but who unite when consolidation is needed (cf. Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Isfahānī, *al-Mufradāt*). Believers differed among themselves regarding the hypocrites: a group declared them Denying, while another was of the opinion that they were not Denying. The fact of the matter, however, was that God debased them (*arkasahum*, lit. turned them upside down) turning them into outright Deniers as a result of their own hands doing; doubting, rebelling and plotting against Believers (cf. Ibn Kathīr, al-Sa'dī, Ibn 'Āshūr).

157 For a form of reconciliation to happen with the Believers, the 'hypocrites' have to redeem themselves by nurturing sincere intentions of becoming true Believers as well as making a physical move from Denial and its environs into Belief and its environs. Only then are Believers allowed to relent towards them (cf. al-Ṭabarī, Ibn 'Aṭīyyah, al-Sa'dī, Ibn 'Āshūr).

But if they turn away, then take them and kill them wherever you find them, and take neither an ally nor a helper from among them⁽¹⁵⁸⁾.

﴿90﴾ Except those 'of them' who reach out 'in refuge' to people with whom you have a 'peace' pact⁽¹⁵⁹⁾; or those who come to you with their hearts heavy⁽¹⁶⁰⁾: should they fight you or fight their own people! Had Allah willed, He would have set them on you and they would have fought you. But if they keep their distance, withhold from fighting you and wave you peace, then Allah has made no 'justifiable' means for you against them. ﴿91﴾ You 'Believers' will find other ones⁽¹⁶¹⁾ who want to feel safe from you and their 'own' people; whenever they are sent back to temptation⁽¹⁶²⁾,

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلْيَاءَ وَلَا نَصِيرًا ﴿٩٠﴾ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ فَلقَتُوكُمْ فَإِنْ اعْتَرَفْتُمْ فَلَمْ يَقْتُلُوكُمْ وَأَلْقُوا إِلَيْكُمْ السِّلَاحَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩١﴾ سَتَجِدُونَ ءَاخِرِينَ يَرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ

158 Since they undoubtedly made their enmity clear, despite the repeated and peaceful moves the Believers made towards them, they are to be considered as warring enemies and where the rules of war apply.

159 Believers are encouraged to honour their pledges. If a party with which Believers have a peace treaty accepts those who come to them seeking refuge, then, by extension, the treaty includes them as well (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

160 *Ḥasirat ṣudūruhum*; they are greatly perturbed and this dilemma is overweighing them.

161 Unlike the group who sincerely want peace, this group is more cunning and deceitful. To ensure their safety, they play both the Believers, by outwardly showing themselves as Believers, and their own Denying people by following their heathen ways (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

162 *Fitnah* (trial) here is Denial. Originally it means trying and testing, which, in turn, is derived from the verb *fatana*, i.e. to throw gold in a fire to test its mettle (cf. Ibn Qutaybah, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*).

they are 'readily' shoved into it. If they do not keep their distance, wave you peace, and hold back their hands then take them and kill them wherever you find them—these against whom We have made for you clearly evident authority.

أَكْسُوا فِيهَا فَإِنْ لَمْ يَبْعَثْ لَكُمْ وَيُلْقُوا
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخَذُّوهُمْ
وَأَقْتُلُوهُمْ حَيْثُ تَقْبَضُونَهُمْ وَأُولَئِكَ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

﴿92﴾ (163) A Believer may never kill a 'fellow' Believer, except by mistake⁽¹⁶⁴⁾. Whoever kills a Believer by mistake, then 'the onus on him is' manumitting a Believing slave and handing over blood money to his family, unless they forgo it as an act of charity. If he 'the deceased' belongs to a people who are your enemies⁽¹⁶⁵⁾ —

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُّؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا
أَنْ بَصَدَقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ

That is, they readily fall into Denial when given the least opportunity. Not only that, but when faced with any test of Faith, they flounder deeper into Denial, as the word *urkisū* (shoved into) entails (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

163 Whereas the previous ayas deal with scenarios in which killing those who only pretend to be Faithful is allowed and under what circumstances, Ayas 92-94 turn to set the boundaries for killing a Believer, inadvertently or otherwise. Since He (ﷻ) prescribed fighting for the Believing community, God spells out the protocols of engaging in fights that could lead to loss of life; what is allowed, under what conditions and what is not (cf. Ibn 'Āshūr, Riḍā).

164 Inadvertent manslaughter.

165 *Kuffār ḥarbiyyah*, i.e. warring, hostile Deniers. They are not to be given blood money because the deceased in actuality belongs more to the Believing community than to these, and lest they use the money as a resource for fighting Believers. However, in honour of the pledge, and knowing that the money would not be used against Believers, if the person killed is from a side with which Believers have a peace treaty (*mu'āhadūn*), they are to be given the blood money as will be said shortly (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

yet he was a Believer – then ‘the onus on the killer is’ manumitting a Believing slave. But if he belongs to a people with whom you have a ‘peace’ pact, then ‘the onus on him is’ handing over blood money to his fellows and manumitting a Believing slave. Whoever cannot find ‘a means to manumitting a Believing slave’⁽¹⁶⁶⁾ then ‘the onus on him is’ fasting two consecutive months, as a penance from Allah—verily Allah is All-Knowing, Most Wise. ^{﴿93﴾} Whoever kills a Believer intentionally, then his punishment is Hellfire, forever he abides therein⁽¹⁶⁷⁾; Allah is Wrathful with him, Damns him and prepares for him mighty Punishment. ^{﴿94﴾} You who Believe, when you set about ‘the land fighting’ in the path of Allah be sure and say not to any who offers you peace⁽¹⁶⁸⁾: “You are not a Believer!”

وَهُوَ مُؤْمِرٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ^{﴿٩٣﴾} وَمَنْ يَقْتُلْ مُّؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ^{﴿٩٤﴾} يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا ضَرَبْتُمْ فِيْ سَبِيلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُولُوْا لِمَنْ اَلْفَقَىٰ اِلَيْكُمْ اَلْسَلَمَ لَسْتُ مُّؤْمِنًا

¹⁶⁶ This covers a situation when the killer cannot find a Believing slave or raise the necessary funds to free one. He is to fast every day of these two months without a break; this is a punishment for not being cautious enough (cf. al-Ṭabarī, Ibn Kathīr, al-Sa’dī).

¹⁶⁷ *Khālidan* (residing forever) here is said to mean for an indefinitely extended period of time. None who has the least amount of *Imān* (Faith) in his heart will reside in Hellfire forever (cf. al-Ṭabarī, Ibn Kathīr, al-Sa’dī). God forgives all sins except that He is Associated with in worship (4: 48).

¹⁶⁸ This is a person who withholds from fighting and declares that he is a Believer (cf. al-Ṭabarī, *al-Muyassar*). al-Rāzī says: “Exegetes are unanimous that this aya was revealed with regards to a group of Believers who met some people who declared themselves Muslim. They killed them claiming that they only declared Faith out of fear and to ward off death”.

hoping for fleeting worldly gains⁽¹⁶⁹⁾, but with Allah are plentiful windfalls. Thus you 'yourselves' were before Allah favoured you⁽¹⁷⁰⁾, so be sure—indeed Allah is fully aware of what you do.

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ
اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ
مِنْ قَبْلُ ۖ فَمَتَّ اللَّهُ عَلَيْكُمْ قَبْلَتَكُمْ
إِنَّ اللَّهَ كَانَ يَمَاطِعْمَلُوتٌ خَيْرًا ﴿٩٤﴾

﴿95﴾ They are not equal: those of the Believers who are staying back – except those with hindrances⁽¹⁷¹⁾ – and those who strive in the path of Allah with their money and lives. Allah favours those who strive with their money and lives over the inert by a rank⁽¹⁷²⁾ –

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِدِينَ دَرَجَةً ۚ

169 The spoils of war in this case.

170 God reminds the Believers, now a strong community capable of asserting its presence in the face of belligerence, of how they themselves were when they used to hide their Faith amidst hostile Denying communities (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

171 al-Barā' Ibn 'Āzib (رضي الله عنه) said about the revelation of this aya: "When: 'They are not equal: those of the Believers who are staying back – except those with hindrances – and those who strive in the path of Allah', came down the Prophet (ﷺ) said: 'Call so-and-so scribe to me'. The scribe came carrying the inkpot and the tablet (or shoulder blade), and the Prophet (ﷺ) said to him: 'Write: 'They are not equal...'. 'Abdullāh Ibn Umm Maktūm (رضي الله عنه) said: 'Messenger of Allah, I am blind!' Then: 'except those with hindrances', was revealed". (al-Bukhārī: 459, Muslim: 1898). Those people who fall behind and do not join the ranks of fighting Believers are exempted given the validity of their excuses and the sincerity of their hearts (cf. al-Jazā'irī). Jābir Ibn 'Abdillāh al-Anṣārī (رضي الله عنه) said: "We were with the Prophet (ﷺ) in a foray and he (ﷺ) said: 'Indeed in Madinah are now men who are with you 'by their hearts' no matter what distance you cover or valley you cross. They were held back by illness'", (cf. Muslim: 1911, al-Bukhārī: 2684).

172 Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Whoever Believes in Allah and His Messenger, keeps up the Prayers and fasts Ramadan, Allah guarantees that He will admit him into Paradise, whether he migrates in the path of Allah, or remains still in the land where he was born". Those who

'but' to both Allah promises what is most pleasing⁽¹⁷³⁾; Allah favours those who strive over the staying back with a great reward: ﴿96﴾ 'lofty' ranks 'conferred' by Him, and forgiveness and mercy⁽¹⁷⁴⁾—verily Allah is All-Forgiving, Most Merciful.

﴿97﴾ ⁽¹⁷⁵⁾Those who wronged themselves, as the angels take their souls, they say 'to them':

وَكَلَّا وَعَدَ اللَّهُ أَحْسَنَ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ
وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾
إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِيَةَ ظَالِمِينَ
أَنفُسِهِمْ قَالُوا

were with him said: "Messenger of Allah, shall we tell this 'happy news' to people!" He (ﷺ) said: "There are one hundred ranks in Paradise which Allah prepared for those who strive in His path. The distance between one rank and the next is like that between heaven and Earth. When you pray to Allah 'for Paradise' ask Him for *al-Firdaws*... it is the highest 'rank' in Paradise, above it is the Most Merciful's Throne, and the rivers of Paradise gush forth from it". (al-Bukhārī: 7423, Muslim: 1884)

173 That is Paradise. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

174 These are spelled out in the following ayas: "*You who Believe! Shall I direct you to a commerce that will save you from a painful Punishment: *that you Believe in Allah and His Messenger and strive in the path of Allah with your money and your souls? That is better for you, if you but knew. *He will forgive you your sins and cause you to enter Gardens under which rivers flow, and goodly dwellings in the Paradise of Eternity—that is the great triumph!*" (61: 10-12)

175 'Abdullāh Ibn 'Abbās (رضي الله عنه) explains the reason behind this aya's revelation as: "Some Muslims were among the Associators increasing their multitudes against the Messenger of Allah in battle. An arrow comes and hits one of them and he dies, or he gets hit by a sword and perishes. Upon this Allah sent down: "*Those who wronged themselves, as the angels take their souls...*" (al-Bukhārī: 7085). Such people 'wronged themselves' by doing what was not in their best interests, nor in the best interests of the then emerging community of Believers. Staying in the midst of the Deniers, they helped increase the Deniers' numbers at a time when the Believers needed to bolster their numbers in readiness for battle in that very defining juncture in Islam's history. Additionally, not having a really valid excuse to remain in the land of the ungodly, they were naturally unable to declare their Faith and practise it openly. Indeed, they might have had to pay lip service to the Deniers. In order to justify their lack of positive action, they concocted lame excuses (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

"What was this 'misery that' you were in!" They reply: "We were victimized in the land!" They 'the angels' say: "Was not Allah's land wide enough for you to migrate in?"⁽¹⁷⁶⁾ The 'final' resort of these is Hellfire—awful indeed is the destination! ⁹⁸ Exempted 'from this are' the victimized men, women and youngsters who have no means 'of escape' nor could they find a way 'out'⁽¹⁷⁷⁾. ⁹⁹ These Allah may well pardon them—verily Allah is All-Pardoning, Most Forgiving. ¹⁰⁰ Whoever migrates in the path of Allah will find many a safe haven and a breakthrough. Whoever sets out from his home migrating to Allah and His Messenger – but death catches up with him – his reward is securely assured by Allah⁽¹⁷⁸⁾—verily Allah is Most Forgiving, Most Merciful.

فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ^{٩٨}
إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ^{٩٩}
فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا
عَفُورًا ^{١٠٠} * وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْعًا كَثِيرًا وَسِعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ^{١٠٠}

176 "My Believing servants! My land is indeed vast, so worship Me 'and Me alone'." (29: 56)

177 Abū Hurayrah (رضي الله عنه) said that: "The Prophet (ﷺ) used 'at times' to pray earnestly after saying: "Allah listens to who thanks Him 'sami'a Allāhu li man ḥamidah'", in the last rak'ah of the 'Ishā' Prayer, saying: 'O Allah, salvage 'Ayyāsh Ibn Abū Rabī'ah. O Allah, salvage al-Walīd Ibn al-Walīd. O Allah, salvage Salamah Ibn Hishām. O Allah, salvage the victimized Believers. O Allah, toughen your infliction on Muḍar 'the residents of Makkah and its environs, who were mainly Qurayshites'. O Allah, blight them with severe droughts like those during the time of 'Prophet' Joseph'", (al-Bukhārī: 6393, Muslim: 675). The Prophet (ﷺ) named these specifically because he knew how sincere in their Faith they were, and how unable they were of fleeing Makkah. These individuals are in sharp contrast to the ones spoken of here who lacked real sincerity and thus deserved harsh chastisement (see Aya 89 above).

178 Knowing the true nature of his intentions, God will grant him the reward of a person who actually reached his desired destination. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

- ﴿101﴾ When you 'Believers' set about the land 'travelling'⁽¹⁷⁹⁾, you will not be sinning by shortening the Prayer⁽¹⁸⁰⁾, should you fear that the Deniers will try you⁽¹⁸¹⁾—indeed the Deniers are but an open enemy to you.
- ﴿102﴾ When you 'Muhammad' are among them 'on a campaign' and you call them to rise for Prayer,⁽¹⁸²⁾

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ

- 179 That is travel in general (cf. 73: 20, al-Ṭabarī, Ibn Kathīr, al-Sa' dī) or, more specifically in this instance, either the one involved in migrating or fighting in the path of God (cf. al-Rāzī, al-Biqā'ī, *Naẓm al-Durar*, Riḍā, *Tafsīr al-Madīnah al-Munawwarah*).
- 180 *Qaṣr al-ṣalāh*, not in the way it is usually shortened while travelling during normal, peaceful times, but here expressed in times of fear in particular. That is, what is meant is shortening the manner of Prayer (*qaṣr kayfiyyat al-ṣalāh*) (cf. Ibn Kathīr who quotes Mujāhid, al-Ḍaḥḥāk and al-Suddī who are of this opinion). al-Shinqīṭī (*Aḍwā' al-Bayān*: 1/248) further explains: "Shortening the manner of Prayer (*qaṣr kayfiyyat al-ṣalāh*) denotes what is made permissible therein which is not allowed during Praying peacefully. For example: some of them join the Imām in Prayer for one *rak'ah*, then the Imām 'upon finishing the first *rak'ah*' remains standing and another group joins him and he Prays with them the second *rak'ah*; also they can Pray only by gesturing 'the usual moves of Prayer' on their mounts or feet and without facing the direction of Prayer '*al-qiblah*'".
- 181 *Yafīinakum* (lit. to try and test you), that is standing between you and seeking to prevent you from carrying out your religious duties properly. Potentially, then, by attacking you while you are busy performing Prayer (cf. al-Ṭabarī, al-Shinqīṭī).
- 182 This is the manner in which *ṣalāt al-khawf* (Prayer in danger) is performed. Abū 'Ayyāsh al-Zuraqī (رضي الله عنه) said: "We were with the Messenger of Allah (ﷺ) in 'Uṣfān 'the town near Makkah', when the Deniers faced us... standing between us and the direction of Prayer (*qiblah*). They 'the Deniers' said to themselves: "We caught up with them at an opportune time and shall take them by surprise! Prayer is approaching and it is dearer to them than their own children and lives!" Upon this Gabriel (جبرائيل) came down with these ayas: "*When you 'Muhammad' are among them 'on a campaign' and you call them to rise for Prayer...*". When it was time for Prayer, the Messenger (ﷺ) commanded them 'his Companions' to take up their arms. We stood behind him in two rows. When he bowed down we all bowed down, and when he straightened up we all straightened up. Then, he prostrated along with the row that was closest to him and the other row

let a section of them rise with you⁽¹⁸³⁾ holding on to their arms⁽¹⁸⁴⁾. When they prostrate, let them withdraw 'to be on guard' behind you⁽¹⁸⁵⁾, and let another section, who did not Pray, come and Pray with you⁽¹⁸⁶⁾;

فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ
وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا
فَلْيُصَلُّوا مَعَكَ

remained standing guarding them. When they were done with prostrating and rose up, the others 'who were on guard' prostrated where they were. Then they switched positions 'the ones in the back row coming to the front and the ones in the front row going behind to guard them'. Then he (ﷺ) bowed down 'after rising for the second *rak'ah*' and they all bowed down, then they all straightened up. Then he prostrated along with the row that was closest to him and the other row remained standing on guard. When he sat 'for *Tashahhud*' the ones on guard, prostrated and joined them 'for *Tashahhud*'. Then he (ﷺ) greeted off Prayer '*salām*' and left'. Abū 'Ayyāsh adds: "The Messenger of Allah (ﷺ) Prayed like this twice: once in 'Uṣfān and once in the lands of Banī Sulaym" (Aḥmad: 16630; al-Ṭabarānī: 5132; al-Dāraquṭnī: 2/200). This is one manner of the Prayer in danger (cf. also the Hadith of Jābir Ibn 'Abdillāh (رضي الله عنه), Muslim: 840), the other, which is similar to the method mentioned in this aya, is the one whereby the Prophet (ﷺ) Prayed during the sortie of the Day of Dhāt al-Riqā'. This was carried out as follows: "A section formed a row with him 'in Prayer'. The other section faced the enemy. He (ﷺ) Prayed with the ones with him one *rak'ah*, then 'upon commencing the second *rak'ah*' he remained standing, and they 'the section that was Praying with him' completed their Prayer and went off to face the enemy. Then the second section 'which was guarding them at first' came and joined him and completed with him the *rak'ah* that was remaining of his Prayer. He, then remained seated 'during *Tashahhud*' and waited for them while they Prayed their second *rak'ah* and he greeted off Prayer '*salām*' with them". (al-Bukhārī: 4129; Muslim: 842; see also al-Bukhārī: 942; Muslim: 839)

- 183 The other section of the army shall remain on guard.
- 184 There are two different opinions as to which of the two sections the command to hold on to their arms applies (cf. Ibn 'Aṭīyah). Some state that these are the section who are Praying given that the weapons they took were light enough not to hinder them from Praying properly. Others, for obvious reasons, state that the ones meant here are the ones on guard.
- 185 Once the group who Prayed with the Prophet (ﷺ) first had finished Praying the first *rak'ah*, they were to stand on guard behind the other group. (al-Ṭabarī, al-Sa'dī)
- 186 The second group, who were on guard first, were to join the Prophet (ﷺ) in Prayer. (al-Ṭabarī, al-Sa'dī)

and let them be on guard and hold on to their arms. The Deniers dearly wish that you be heedless of your arms and your belongings, for then they would swoop headlong on you. You will not be sinning should you be troubled by 'heavy' rain or are ill that you lay aside your arms, 'but' be on your guard—indeed Allah has prepared for the Deniers a humiliating Punishment.

﴿103﴾ When you finish Praying mention Allah standing, sitting and 'lying' on your sides⁽¹⁸⁷⁾. And when you feel safe then keep up the Prayer 'as it should be'; indeed Prayer is mandated on Believers at specified timings. ﴿104﴾ Be relentless⁽¹⁸⁸⁾ in pursuing the clan⁽¹⁸⁹⁾, if you feel pain they also feel pain as much as you do⁽¹⁹⁰⁾, 'but' you rightfully hope from Allah what they do not hope for⁽¹⁹¹⁾—verily Allah is All-Knowing, All-Wise.

وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ
كَفَرُوا أَوْ تَعْفُوا عَنْ أَسْلِحَتِكُمْ وَأَمْتَعَتِكُمْ
فَيَسْمِلُونَكُمْ عَلَيْهِمْ مِثْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَتْ بِكُمْ أَذَى مِنْ مَطَرٍ
أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَحِذْرَكُمْ إِنْ أَلَّاهُ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٠٣﴾ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا
اللَّهَ قِيَمًا وَفَعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنْ الصَّلَاةُ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٤﴾
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا
تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٥﴾

187 Believers are enjoined to remember God and mention Him at all times, because it nurtures vigilance of Him in their hearts and draws them nearer to Him. This is even more so in times of trouble and fighting because such remembrance helps boost spiritual strength which is more important than relying on material power alone (cf. al-Jazā'irī).

188 Although a number of ayas in this sura urge Believers to fight in the path of God, they also urge them to be cautious. This caution is not to be mistaken with, nor is it a license to be overly careful to the extent that Believers slacken or proceed with heavy feet (cf. al-Biqā'ī, *Naẓm al-Durar*).

189 Your enemy.

190 Cf. 3:140: "If a wound touches you, indeed an equal wound has touched the clan".

191 The most generous reward of God. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿105﴾⁽¹⁹²⁾ We have indeed sent down the Book to you 'Muhammad' with the Truth⁽¹⁹³⁾ so that you may judge among people with that which Allah has shown you. Do not be an advocate for the treacherous⁽¹⁹⁴⁾. ﴿106﴾ Seek forgiveness from Allah—verily Allah is Most Forgiving, Most Merciful. ﴿107﴾ Do not argue on behalf of those who betray themselves⁽¹⁹⁵⁾—indeed Allah loves not who is an unwavering betrayer, committed sinner. ﴿108﴾ They try to hide 'their wickedness' from people, but try not to hide from Allah, while indeed He is with them when they nurture in the dead of night speech⁽¹⁹⁶⁾ which He approves not—verily Allah is encompassing⁽¹⁹⁷⁾ of what they do.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ
بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ
لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ إِنَّ
اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تَجِدْ لِعَنِ
الَّذِينَ يَحْتَاوُونَ أَنْفُسَهُمْ إِنْ اللَّهَ لَا يُحِبُّ
مَنْ كَانَتْ حَوَآئِنَا أَيْمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنْ
النَّاسِ وَلَا يَسْتَخْفُونَ مِنْ اللَّهَ وَهُوَ مَعَهُمْ
إِذْ يَبْسُتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ
اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

192 One's judgement, even with one's own enemies, should be fair and in accordance with the ruling of God in His Book, the Qur'an; those who belong to one's own religion and are on one's side should not be favoured over the other side in legal proceedings (cf. al-Rāzī). God's precious religion should be protected from inside by upholding justice under all circumstances, as much as it should be protected from outside threats (cf. Riḍā).

193 The Qur'an is the Truth from God; it contains the Truth, tells the Truth and comes with justice. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

194 *al-Khā'inīn* are those who claim as theirs what is not. Alternatively, they deny what others have by right. (al-Ṭabarī, al-Sa'dī)

195 *Yakhtānūn anfusahum*: they betray their own persons by intentionally being treacherous (cf. al-Ṭabarī, al-Sa'dī). This command is not exclusive to the Prophet (ﷺ), but it entails all those who follow the commands of God; traitors are to be found everywhere throughout time. Although he is the most perfect and just of all humans, the Prophet (ﷺ) is addressed here so as to heighten the effect of the warning against this trait, a trait which is common among rulers, they being human (cf. Riḍā).

196 Such as forging a defence that vindicates the culprit and incriminates the innocent. (al-Ṭabarī, al-Wāḥidī, al-Sa'dī)

197 God knows all about their stratagems. He keeps a record of everything and they will eventually be held accountable. (al-Ṭabarī, al-Wāḥidī, al-Sa'dī)

﴿109﴾ Here you are, you have argued on their behalf in this worldly life⁽¹⁹⁸⁾, who then would argue with Allah on their behalf on the Day of Judgement; who would be their agent?

هَآأَنَظُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ
الدُّنْيَا فَمَن يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ
أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

﴿110﴾ Whoever commits an ill deed⁽¹⁹⁹⁾ or wrongs himself⁽²⁰⁰⁾, then seeks forgiveness from Allah shall find Allah All-Forgiving, Most Merciful. ﴿111﴾ Whoever earns a sin, then he earns it 'only' against himself⁽²⁰¹⁾—verily Allah is All-Knowing, All-Wise. ﴿112﴾ Whoever earns a misdeed or a sin⁽²⁰²⁾, then hurls it at an innocent person, then he has shouldered a grievous forgery and a flagrant sin. ﴿113﴾ Had it not been for Allah's Grace⁽²⁰³⁾ on you 'Muhammad', and His Mercy a section of them would have misled you, but they only mislead themselves,

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾
وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ بِهِ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ
خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَزِمْ بِهِ بَرًّا فَقَدْ أَخْتَمَلَ
بُھْتًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْ لَا فَضْلُ اللَّهِ
عَلَيْكَ وَرَحْمَتُهُ رُلَّھْمَتٌ طَآئِفَةٌ مِّنْھُمْ
أَن يَضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ

198 In other words: "Assuming that you Believers argue on their behalf in this worldly life...". (Ibn Kathīr, al-Sa'dī)

199 *Sū'* includes, as in this instance, all sins both major and minor. It is called *sū'* (lit. ill/bad/unpleasant) because it is a bad deed which rebounds back on the committer with a punishment that he will not be pleased with. (al-Sa'dī, Ibn 'Āshūr)

200 By earning what he deserves God's Punishment for, such as sinning and Associating with God. (al-Ṭabarī, al-Sa'dī)

201 "No burdened soul will bear the burden of another: even if a heavily laden soul should cry for help, none of its load will be carried, not even by a close relative." (35: 18)

202 *Khaṭī'ah* is an unintended misdeed, while *ithm* is an intended one. (al-Ṭabarī, al-Rāzī, al-'Askarī; *al-Furūq al-Lughawiyyah*)

203 By exposing the traitors to the Prophet (ﷺ). (al-Ṭabarī, al-Wāhidī, al-Sa'dī)

and they will not harm you in the least. Allah sent down to you the Book and Wisdom⁽²⁰⁴⁾, and taught you that which you did not know⁽²⁰⁵⁾—indeed the Grace of Allah on you is great.

﴿114﴾ There is no good in much of their secret talk⁽²⁰⁶⁾, except for him who bids for charity⁽²⁰⁷⁾, or virtue⁽²⁰⁸⁾, or reconciliation between people. Whoever does this seeking 'only' the Pleasure of Allah, then We will grant him a great reward. ﴿115﴾ Whoever takes sides against the Messenger, only after guidance was made clear to him, and follows a path different to that of the Believers, We will lead him 'all alone' towards what he headed for⁽²⁰⁹⁾ and We will scorch him in Hellfire—awful indeed is the destination.

وَمَا يَضُرُّوكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

* لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

204 The Sunnah and knowledge of the intricacies of the rulings of Islam. (al-Ṭabarī, al-Wāhidī, al-Sa'dī)

205 Cf. 28: 86; 29: 48; 42: 52, and 93: 7.

206 Such stratagems are a direct result of confidential counsels (*najwā*) carried out behind closed doors at the dead of night. Plotting and scheming in private is a characteristic of the insincere of Faith and who never express such evil thoughts in public (cf. Ibn 'Āshūr).

207 *Sadaqah* is giving out, extending to people useful things such as money, knowledge, kindness (cf. al-Ṭabarī, al-Sa'dī).

208 *al-Ma'rūf* is all that is good and encouraged by God (cf. al-Ṭabarī, al-Sa'dī).

209 If he chooses to follow that path, then God will abandon him and leave him out there all on his own. "We turn their hearts and eyes away" from the truth as they refused to Believe at first, leaving them to wander blindly in their defiance". (6: 110); "When they went astray, God left their hearts to stray." (61: 5)

﴿116﴾ Allah does not forgive that He is Associated with, but He forgives what is lesser than that for whoever He wills. Whoever Associates with Allah has indeed strayed far away 'from the right path'. ﴿117﴾ They invoke none besides Him but females⁽²¹⁰⁾; they only pray to a rebelliously defiant Devil⁽²¹¹⁾; ﴿118﴾ Allah Damned⁽²¹²⁾ him, and he retorted: "I shall surely take to myself from Your servants my due share⁽²¹³⁾!" ﴿119﴾ "I shall surely mislead them, make them ever vainly wishful⁽²¹⁴⁾,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا تُخَدِّتَ مِنْ عِبَادِكِ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضِلَّتْ لَهُمْ وَلَا مِثْلَهُمْ

- 210 The most well-known idols the Arabs worshipped in the age of ignorance were goddesses with female names, like: *al-Lāt*, *al-'Uzzā*, *Manāt* (53: 19-20), which is curious given that female inferiority was engrained in the then Arab psyche (16: 58-59). This contradiction is pointed out here, using their own logic against them.
- 211 They only worship false idols because Satan has tricked them into this (cf. 71: 23; al-Ṭabarī, Ibn Kathīr, al-Sa'dī).
- 212 *La'anahu* expelled and shut him off from His Mercy. "He said: "Be gone from it 'Paradise'; you are truly an outcast. *My Damnation is upon you until the Day of Reckoning"." (38: 77-78)
- 213 Take to himself followers from among Adam's offspring. He will make them do his bidding spreading corruption and deviation from the Godly path in this worldly life, but which will eventually lead them to Hellfire in the Hereafter (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). This was his vow in the wake of God's Damnation of him: "He 'Satan' said: "Then, by Your Glory, I shall lead them all astray, *except the 'truly' devoted servants of Yours among them"". (38: 82-83)
- 214 Satan whispers hollow promises to his followers. He engages them in an everlasting chase of illusory mirages of hope for better things to come and realization of wishes. He never intends to fulfill his promises even if he has the means to, because this would mean losing his power over them: "As for the Deniers, their deeds are like a mirage in a barren desert, which the thirsty perceive as water, but when he comes upon it, he finds it to be nothing." (24: 39)

and I shall command them to cut off the ears of livestock⁽²¹⁵⁾, and I shall command them to alter the creation of Allah!⁽²¹⁶⁾” Whoever takes Satan as a patron instead of Allah, has indeed suffered a tremendous loss.⁽¹²⁰⁾ He promises them and makes them ever vainly wishful; Satan promises them nothing but delusion⁽²¹⁷⁾. ⁽¹²¹⁾ The resort of those is Hellfire; they will find no escape therefrom. ⁽¹²²⁾ Whereas those who Believe and do good deeds, He will admit them into Gardens, under which rivers flow, forever they abide therein. ‘This is’ The true promise of Allah, and whose word is more truthful than Allah’s!

وَلَا مَرْتَبَهُمْ فَلْيَبْتِكُنْ ءَاذَانَ الْاَنْعَامِ
وَلَا مَرْتَبَهُمْ فَلْيَغْيِرْ خَلْقَ اللّٰهِ وَمَنْ
يَتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ
خَسِرَ خُسْرًا مُّبِيْنًا ۝۱۱۹ يَعْدهُمْ
وَيُمَيِّنُهُمْ وَمَا يَعْدهُمُ الشَّيْطٰنُ اِلَّا
غُرُوْرًا ۝۱۲۰ اُوْلٰٓئِكَ مَاوُهُمْ جَهَنَّمُ لَا يَخْرُجُوْنَ
عَنْهَا مَجِيْصًا ۝۱۲۱ وَالَّذِيْنَ ءَامَنُوْا وَعَمِلُوْا
الصَّٰلِحٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرٰى مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا وَعَدَ
اللّٰهُ حَقًّا وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ۝۱۲۲

215 It was a custom of Arab idolaters to cut off the ears of cattle as a sign that such were dedicated to their gods, making them unlawful to eat; they called such cattle *baḥīrah*. All of which is contrary to God’s commandment that made the eating of cattle lawful (cf. al-Ṭabarī, al-Wāḥidī, al-Sa’dī). So doing, they followed the path of Satan not that of God.

216 This could be outwardly with regards to appearance, and inwardly with regards to the innate state of creation (*fiṭrah*, cf. 30: 30, 91: 10): from serving God alone to Association, from certitude to doubt and from following God’s guidance to turning away from it (cf. al-Ṭabarī, al-Sa’dī).

217 “Satan will say ‘to his followers on the Day or Judgement’ after the matter has been settled: “Indeed Allah has made you a true promise and I too made you a promise, but I broke my promise. I did not have any authority over you. I only called you, and you responded to me. So do not blame me but blame yourselves. I cannot salvage you, nor can you salvage me. Indeed, I denounce your previous Association of me with Allah ‘in worship’. Surely the wrongdoers will suffer a painful punishment.” (14: 22)

﴿123﴾ It⁽²¹⁸⁾ is neither after your 'Believers' wishes nor is it after the wishes of the People of the Book⁽²¹⁹⁾; whoever does evil will be requited for it⁽²²⁰⁾—he would never find besides Allah an ally or helper. ﴿124﴾ Whoever does 'all one can' of 'various' good deeds – whether male or female⁽²²¹⁾ – while Believing, those will enter Paradise and will not be wronged 'as much as the measure of' a groove on a date seed!

﴿125﴾ Whose religion is better than he who 'devoutly' submits his face to Allah, while perfecting 'his deeds' and following the creed of Ibrāhīm 'Abraham', the rightly oriented⁽²²²⁾

لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِيَّ أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ
يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ نَثَى
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يَظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴿١٢٥﴾

218 Salvation and attaining good things in both this life and the life to come (cf. Ibn Kathīr, al-Sa'dī), is earned through firm, unwavering Belief in God, worshiping Him in accordance with the dictates of Islam and following the rightly-oriented creed of Abraham, not through wishful thinking.

219 "They said: "None will enter Paradise but those who are Jews or Christians". Those are their 'vain' wishes. Say to them: "Produce your proof if you are truthful!" (2: 111)

220 Abū Hurayrah (رضي الله عنه) said: "When: "...whoever does evil will be requited for it" was revealed, it came down hard on Muslims. The Messenger of Allah (ﷺ) said: "Try your best! Whatever befalls a Muslim expiates his sins; every calamity he stumbles upon or thorn that pricks him". (Muslim: 2574)

221 Islam makes no distinction between men and women in matters of faith. Nor is there any distinction in what they are commanded to carry out.

222 The creed of Ibrāhīm, *millata Ibrāhīm*, known as *al-Hanifiyyah*, is the most primordial, pristine, uncorrupted precursor to all heavenly-revealed religions. However, the Qur'an particularly underlines Islam's close relation to it in various places: 2: 35, 4: 125, 6: 161 and 16: 123. "None would forsake the creed of Ibrāhīm except one who fools himself. We have chosen him in the worldly life and in the Hereafter he is one of the Righteous." (2: 130)

'Rightly oriented' is *hanīf*. The basic semantic meaning of the root *h-n-f* is inclination towards uprightness and eschewing crookedness (cf. Ibn

—indeed Allah took Ibrāhīm as a close friend⁽²²³⁾. ﴿126﴾ To Allah belongs what is in the Heavens and Earth—Allah encompasses everything⁽²²⁴⁾.

﴿127﴾ ⁽²²⁵⁾ And they seek your counsel⁽²²⁶⁾ pertaining women,

وَأَتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

Qutaybah, *Gharīb al-Qur'ān*; al-Sijistānī, *Gharīb al-Qur'ān*; Ibn al-Jawzī, *Tadhkirat al-Arīb*). Abraham, the example set for humanity for those who seek to find the right path of God (cf. 2: 124), was neither a Jew nor a Christian (cf. 3: 67).

223 *Khalīl* from *khullah* which is the highest state, of untainted love (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Ibn Taymiyyah (*al-'Ubūdiyyah*, p. 107) has it that: “*Khullah* is the epitome of perfect love, which entails perfection of servitude ‘to the Lord’ from the servant, and from the Lord, Glory be to Him, the perfection of Lordship for His servants whom He loves and is loved by them”. God Almighty, the Sole Owner of the Heavens and Earth, does not need the friendship of anyone, let alone a mere mortal, but He bestowed this lofty status on Ibrāhīm as an accolade for his perfect servitude (cf. al-Tawhīdī, al-Rāzī).

224 Nothing is ever hidden from Him. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

225 The subject of the best course of conduct to pursue with regards to the weaker segments of society, as well as other related subjects touched upon at the beginning of the sura, is taken up again here so as to expunge certain societal habits and practices that were prevalent before the advent of Islam. A Believing household has to be built on preserving the dignity and ensuring the full rights of all its parties, lest any lack of respect for these leads to discord and disunion, and where the more helpless members of the family (and society at large) are the most affected. Being the basic building block of a strong, close-knit society, the family's wholesomeness has to be preserved at all costs.

226 ‘Urwah Ibn al-Zubayr (رضي الله عنه) asked ‘Ā'ishah (رضي الله عنها) about the following aya: “Should you fear that you would not be fair to ‘your’ orphan ‘prospective wives’, then marry ‘instead’ whoever you like of women: two, three and four”. (4: 3) She replied: “My nephew! This is regarding an orphaned girl who is under the care of her guardian and shares her money. He then likes her for her beauty and money and intends to marry her but without giving her her full dues or as much as she would normally be given by another suitor. These guardians are prohibited from marrying these orphans without giving them their dues in full, or even matching the maximum customary amount. Else they are enjoined to marry whoever they like of other women instead”. ‘Urwah (رضي الله عنه) adds that ‘Ā'ishah (رضي الله عنها) continued: “After that people

say 'Muhammad': "Allah decrees to you with their regard and 'regarding' what is recited for you in the Book in 'the affairs of' orphaned women, to whom you give not what is ordained for them, and you want/want not to marry them⁽²²⁷⁾, and 'with matters of' helpless children: that you should uphold justice absolutely in the affairs of orphans⁽²²⁸⁾— whatever good you do, verily Allah Knows all about it.

قُلْ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ
فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ
مَا كُتِبَ لَهُنَّ وَتَرْعَبُونَ أَن تَنْكِحُوهُنَّ
وَالْمُسْتَغْفِقِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا
لِلْيَتَمَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

came to the Messenger of Allah (ﷺ) seeking his counsel 'yet further' regarding this matter, and Allah, Glory be His, revealed: "*And they seek your counsel, say 'Muhammad': 'Allah decrees to you with their regard and 'regarding' what is recited for you in the Book in 'the affairs of' orphaned women, to whom you give not what is ordained for them, and you want/want not to marry them'*". 'She carries on: "What Allah meant by what is recited for them in the Book is the previous aya (4: 3) in which He says: "*If you fear you will not be fair to 'your' orphan 'prospective wives', then marry 'instead' whoever you like of women'*". She adds: "What is said in this current aya, "...and you want to marry them", is that feeling of aversion 'yarghab 'an' to marrying an orphaned girl under one's care if she has no money or beauty, or wanting to 'yarghab fī' marry the one who has beauty and money, and whereby the guardian has to uphold justice 'to both by securing them their full rights'"'. (Muslim: 3018; al-Bukhārī: 3494)

227 *Targhabūna* (third-person singular masculine verb: *yarghab*) takes on either one of two particles with oppositional (*mutaḍāddah*) meanings and, thus, could mean either: *yarghab 'an*, feeling averse to something, or *yarghab fī*, desiring something. As alluded to in 'Urwah Ibn al-Zubayr's (رضي الله عنه) hadith above, in the first case, the guardian who feels averse to 'yarghab 'an' marrying an orphaned girl under his care is warned against holding back the rights that were 'ordained' by God for her. These rights include the right to their inheritance, to marry another person for fear of losing control over their money, or to the full amount of their dowry. By comparison, in a scenario that he desires to 'yarghab fī' marry her, he needs to give her the dowry in full. Believers are commanded to uphold justice in all the affairs of orphans. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

228 Who are also to be given their inheritance in full. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿128﴾ If a woman fears 'disdainfulness and' rebelliousness from her husband, there is no blame for them both to come to a settlement; reconciliation is better⁽²²⁹⁾. 'Given that' Extreme care for self interest is ever close to your souls, 'it is better still' that 'people's' extend generosity and are Mindful⁽²³⁰⁾—verily Allah is fully aware of what you do. ﴿129﴾ You 'men' would not be equally fair to 'your' women, despite your best efforts⁽²³¹⁾. So do not lean all the way through 'to one wife' and leave her 'the other one' hanging. That you conciliate and are Mindful, then surely Allah is All-Forgiving, Most Merciful. ﴿130﴾ 'Yet' Should they depart each other, then Allah will 'generously' provide for each of them out of His abundance⁽²³²⁾—verily Allah is Most Abundant, Most Wise.

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
صُلْحًا وَالْصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسُ
الشَّحْنَ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ
تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا
كُلَّ الْمِيلِ فِتْنَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ
تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَتَفَرَّقَا يَغْنِ اللَّهُ كُلَّ مَن
سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

229 That is, coming to a mutual agreement that ensures their relationship continues. This is better than breaking up.

230 It is quite understandable that self-interest is innate to human nature. This makes giving up on some of one's rights very difficult, yet it is better still that both parties extend generosity to each other in order to reach a common, agreeable ground (cf. Ibn 'Uthaymīn). Men are especially reminded of this and whereby they must be Mindful of God and fair to their wives (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

231 This provides yet another window into human nature. A man who has more than one wife will inevitably prefer, in his own heart, one over another. However, men are reminded to be Mindful of God and to be moderate and treat their wives on an equal footing. Having said this, it is mandatory for a man to be absolutely even-handed in securing each wife her given marital rights, or else he will do better taking on only one wife: "But should you fear that you would not be fair 'in your treatment of all your wives' then one 'is enough'". (4: 3)

232 *Sa'ah* here is abundant Godly provisions or another spouse. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿131﴾⁽²³³⁾ To Allah belongs what is in the Heavens and Earth; indeed We have advised⁽²³⁴⁾ those who were given the Book before you 'Believers' and you to be Mindful of Allah; but if you Deny then 'still' to Allah belongs what is in the Heavens and Earth—verily Allah is Free of Need, All-Praiseworthy⁽²³⁵⁾. ﴿132﴾ To Allah belongs what is in the Heavens and Earth—sufficient is Allah 'indeed' as Trustee⁽²³⁶⁾. ﴿133﴾ Should He wish to, He would do away with you people and come up with others⁽²³⁷⁾—verily Allah is Able over that. ﴿134﴾ Whoever seeks the reward of this worldly life,

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا

233 That God is the Omnipotent, Sole Owner of the dominions of the Heavens and Earth is repeated three times in this central thematic unit (Ayas 131-134). This is a strong reminder to all people not to be heedless of His 'advice' and commandments, but rather to be Mindful of Him (Riḍā). In other words, His commandments are not to be taken lightly.

234 Cf. note on Aya 4: 11 above.

235 "And Moses said: "Even if you, together with everybody else in Earth, Deny then Allah is Free of Need, All-Praiseworthy" (14: 8); "That was because their Messengers used to come to them with clear proofs, but they said: "How can humans be our guides?" So they persisted in Denial and turned away. Allah is not in need "of them"—Allah is Free of Need, All-Praiseworthy." (64: 6)

236 *Wakīl* (*al-Wakīl*) is one of the most Beautiful Names of God Almighty. It means, particularly in this instance, the Sustainer of the Universe, its Preserver, the Dispenser of its affairs with His Knowledge and Ability, and the Witness of everything, Glory be His. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī). This Name entails that God Almighty is Most Trustworthy, the Dependable Advocate of perfect resolution.

237 Such replacements will be more heedful of commandments: "If you turn away, He will replace you with other people. And they will not be like you." (47: 38)

then 'know that' with Allah is 'both' the reward of this worldly life and the Hereafter⁽²³⁸⁾—verily Allah is All-Hearing, All-Seeing.

﴿135﴾ ⁽²³⁹⁾ You who Believe, be 'staunch' upholders of absolute justice; witnesses for 'the sake of' Allah⁽²⁴⁰⁾ even against yourselves or your parents and relatives. Whether he is rich or poor, Allah has more of a right to them both⁽²⁴¹⁾. Then follow not your 'whims and' desires not to act justly⁽²⁴²⁾. But should you twist 'your tongues'⁽²⁴³⁾ or abstain 'from testifying',

فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٥﴾

*يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعِرْضُوا

238 People who are heedless of God are too eager to gain that which is worldly and think not of the life to come. Here, God reminds them that it is with Him that the wins and gains of not only this worldly life but also that of the Hereafter lie. All the more reason, then, for them to pay Him heed (cf. Ibn 'Āshūr). "Some people would say: "Our Lord give us in this worldly life", having no share in the Hereafter; *yet some of them say: "Our Lord, give us what is good in this worldly life and what is good in the Hereafter, and spare us the Punishment of the Fire". *Those are the ones who have a share of what they earned; surely Allah is swift in reckoning." (2: 200-202)

239 Here, the theme of upholding justice absolutely, no matter what the odds might be, is reiterated. This reinforces the main principles on which the Believing community is built: justice to all which is akin to Mindfulness (underlined in the previous group of Ayas 131-134).

240 Giving testimony should only be meant to please God alone; not to show off or brag. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

241 When testifying, the rich should not be favoured for his wealth nor the poor in consideration of his condition. A Believer needs only to give his upright testimony and leave the rest to God, the Creator and Dispenser of affairs. He knows best. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

242 "You who Believe, stand firm for Allah and uphold just testimony. Do not let 'your' enmity for 'some other' people lead you to injustice. Be just! That is closer to Mindfulness. And be Mindful of Allah. Surely Allah is well aware of what you do." (5: 8)

243 Distorting facts while testifying. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

then indeed Allah is fully aware of what you do. ﴿136﴾⁽²⁴⁴⁾ You who Believe, Believe 'unwaveringly' in Allah, His Messenger, the Book that He sent down 'piecemeal' to His Messenger⁽²⁴⁵⁾, and the Book⁽²⁴⁶⁾ He sent down 'in full' before. Whoever Denies Allah, His angels, His Books, His Messengers and the Last Day, then he has indeed strayed far away 'from the right path'. ﴿137﴾ Those who Believed then Denied, then Believed then Denied, then 'further' increased in Denial, Allah will never forgive them, nor guide their way⁽²⁴⁷⁾.

﴿138﴾⁽²⁴⁸⁾ Give the hypocrites the tidings that theirs is a painful Punishment; ﴿139﴾ these who take the Deniers as allies rather than the Believers⁽²⁴⁹⁾. Do they seek

فَإِنَّ اللَّهَ كَانَ يَمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾
يَتَّبِعُهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنْزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾ إِنَّ الَّذِينَ ءَامَنُوا
ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَادُوا
كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيلًا ﴿١٣٨﴾

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾
الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ أَبْتِغُوا

244 The most significant testimony is the one held towards God, i.e., the declaration of Faith. The uprightness of all other testimonies springs from this fountainhead of true, unshakeable Belief (al-Rāzī, al-Biqā'ī, *Naẓm al-Durar*, Ibn 'Āshūr).

245 The Qur'an. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

246 *Kitāb* (sing.) here is a generic noun which entails all the Holy Scriptures that were revealed by God prior to the Qur'an. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

247 God will not overlook or forgive their misdeeds because of their ardent Denial, which represents the most insurmountable block to His Godly leniency. Denial in itself is a punishment which will not be lifted until the doomed meets his death without being given the chance to repent (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). They willingly chose the path of loss, so God left them to it (cf. 4:115 above).

248 In what follows (Aya 138-147) the hypocrites are further exposed for what they are. They are told to make a final stand and align themselves unequivocally with the Believing community.

249 Cf. note on Aya 2: 28.

honour⁽²⁵⁰⁾ with them? Then to Allah belongs all honour⁽²⁵¹⁾. ﴿140﴾ He sent down 'in' the Book⁽²⁵²⁾ to you that should you hear the Signs of Allah being Denied or ridiculed 'by some', then remain not with them unless they engage in a conversation other than that. 'If you still stay with them' Then you are 'just' like them—indeed Allah will gather the hypocrites and the Deniers in Hellfire altogether. ﴿141﴾ These 'hypocrites' who lie low in wait for you; should you be granted victory from Allah, would say: "Were we not with you?⁽²⁵³⁾" 'Conversely' should the Deniers have a share 'of victory over you', they would say: "Did we not enwrap you 'in our aid' and shield you from the Believers?⁽²⁵⁴⁾" Allah will judge

عندهم العزة فإن العزة لله جميعاً ﴿١٣٩﴾ وقد نزل عليك في الكتاب أن إذا سمعتم آيات الله يُكفر بها ويستهزأ بها فلا تقعدوا معهم حتى يخوضوا في حديث غيره ﴿١٤٠﴾ إن الله جامع المنافقين والكافرين في جهنم جميعاً ﴿١٤١﴾ الذين يترصدونكم فإن كان لكم فتح من الله قالوا ألوألم نكن معكم وإن كان للكَافرين نصيب قالوا ألوألم تستخوذوا منكم وتمنعكم من المؤمنين قال الله يحكم

250 al-'Izzah is a state of being shielded against defeat and standing aloof from humiliation. (Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*)

251 Dignity and honour can only be found with God, the All-Powerful, Supreme Ruler over all His creation. "Whoever desires honour, then all honour is Allah's own" (35: 10); "They 'the hypocrites' say: "When we return back to Madinah, the more honoured shall evict the more humiliated from it!" 'In fact' To Allah 'truly' belongs honour, and to His Messenger and to the Believers, but the hypocrites know not." (63: 8)

252 The Qur'an; as in Aya 6: 68: "And when you see those who engage in vain discussion about Our Signs, turn away from them till they engage in other discourse. If Satan should cause you to forget, then once you have remembered, sit not in the company of wrongdoers". (Ibn 'Uthaymīn)

253 Cf. Aya 72 above.

254 They greatly aided and abetted the Deniers: spreading rumours, acting as decoys, discouraging Believers, spying, and employing all manner of devious wiles and ploys to demoralize the Believers (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).

among you 'both parties'⁽²⁵⁵⁾ on the Day of Judgement—Allah will surely not give the Deniers a way 'to prevail' over the Believers⁽²⁵⁶⁾.
 ﴿142﴾ Indeed the hypocrites seek to deceive Allah, 'but in reality' He Deceives them; when they rise up for Prayer, they rise sluggishly⁽²⁵⁷⁾ 'only' showing off to people and little do they 'truly' mention⁽²⁵⁸⁾ Allah. ﴿143﴾ They are wavering⁽²⁵⁹⁾; neither 'belonging' to these nor to these—whoever is misguided by Allah, you will surely find no way 'out' for him.

بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُدْبِذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

- 255 God, the Most Just of all judges, will make known by His verdict those who are sincere and those who are not. He will admit the former to Paradise and consign the latter to Hellfire (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī).
- 256 God will not grant the Deniers leave to have an absolute upper hand over the Believers; to completely rout and eradicate them. There will always, throughout all times, be a group of Believers who will be victorious by virtue of their true and unshakable Belief. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)
- 257 God is sharing a tell-tale sign of their insincerity, lack of will and lethargic action in carrying out His biddings. This is by way of 'deceiving' them and drawing Believers' attention to their deception.
- 258 This pertains to their engagement in *dhikr* (remembrance) during Prayers; they do not mention God with their tongues, their hearts and body parts are not humbled, and their minds are wandering. This is because what is topmost in their minds is not Pleasure of God, but rather an intent to please other mortals. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)
- 259 The hypocrites live in a state of perpetual quandary and constant perplexity. They are stricken with doubt and always experiencing a state of dilemma: "In their hearts there is disease and thus 'because of it' Allah has increased their disease". (2:10) 'Abdullāh Ibn 'Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said: "The example of the hypocrites is that of a sheep, which comes in the middle of two herds; this time it joins this herd and shortly after it joins the other". (Muslim: 2784) For a fuller description of the squalid, worry-stung lives they lead see 2: 8-20.

﴿144﴾ You who Believe, take not the Deniers as allies rather than the Believers, do you want to give Allah clearly evident authority against you?⁽²⁶⁰⁾ ﴿145﴾ Indeed the hypocrites will be in the lowest depths of the Fire—you will never find them a helper. ﴿146﴾ Except those who repent, mend 'their ways', hold fast to Allah and purify their religion, then these are with the Believers—indeed Allah will grant the Believers a great reward. ﴿147﴾ Of what use to Allah is your Punishment, if you are thankful and Believe—verily Allah is Thankful, All-Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ
الْمُتَفَقِّهِينَ فِي الدِّينِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ
لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَأَعْتَصَمُوا بِإِلَهِهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ
بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ
اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

﴿148﴾ Allah likes not speaking of evil openly⁽²⁶¹⁾ except for one who is wronged⁽²⁶²⁾—verily Allah is All-Hearing, All-Knowing. ﴿149﴾ Whether you declare what is good or conceal it, or pardon an evil, then Allah is All-Pardoning, Most Able⁽²⁶³⁾.

*لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
إِنْ تَبَدُّوا خَيْرًا أَوْ لَخِفُوا أَوْ تَعَفُّوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٤٩﴾

260 *Sulṭān* is a clear-cut justification for God to punish you. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

261 *al-Sū'* is everything which is hurtful and unpleasant (cf. Ibn Fāris, *Maqāyīs al-Lughah*; al-Iṣfahānī, *al-Mufradāt*); 'speaking evil' is swearing, foul mouthing, being profane, hurling accusations, slandering, backbiting, etc. (cf. al-Jazā'irī). Having exposed the hypocrites at length in this sura already, God draws the Believers' attention so that they hold their peace and are careful not to speak evil to them openly (cf. Ibn 'Āshūr).

262 A person who is aggrieved or done wrong by may, with the caveat as in the next aya, vent his grievance by supplicating against his aggressor or complaining to others about him, but he may not fabricate lies to win sympathy. (al-Ṭabarī, al-Sa'dī, Ibn 'Āshūr)

263 This is mainly addressed to the one who is wronged (cf. Ibn 'Āshūr). This is a very subtle call for them to have good things topmost in their minds

﴿150﴾ Those who Deny Allah and His Messengers and want to separate between Allah and His Messengers saying: “We Believe in some and Deny some”, wishing to strike a middle road in between! ﴿151﴾⁽²⁶⁴⁾ Those are the Deniers truly— We have prepared ‘an ever present’ humiliating Punishment for the Deniers. ﴿152﴾ ‘But’ Those who Believe in Allah and His Messengers and do not separate between any of them, He will grant them their rewards— indeed Allah is All-Forgiving, Most Merciful.

﴿153﴾⁽²⁶⁵⁾ The People of the Book ask you ‘Muhammad’ to send down to them a Book from the sky! ﴿154﴾⁽²⁶⁶⁾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ

and to think positively. For this reason ‘good’ is brought to the foreground and ‘evil’ is relegated to the background. Although the previous aya only talks of ‘evil’; a change of perspective is much needed in situations where emotions run high. What is more, people are encouraged to pardon an injury and remember that God, Who is Most Able to punish a wrong done towards Him, is also All-Pardoning.

264 Thinking that such a ‘compromise’ would put them on the road that leads to God’s Pleasure and salvation. Had they really Believed in some Messengers of God and listened to them with due care and attention, they would naturally have Believed in the rest of the Messengers (cf. al-Ṭabarī, Ibn Kathīr, al-Sa’dī).

265 The following three passages (Ayas 153-170) provide the leader of the community, the Messenger of God (ﷺ), with the necessary certainty, through repeated assurances (in particular passage ending ayas: 162, 166 and 170) about the authenticity of his mission. His Messengership is the bulwark, the centre of gravity, which is the source of strength that the whole community draws on and builds its legitimacy around.

266 In order to believe in him, they asked the Prophet (ﷺ) to send down a Book from the sky, in whole and written in a heavenly hand just like the tablets

Indeed they had asked Moses what is even more than that, they said: “Show us Allah before our own eyes!⁽²⁶⁷⁾” so the thunderbolt struck them⁽²⁶⁸⁾ for their wrongdoing. Then they took ‘to worshipping’ the calf⁽²⁶⁹⁾ ‘only’ after clear evidences⁽²⁷⁰⁾ came to them but We forgave that⁽²⁷¹⁾ and We gave Moses clearly evident authority⁽²⁷²⁾. ﴿١٥٤﴾ We raised the mountain above them⁽²⁷³⁾ to ‘make them honour’ their pledge and We said to them: “Enter through the gate prostrating”⁽²⁷⁴⁾, and We said to them: “Do not transgress on the Sabbath”⁽²⁷⁵⁾, and We took from them a tough⁽²⁷⁶⁾ pledge.

فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا
أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُهُورِهِمْ
ثُمَّ أَخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِتَابْنَا مُوسَىٰ
سُلْطَانًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

of the Torah. This was just a ruse, a smoke-screen meant to draw attention away from their lack of will to respond to the call of Belief (cf. al-Ṭabarī, Ibn Kathīr, al-Sa‘dī).

267 *Jahrah* is clearly apparent; the origin of *jahr* is exposing by bringing something into light (cf. Ibn Qutaybah, *Gharīb al-Qur’ān*; Ibn Fāris, *Maqāyīs al-Lughah*). This demand and all of the other Israelite infringements mentioned here are detailed in Sura *al-Baqarah*, especially Ayas 50-66. (For this one cf. Aya 2: 55.)

268 Cf. 2: 55-56.

269 Cf. 2: 51.

270 The miracles that Moses (ﷺ) was made able to perform before their own eyes. (Ibn Kathīr, al-Sa‘dī)

271 Cf. 2: 54.

272 “Indeed We gave Moses nine clear signs. Ask ‘Muhammad’ the Children of Israel.” (17: 101)

273 Cf. 2: 63.

274 Cf. 2: 58.

275 The details of story are given in 7: 163-165.

276 *Ghalīz* is rugged and rough, the opposite of smooth (cf. Ibn Kathīr, al-Iṣfahānī, *al-Mufradāt*).

﴿155﴾ 'Damned they were⁽²⁷⁷⁾'
 Because of their reneging on
 their pledge, Denying Allah's
 Signs, killing the Prophets
 unjustifiably⁽²⁷⁸⁾ and saying:
 "Our hearts are encrusted"⁽²⁷⁹⁾,
 nay but Allah sealed them
 because of their Denial—little
 do they Believe. ﴿156﴾ 'And'
 Because of their Denial, their
 grossly vile slander against
 Maryam 'Mary'⁽²⁸⁰⁾; ﴿157﴾ and their
 saying 'boastfully': "We have
 killed the Messiah, 'Īsā 'Jesus',
 son of Maryam, the Messenger
 of Allah", they neither killed
 him nor did they crucify him,
 but it was only made to appear
 like so to them⁽²⁸¹⁾. Indeed those
 who differed regarding him
 are 'extremely' doubtful about
 him; they have no 'real'
 knowledge about him; they
 are only following guesses.
 Certainly they did not kill him,
 ﴿158﴾ but Allah raised him up
 unto Himself⁽²⁸²⁾—indeed Allah
 is Most Prevailing, All-Wise.

فِيمَا نَقَضُوا مِيثَقَهُمْ وَكَفَرُوا بِمَا بَيَّاتَ اللَّهُ
 وَقَتْلَهُمُ الرُّسُلَ الْبَاطِلِينَ وَكُفْرَهُمْ قُلُوبَنَا عَلَفٌ
 بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
 إِلَّا قَلِيلًا ﴿١٥٥﴾ وَيَكْفُرُهُمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ
 بُهْتَانًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ
 عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
 وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ
 لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ
 الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ
 اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

277 Cf. 2: 88, al-Ṭabarī, Ibn Kathīr.

278 Cf. note on 2: 21.

279 Cf. 2: 88.

280 Accusing her of fornication; cf. 19: 28.

281 One interpretation of *shubbiḥ lahum* (He/it was only made to appear like so to them) is that another person was made to assume his likeness, so they mistook him for Jesus (ﷺ) (cf. al-Wāḥidī, *al-Wajīz*, al-Qurtubī, Ibn Kathīr, al-Sa'dī, al-Shinqīṭī).

282 He ascended to Heaven (cf. 3: 55; al-Ṭabarī, Ibn 'Āshūr).

﴿159﴾ 'Yet' Everyone of the People of the Book, none excepted, will absolutely Believe in him 'Jesus' before his death⁽²⁸³⁾, and on the Day of Judgement, he 'Jesus' will be a witness against them.

﴿160﴾ Because of the wrongdoing of the Jews, We have made unlawful for them good 'provisions' that had been made lawful to them⁽²⁸⁴⁾, and because of their frequently repeated turning 'many' away from the path of Allah⁽²⁸⁵⁾. ﴿161﴾ And 'because of' their taking usury when they were forbidden from it, and their devouring people's money wrongfully—indeed We have prepared for the Deniers among them 'an ever present' painful Punishment. ﴿162﴾ But those who are firm in knowledge among them⁽²⁸⁶⁾ and the Believers Believe in what was sent down to you 'Muhammad' and what was sent down before you;

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ
مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
فَيُظَاهَرُ مَنْ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِئَتِ
أُحْلَتْ لَهُمْ وَبَصَدِهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ
مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ
مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ

283 The prevalent interpretation of this is that all the People of the Book, even the Jews, will come to Believe in Jesus' Messengership, his neither being 'an impostor' nor 'the son of God', when he descends to Earth from Heaven at the end of time (cf. al-Bukhārī: 3448; Muslim: 155; al-Ṭabarī; Ibn Kathīr).

284 For more details cf. 6: 146.

285 They never spared any effort in driving people away from the path of God: lying about God, distorting and concealing parts of the Scriptures and Denying Prophets Jesus and Muhammad (ﷺ). (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

286 Not all the Jews were the same but the godly among their learned are excluded as per this aya. Their true knowledge led them to be among the ranks of Believers who Believed in the Prophet's (ﷺ) Messengership and those of all the Messengers that preceded him and all of the Holy Scriptures (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī, Ibn 'Uthaymīn).

and those who 'dutifully' keep up Prayers, give out the prescribed alms⁽²⁸⁷⁾, and are 'sincere' Believers in Allah and the Last Day; those We will grant them a great reward.

وَالْمُتَّقِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ
أَجْرًا عَظِيمًا ﴿١٦٣﴾

﴿163﴾ We have sent revelation to you 'Muhammad, just' like⁽²⁸⁸⁾ We sent revelation to Nūḥ 'Noah' and the Prophets after him. We 'also' sent revelation to Ibrāhīm 'Abraham', Ismā'il 'Ishmael', Ishāq 'Isaac', Ya'qūb 'Jacob', the Tribes⁽²⁸⁹⁾, 'Isā 'Jesus', Ayyūb 'Job', Yūnus 'Jonah', Hārūn 'Aaron', Sulaymān 'Solomon' and We granted Dāwūd 'David' a Sacred Writ⁽²⁹⁰⁾.

﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ
مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى
وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا
دَاوُدَ زَبُورًا ﴿١٦٣﴾

²⁸⁷ Keeping up Prayers (*iqāmat al-ṣalāh*) and giving out prescribed alms (*itā' al-zakāh*) are observable manifestations of one's Belief. In contrast to the hypocrites who rise up to Prayers sluggishly (cf. 4: 142 above), sincere Believers do so willingly, devoutly and without delay.

²⁸⁸ This is a direct reply to the Jews of Madinah regarding their demand (4: 153 above) from the Prophet (ﷺ) to send them down from the sky a Book, in full, written in a heavenly hand. That the majority of these Messengers of God (ﷺ), did not receive Books as described in the demand, and their Messengerships were not rebuffed, is highlighted here to underline their lack of sincere intention. They were only arguing for the sake of argument and to cast aspersions (al-Rāzī).

²⁸⁹ *al-Asbāt* are the Prophets among Jacob's descendants (cf. al-Sa'dī). They were called *asbāt* because everyone of them was a *sibt*, who weighed in good qualities that of a whole tribe (cf. Ibn Qutaybah, *Gharīb al-Qur'ān*; Ibn Fāris, *Maqāyīs al-Lughah*, al-Sijistānī, *Gharīb al-Qur'ān*; al-Iṣfahānī, *al-Mufradāt*).

²⁹⁰ *al-Zabūr* is the Book revealed to Prophet David (ﷺ) (al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Originally *al-zabūr* is every book that contains wisdom (*zabur* for plural, 3: 184), a Sacred Writ.

﴿164﴾ 'These in addition to' Messengers We have narrated to you 'Muhammad' and Messengers We have not narrated to you; and 'indeed' Allah certainly spoke to Moses directly⁽²⁹¹⁾. ﴿165﴾ 'These' Messengers 'were sent as' deliverers of glad tidings and warnings⁽²⁹²⁾, so that people would have no pretext against Allah after the Messengers 'coming to them'⁽²⁹³⁾—verily Allah is Most Prevailing, All-Wise. ﴿166﴾ 'Nay' But 'in spite of the Deniers'⁽²⁹⁴⁾ Allah 'Himself' bears witness to what He sent down to you – He sent it with His Knowledge – and the angels bear witness 'to it' too—sufficient is Allah 'indeed' as Witness.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَىٰ تَكْلِيمًا ﴿١٦٥﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ
لِيَلَا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾ لَكِنَّ اللَّهَ يَشْهَدُ
بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ
يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿١٦٧﴾

291 Use of the absolute object (*al-maf'ul al-muṭlaq*), *kallama taklīmān*, is meant to impart certainty to the occurrence of the actual 'speaking'; God addressed Moses directly, in a manner befitting His Glory, without a medium, in words that he heard and understood (cf. al-Ṭabarī, Ibn Kathīr, Ibn 'Uthaymīn). "And when he 'Moses' came upon it, he was called from the right bank of the valley, at the blessed site, from the tree: "Moses! Truly I am Allah, the Lord of all-beings!" (28:30) This was a very special privilege imparted to Moses (ﷺ).

292 Messengers are sent by God to give people the good news of felicity and prosperity in this life and the Hereafter for those who obey Him and follow His commandments, and to warn them against His Punishment if they rebel (cf. al-Ṭabarī, al-Sa'dī).

293 'Abdullāh Ibn Mas'ūd (رضي الله عنه) narrated that the Prophet (ﷺ) said: "None likes to pardon more than Allah. This is why He sent down the Book and dispatched Messengers". (Muslim: 2760) When they find themselves in a tight corner, people always resort to scapegoating. "Had We destroyed them through punishment before this Messenger came, they would have said: "Our Lord, if only You had sent us a Messenger, we could have followed Your revelations before we suffered humiliation and disgrace!" (20: 134)

294 Cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī.

﴿167﴾ Those who Denied and turned 'people' away from the path of Allah, they have indeed strayed far away 'from the right path'. ﴿168﴾ Those who Denied and dealt unjustly, Allah will not forgive them, or guide them to the way 'of truth'; ﴿169﴾ except the way to Hellfire⁽²⁹⁵⁾; forever they abide therein—indeed that is easy for Allah. ﴿170﴾ O people, surely the Messenger 'Muhammad' has come to you with the truth from your Lord, so Believe 'in him' for your own good⁽²⁹⁶⁾. But if you Deny, then to Allah belongs what is in the Heavens and Earth—verily Allah is All-Knowing, Most Wise.

﴿171﴾ People of the Book⁽²⁹⁷⁾, do not take an extremely hard line on your religion⁽²⁹⁸⁾ and say nothing

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا
وَزَلَمُوا لَمْ يَكُنِ اللَّهُ يَغْفِرْ لَهُمْ وَلَا لَهُمْ فِيهِمْ
طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا
النَّاسُ فَذَاجَأَهُمُ الرُّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَنَامُوا خَيْرَ الْكُفْرِ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٧٠﴾

يَأْتَاهُمُ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا

295 "We turn their hearts and eyes away 'from the Truth' as they refused to Believe at first, leaving them to wander blindly in their defiance." (6: 110)

296 "Whoever does good, whether male or female, and is a Believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds." (16: 97)

297 This passage is addressed to the fourth major category of the Arabian community, the Christians, who did not exist in large concentrations in the vicinity of Madinah, hence the delay in their mention until now (cf. their argumentation with the Prophet ﷺ) which is a major theme of Sura *Al 'Imrān*). Their beliefs, along with those of the Jews, the idolaters and the hypocrites, had to be dealt with in a clear-cut manner, both for their and the Believer's benefits. The Believing community had to build its relationships with its bordering neighbours on a well-defined set of terms, Divinely-revealed instructions as to where everyone stood regarding matters of creed and Faith.

298 "They have taken their rabbis and monks as well as the Messiah, son of Maryam, as Lords besides Allah, even though they were commanded

about Allah except the truth; the Messiah, 'Isā son of Maryam is no more than a Messenger of Allah⁽²⁹⁹⁾, and His word⁽³⁰⁰⁾ that He cast to Maryam, and a soul from Him⁽³⁰¹⁾. Believe then in Allah and His Messengers, and say not: "Three"⁽³⁰²⁾. Desist 'from saying this' for your own good; indeed Allah is none but one God,

عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ
وَلَا تَقُولُوا ثَلَاثَةً أَنْتَهُوَ خَيْرَ الْكُفَرِ إِنَّمَا
اللَّهُ إِلَهٌ وَاحِدٌ

to worship none but the One God. There is no god 'worthy of worship' except Him. Glorified is He above 'all' what they Associate 'with Him'!" (9: 31)

299 "The Messiah, son of Maryam, was only a Messenger; other Messengers had come and gone before him; his mother was a virtuous woman; both ate food 'like other mortals'. See how clear We make these Signs for them; see how deluded they are." (5: 75) 'Umar Ibn al-Khaṭṭāb (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Do not be excessive in praising me as much as the Christians go into raptures about the son of Maryam. I am no more than His servant. So say: "The Servant of Allah and His Messenger". (al-Bukhārī: 3445)

300 He was created by the word, 'Be!', that the Archangel Gabriel delivered to Mary (cf. Ibn Kathīr, al-Sa'dī). "Indeed the example of 'Isā with Allah is like that of Adam; He created him from dust and said: "Be!" and he was." (3: 59)

301 That is, Jesus's spirit was created by God (cf. Ibn Kathīr, al-Sa'dī). al-Baghawī, in his interpretation of this aya, says: "He 'Jesus' is a soul just like any other soul but Allah added him to Himself "a soul from Him" to honour him". al-Shawkānī is also of this opinion. Commenting on this aya, al-Alūsī has it that: "Because Jesus was created by a blow 'of air', not by a drop 'of sperm', he was called a 'soul'."

In other words, this stresses the purely human nature of Jesus and refutes the belief in his divinity. The Qur'an makes clear that Jesus is just like all other human beings, whose spirit was created by God.

302 The claim that there are three Gods. "They certainly Deny, those who say: "Truly Allah is the third of three", while there is no god save the one God. If they desist not from what they say, a painful Punishment will befall those among them who Deny." (5: 73).

far exalted is He above having a child⁽³⁰³⁾. To Him 'Allah' belongs what is in the Heavens and Earth—sufficient is Allah as Keeper.

﴿172﴾ The Messiah would not disdain to be a servant of Allah, nor would the drawn-near angels. Whoever disdains from worshipping Him and becomes arrogant, He will rally them all to Him 'on the Day of Judgement'. ﴿173﴾ As for those who Believe and do good deeds, He will grant them their rewards in full and will give them more from His Grace, but those who disdained and became arrogant, He will consign them to a painful Punishment—they will never find an ally or helper besides Allah.

﴿174﴾ O people, there has come to you a 'conclusive' proof⁽³⁰⁴⁾ from your Lord, and We have sent down to you a Glaring Light⁽³⁰⁵⁾.

﴿175﴾ As for those who Believe in Allah and hold fast to Him, He will admit them into a Mercy and Grace⁽³⁰⁶⁾ from Him, and will guide them to a Straight Path.

سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾
لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ
عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ﴿١٧٣﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ
مِنْ فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنكَفُوا
وَأَسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٤﴾
يَأْتِيهِمُ النَّاسُ قَدْ جَاءَهُمْ بُزْهُنٌ مِّن رَّبِّكُمْ
وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾ فَأَمَّا الَّذِينَ
ءَامَنُوا بِآلِهِ وَاعْتَصَمُوا بِهِ فَيْسِدْ لَهُمُ
رَحْمَةً مِنَّا وَفَضْلٍ وَنَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٧٦﴾

303 "Say: He is God, Unique. *God is the Oft-Beseeched. *He begot none, nor was He begotten. *None is equal to Him." (Sura al-Ikhlās, 112: 1-4) "Allah is 'The Originator of the Heavens and Earth. How could He have children when He has no mate? He created all things and has 'perfect' knowledge of everything." (6: 101)

304 People have been given enough evidence that should guide them to the truth. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

305 The Qur'an which should guide people to the Straight Path if they only walk in its light. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

306 Paradise. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

﴿176﴾ (307) And they seek your counsel, say 'Muhammad': "Allah decrees to you regarding 'the inheritance from' a childless parentless person; if a man dies and he has no children and he has a sister, then to her belongs half of what he leaves behind; 'in turn' he inherits her if she has no children; if there are two 'sisters' then theirs is two thirds of what he leaves behind; if there are 'a number of' brothers and sisters, then a male should have the equal share of two females". Thus Allah explains to you lest that you stray—Allah is All-Knowing of everything.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ
 إِنْ أَمَرُوا هَلْكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا
 نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ
 فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ
 وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ
 حَظِّ الْأُنثَىٰ يَبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾



307 The legal setting of the very charged issue of inheritance is revisited in the sura's conclusion so as to sum up and highlight its importance in setting apart the new order which the community should follow as distinct from earlier heathen practices. 'Umar Ibn al-Khaṭṭāb (رضي الله عنه) said: "The issue of most importance that I leave behind is that of *al-kalālah* 'a person with no living parents and who is without children'. I have never asked the Messenger of Allah (ﷺ) with regards to an issue more than this, and he has never been rougher with me with regards to an issue more than this. He 'eventually' poked my chest with his finger and said: "'Umar! Is not the aya of summer 'which was revealed in summer-time' at the end of *al-Nisā* enough 'as a ruling' for you?" (Muslim: 567)

Moreover, this aya can be seen as a prelude to the next sura which carries on explaining the laws and rules for the Believing community, in yet greater detail.

THE GRAND QUR'AN

الْقُرْآنُ الْعَظِيمُ

ترجمة معاني
سُورَةُ النِّسَاءِ

al-Nisā'
(Women)

At surface level, taken at face value, the Qur'an can be striking for some whilst daunting for others, especially to those whose hearts are not possessed of the sweet, blessed Faith. Yet, much of the Quran's beauty and real significance is to be found in what lies beneath. One can only begin to have a feel of this deep meaning once the surface is left behind and one dives deep to explore what intricate mesh of relationships ties with what hits the eyes at first appearance. Such is the life-long quest that has engaged many a celebrated scholar and many a sincere person in search of the Truth: "Would they not ponder the Qur'an or are there on some hearts their locks!" (47: 24)

The Quran is an incredibly deep text. Deeper than oceans, indeed God says: "Say, 'If the sea were ink for the Words of my Lord, the sea would be exhausted before the Words of my Lord were exhausted, even if We brought the like thereof to replenish it'" (18: 109). This depth is indicated, to name but a few, by the relationship that holds each sura with the preceding and following ones, the relevance of each aya to the next, parallel ayas which are similar, or slightly different, and that are to be found in different places, how the same word is strategically deployed along the suras, stories told many times over from different angles, the judicious use of synonymous and near-synonymous words, homographs, dialectical variations, grammar and syntax as also graphic representations. If at all, this translation only manages to allude to such depth, direct the inquisitive mind to it, but it would be weaving a tall story indeed to say that it has got to its bottom. This can only be found in the many centuries of scholarship that have permeated the past and will continue to do so throughout many future ones.

"This translation will mark a distinctive watershed in the history of Qur'an translations."

Dr. V. Abdur Rahim

"al-Amri has been successful in conveying the meaning of the Qur'an in chaste English, which should enable readers to comprehend the contents of the Qur'an and derive guidance from it... In view of its many merits, al-Amri's work has opened up new vistas of understanding the Qur'an for English speaking readers, and deserves huge applause for this feat which is destined to bolster tafsir literature in English."

Abdur Raheem Kidwai

"A unique position in the history of Qur'an translations in English...[its] approach towards translating the 'untranslatable' marks a shift from translation towards adaptation."

Dr Ubaid V. P. C

"A welcome addition to the overall translation enterprise of the Qur'an into English... remarkable for its dominant concern with representing the mainstream Muslim understanding of the message of the Qur'an in English."

Gowhar Qadir Wani

Sponsored by:
<http://t-alwahyain.org/>



Scan QR code for your e-copy



Audio and video versions are available at:



<https://www.youtube.com/user/tazimalquranmad>



https://soundcloud.com/tazim_alquran

First Edition 2021