



# THE GRAND QUR'AN



## سُورَةُ الْاِمْرَانِ *Āl 'Imrān* (The Family of 'Imrān)

*A faithful rendition and annotated translation*

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THE  
GRAND QUR'AN  
The First Third



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Endowment for Cherishing the Two Glorious Revelations



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





سُورَةُ آلِ عِمْرَانَ

*Āl 'Imrān*  
(The Family of 'Imrān)



## Āl ‘Imrān (The Family of ‘Imrān)

**Title:** it takes its name from the Family of ‘Imrān, who, along with the House of Ibrāhīm (mentioned in Aya 33), are cited as moral, virtuous paragons chosen by Allah because of their devotion to His worship. They are to be emulated by all humans.

**Merit:** the meritorious status of this sura is on a par with that of *al-Baqarah*. In fact, they are both known as *al-Zahrāwān* (lit. The Two Luminous Suras). These two suras will, along with the rest of the Qur’anic, come to intercede on behalf of the one who claims them as his own on the Day of Judgement; yet they are set apart from the other suras of the Qur’an. An-Nawwās Ibn Sam‘ān (رحمہ اللہ) narrated that the Prophet (ﷺ) said: “The Qur’an, along with the people who used to adhere to its commandments, will be brought on the Day of Judgement, with *al-Baqarah* and *Āl ‘Imrān* at the front... as if they were two dark clouds, or two shades between them is light, or two huge flocks of birds, flying closely together arguing on behalf of he who owns them”. (Muslim: 805)

**Theme:** the main theme of this sura is to further nurture the Believing spirit and bring it to maturity. It encourages holding fast to the teachings and dictates of Islam, by proving Allah’s Oneness with Signs and evidences. All this is coupled with a refutation of the doubts cast on Islam and its precepts.

**Key:** the sura is an answer to the Believers’ Prayer, found at the very end of *al-Baqarah*; to prevail over the Deniers. It begins with the ultimate declaration of Faith, “*Allah, there is no god but Him*”, which constitutes the same words found in the Qur’an’s greatest aya, the Aya of *al-Kursi*; the very word over which the epic battle of Belief and Denial is fought. Here, Belief and Denial come head to head in the battles of words and arguments against the People of the Book, and that of taking up arms against the Arab pagans. In both confrontations, Belief emerges victorious and establishes itself firmly on the world stage. In order to win this victory, Believers are repeatedly and strongly encouraged to remain steadfast and be Mindful.

The overall milieu in which *al-Baqarah* is set carries over here and is expounded upon with further illustrations and more details. In the same vein, it takes the early Madinan period as the background against

which it plays out its themes and characters: the People of the Book, the Deniers, the Battles of Badr and Uḥud, building the desired Muslim character and introducing new laws for the community. Moreover, it is useful to realize that the reason for the revelation of a number of passages of *Āl Imrān* is to refute and rebut the arguments of the learned Arabian Christians, better known as the Christians of Najrān, who came to Madinah to debate with the Prophet (ﷺ) regarding matters related to Faith. The Jews of Madinah are also addressed at length.



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

﴿١﴾ *Alif, Lām, Mīm*<sup>(1)</sup>. ﴿٢﴾ Allah, there is no god but Him, the Ever-Living, the All-Sufficient<sup>(2)</sup>. ﴿٣﴾ He sent down to you ‘Muhammad’ the Book<sup>(3)</sup> with the Truth confirming what came before it; He ‘also’ sent down<sup>(4)</sup> the Torah and the Evangel<sup>(5)</sup> ﴿٤﴾ earlier as guidance for people and He sent down the Distinguisher<sup>(6)</sup>.

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ﴿١﴾ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِيلَ ﴿٢﴾ مِنْ قَبْلُ هٰذَا لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ

- 1 These disjointed letters are meant as a challenge to those who argue with the Prophet (ﷺ) and the Believers regarding the Truthfulness of the Message, as they highlight the Qur'an's inimitable nature (cf. 2: 1).
- 2 Cf. 2: 255. The Prophet (ﷺ) said: “Allah’s Greatest Names are found in these two ayas: “*Your God is one God. There is no god but him — ar-Rahmān* (the Most Beneficent), *ar-Rahīm* (the Most Merciful)” (2: 163) and: “The beginning of *Āl ‘Imrān*: “*Alif. Lām. Mīm. Allah, there is no god but Him, al-Ḥayy* (the Ever-Living), *al-Qayyūm* (the All-Sufficient)””. (al-Tirmidhi: 3478)
- 3 The Qur'an.
- 4 The difference between *nazzala* ‘sent down’ which is mentioned with regards to the Book of Prophet Muhammad (ﷺ) and *anzala*, also translated here as ‘sent down’, which is said with regards to the Torah and the Evangel, is that the first, *nazzala* signifies that the action took place in installments over a long period of time whilst the second, *anzala*, happened once and as a whole (cf. al-Ṭabarī).
- 5 *al-Injīl* (Evangel; Gospel) is the Arabic name for the Book that was given to Jesus (ﷺ). It is mentioned in the Qur'an as one of the Scriptures that were revealed by God; the others being: the *Ṣuḥuf* (Scrolls) of Abraham and Moses (87: 19), *al-Zabūr* - possibly the Psalms (4: 163, 17:55) - that were given to Prophet David, *al-Tawrāt* (the Torah), and the Qur'an itself, alternatively referred to as *al-Kitāb*, the Book. *al-Injīl*, in Islam, is not to be identified with the extant biblical ‘New Testament’; rather it is believed, as told in the Qur'an, to have been revealed to Prophet Jesus (ﷺ) as a whole (cf. 5: 46). It is also believed to have either been lost or corrupted beyond recognition. Needless to say, the same goes for the Torah, to a great extent.
- 6 Ibn Taymiyyah says: “The word *al-furqān* signifies that which separates Truth from falsehood. To illustrate, take as example the Signs with which the Prophets were sent: Moses’ serpent, white hand and the splitting of the

Indeed those who Deny the Signs<sup>(7)</sup> of Allah will have a severe Punishment—Allah is All-Prevailing, capable of vengeance<sup>(8)</sup>.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ  
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٨﴾

﴿5﴾ Indeed nothing, neither in Earth nor in the Heavens, is hidden from Allah. ﴿6﴾ He is the One Who forms you in ‘your mothers’ wombs as He wills—there is no god but Him, the All-Prevailing, All-Wise. ﴿7﴾ He is the One Who sent down the Book to you ‘Muhammad’; among its Signs<sup>(9)</sup> are those which are impregnable<sup>(10)</sup> – these are the

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

sea, etc. By extension, the Qur’an is a *furqān* because it is a great Sign of the Prophethood of Muhammad (ﷺ). It is also a *furqān* in that it sets apart Truth from falsehood, as mentioned in: “*Glorified is He Who sent al-Furqān (the Distinguisher/Qur’an) to His servant*”. (25:1) This is why a number of scholars opine that *al-furqān* here ‘Aya 3:4’ is the Qur’an itself. The word *al-furqān* further means God’s victory to His Prophets and Believing servants and the vanquishing of their enemies, because, with this support, God separates His allies from His enemies: “...*the day of furqān (the Battle of Uhud) when the two parties met...*” (8:41). (Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, 27:227) al-Zamakhsharī (1:336), al-Samīn al-Ḥalabī (*al-Durr al-Maṣūn*, 3:22-23) and al-Qāsimī (2: 255) also opine that *al-furqān* is another epithet of the Qur’an used here to further highlight its high standing. The Qur’an is referred to as *al-Furqān* in this instance to set the scene for the confrontation that unfolds in this sura (cf. the ‘Key’ in the Introduction to this sura), and to underline the prevalence of Belief over Denial, which are set widely apart in and by the Qur’an.

7 Revelations.

8 *Dhū intiqām* (revenge, vengeance, retribution), is not an absolute Attribute or Name of Almighty God, but it is bound by limitation to certain instances of rebellion against the Almighty’s will (Ibn ‘Uthaymīn). Hence why I have chosen here not to capitalize it as I always do with other Divine Names or Attributes.

9 Ayas, Qur’anic verses.

10 *Muḥkamāt*, lit. closely-knit. The meaning of all such Qur’anic ayas is distinct and clear, free from doubt and uncertainty. (Ibn Kathīr, al-Sa’dī)



foundation of the Book<sup>(11)</sup> – and others which are equivocal<sup>(12)</sup>. Those in whose hearts is deviance follow the equivocal ‘portions’ of it, seeking ‘to cause’ quandary and aim for ‘manipulating’ its interpretation—none knows its ‘true’ interpretation except Allah<sup>(13)</sup>. Those who are firm in knowledge<sup>(14)</sup> say: “We Believe in it; all of it comes from our Lord”—none will contemplate ‘this’ except the people of sound reason. ﴿٨﴾ ‘Those of firm knowledge pray:’ “Our Lord, do not cause our hearts to swerve<sup>(15)</sup> after You have guided us and grant us a mercy from Your own—You are indeed the Munificent Giver;

هَٰذَا أُمُّ الْكِتَابِ وَالْآخِرُ مُشْتَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

- 11 *Umm al-Kitāb*, lit. the Mother of the Book, i.e. the great majority of the Qur'an's ayas and on which a true understanding of it is built. (Ibn Kathīr, al-Sa‘dī)
- 12 *Mutashābihāt*, lit. similar, and whereby the meaning of some Qur’anic ayas is unclear to some or most people. Interpretation of these, however, is known by referring to those ayas that are impregnable, *muḥkamāt*. Yet, as said in the aya itself, there still remain some whose meaning is only known by Allah.
- 13 Ibn ‘Abbās (ؓ) says: “The Qur’an has four aspects (*awjuh*): *tafsīr* (exegesis), which the learned know; *al-‘arabiyyah* (the language) which ‘well-versed’ Arabs understand; *ḥalāl* and *ḥarām* (permitted and forbidden things), of which no one is allowed to be ignorant of; and *al-ta’wīl* (interpretation), which only God knows”. (Muqātil, *Tafsīr Muqātil Ibn Sulaymān*, 1:27)
- 14 People of true knowledge are lauded here with the worthy epithet “*al-rāsikhūna fī al-‘ilm*”, the well-grounded in knowledge. Unlike others, they know enough and are so humble as to say: “God knows best!”
- 15 Umm Salamah (ؓ) said that: “The Prophet (ﷺ) used to pray most by saying: “O He Who changes hearts, make my heart firm in Your religion” (*yā Muqallib al-qulūb, thabbit qalbī ‘alā dīnika*). When she asked him the reason for this, he (ﷺ) replied, saying: “Umm Salamah, know that every human’s heart is between two Fingers of Allah’s. Whoever He wills, He makes steadfast, and Whoever He wills He causes to deviate”. (al-Tirmidhī: 3522)

﴿9﴾ our Lord, You will surely gather 'all' people on a Day<sup>(16)</sup> in which there is no doubt—verily Allah does not break His appointment”.

﴿10﴾ Those who Deny, nothing – neither their wealth nor their children – will spare them from Allah—those are fuel for the Fire. ﴿11﴾ 'Just' like the habitual ways of the people of Pharaoh and those 'who came' before them<sup>(17)</sup>; they Denied our Signs and Allah seized them 'in Punishment' for their sins—indeed Allah is severe in Punishment.

﴿12﴾ Say to the Deniers: “You shall be overpowered<sup>(18)</sup> and herded to Hellfire—indeed it is the worst of beds. ﴿13﴾ There is a Sign<sup>(19)</sup> for you in two parties who met 'in battle': one fights in the cause of Allah, 'while' the other is Denying. They 'the Believers' saw them 'the Deniers' twice their number before their own eyes.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾ كَذَّابِ ۖ إِلٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ سَدِيدُ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعَابُونَ وَهُمْ فِي سُلُوكِهِمْ إِلَىٰ جَهَنَّمَ وَيَسُوسُ الْمِيعَادَ ﴿١٢﴾ قَدْ كَانَتْ لَكُمْ آيَةٌ فِي فِتْنَتِ الَّذِينَ اتَّخَذْتُمْ فِيهِ مَوَالِيًّا ۚ فَرَأَوْهُمُ كَافِرِينَ ۚ وَالَّذِينَ آمَنُوا لَأُغْنِيَنَّ عَنْهُمْ كَفَاةٌ بِرِزْقِهِمْ وَمِنْ يَدَيْهِ يُغْنِي عَنْهُمْ كَفَاةً ۚ وَكَانُوا فِي يَدَيْهِ كَافِرِينَ ۚ وَالَّذِينَ آمَنُوا لَأُغْنِيَنَّ عَنْهُمْ كَفَاةٌ بِرِزْقِهِمْ وَمِنْ يَدَيْهِ يُغْنِي عَنْهُمْ كَفَاةً ۚ وَكَانُوا فِي يَدَيْهِ كَافِرِينَ ۚ وَالَّذِينَ آمَنُوا لَأُغْنِيَنَّ عَنْهُمْ كَفَاةً بِرِزْقِهِمْ وَمِنْ يَدَيْهِ يُغْنِي عَنْهُمْ كَفَاةً ۚ وَكَانُوا فِي يَدَيْهِ كَافِرِينَ ۚ

16 The Day of Judgement.

17 These are cited here as an example of how the laws and canons of God make the days of victory and defeat alternate between Believers and Deniers; a fact mentioned later in Aya 137. The example of Pharaoh, the mightiest of all Deniers, who fought against the frailest of Believers, the people of Moses, heartens the early Believing community of Madinah, who, by worldly measures, were always the weaker side in their early confrontations. The aya that follows gives them the good news of a Godly promise of victory.

18 Beaten in battle by the Believers (cf. 58: 21, 40: 51). (al-Ṭabarī, Ibn Kathīr)

19 The Battle of Badr is evidence enough of God's fulfilment of His promise to the Believers that they will defeat the Deniers.



Allah supports with His victory whoever He wills—indeed in this there is insight to the people of reason<sup>(20)</sup>.

﴿14﴾ Prettified for mankind are objects of desire<sup>(21)</sup>: women, children, hoards upon hoards of gold and silver, fine<sup>(22)</sup> steeds, cattle and ploughing grounds; these are the pleasures of this worldly life, but with Allah lies the best of returns. ﴿15﴾ Say 'Muhammad': "Shall I tell you what is better than this? For the Mindful with their Lord are Gardens under which rivers flow, in which they eternally abide; for them in these are purified spouses, and Pleasure<sup>(23)</sup> from Allah—Allah is All-Seeing of 'His' servants.

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْأَرْثِ ۚ ذَٰلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ  
عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾ \* قُلْ أُوْنِبْتُكُمْ  
بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

- 20 The Believers were made to realize prior to locking swords with the Deniers that the latter's forces were actually double their own numbers and, by purely worldly standards, this meant that the party so much less in number would eventually be defeated. Yet, Divine Wisdom made them see this with their own eyes in such a way as to only further strengthen their Faith; they were totally dependent upon God for assistance and knew for sure that victory comes only from Him. (Ibn Kathīr)
- 21 It is human nature to desire such things as are alluring. Yet the next two ayas explain that true Faith requires resisting worldly temptations, putting them second to seeking God's Pleasure, and devoting oneself to God. For all this, the reward is eternal joy and bliss.
- 22 *Musawwamah*, marked by their beauty. (al-Baghawī)
- 23 Abū Sa'īd al-Khudrī (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Allah Almighty will call the people of Paradise: "People of Paradise!" They will reply: "All pleasure is Yours our Lord, yes!" He says: "Are you satisfied?" They reply: "Why wouldn't we be when You gave us what You did not give any other of your creation!" He says: "I shall give you 'yet' better than that!" They reply: "Lord! What is better than that?" He says: "I bestow My Pleasure upon you and I shall never be Displeased with you again". (al-Bukhārī: 6549, Muslim: 2829)

﴿16﴾ They are the ones who say: “Our Lord, indeed we have Believed! Forgive us our sins, and spare us the torment of Hellfire”.

﴿17﴾ ‘They are’ The forbearing, the truthful, the utterly devout, the ‘charitably’ spending, and the ‘persistently’ asking for forgiveness in the late-night hours<sup>(24)</sup>. ﴿18﴾ Allah bears witness that there is no god but Him<sup>(25)</sup>; the angels and the people of knowledge ‘bear witness to that too and that’ He is the upholder of justice. There is no god but Him, the All-Prevailing the All-Wise.

﴿19﴾ The religion with Allah is *Islam*<sup>(26)</sup>. The ones who were given the Book only differed after ‘true’ knowledge came to them, out of transgression among themselves. Whoever Denies Allah’s Signs, then Allah is swift in reckoning. ﴿20﴾ If they argue with you ‘Muhammad’, say: “I have devoutly submitted my face<sup>(27)</sup>

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَتْنَا فَاعْفُ رْ  
لَنَا ذُنُوبَنَا وَقْتًا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ  
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ  
بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَالْمَلَكُوتُ لَهُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ  
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأِسْلَامُ وَمَا اخْتَلَفَ  
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ  
بِنَايَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾  
فَإِنْ حَاجُّوكَ فَقُلْ أَسَمِعْتُ وَجِهِي

24 Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: “Our Lord, glory be His, descends every night to the lowest Heaven, when only the last third of it remains, and He says: “Would there be one who supplicates to Me so that I may answer him? Would there be one who asks of Me so that I may give him? Would there be one who seeks My forgiveness so that I may forgive him?””. (al-Bukhārī: 1145, Muslim: 758)

25 Testifying to the Oneness of God is the perfect epitome of Belief.

26 Cf. 3:85. Ibn Taymiyyah (*Jāmi‘ al-Masā’il*, 6:220) says: “*Islam* is surrender to Allah alone. It conveys two meanings: yielding and surrender, and devoting one’s surrender to Allah alone”.

27 The ‘face’ is used metonymically to mean a person’s whole self. It is chosen to represent the whole here because it is the most dignified part of the human body.



to Allah along with those who follow me". Say to those who were given the Book and the illiterates<sup>(28)</sup>: "Do you devoutly submit?" If they devoutly submit then they are guided, but if they turn away, then you are tasked with nothing more than delivering 'the Message' and Allah is indeed All-Seeing of 'His' servants.

لِلّٰهِ وَمَنِ اتَّبَعْنٰ وَقُلْ لِلَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْاُمِّيِّنَ ؕ اَسْلَمْتُمْ ؕ اِنْ اَسْلَمْتُمْ اَفَقَدْ اِهْتَدَوْا وَاِنْ نُّوَلِّوْا فَاِنَّمَا عَلَيَّكَ الْبَلٰغُ وَاللّٰهُ بَصِيْرٌ بِالْعِبَادِ ﴿٢٠﴾

﴿21﴾ Those who Deny Allah's Signs, kill the Prophets unjustifiably<sup>(29)</sup> and kill those people who enjoin justice; give them tidings<sup>(30)</sup> of a painful Punishment. ﴿22﴾ These are the ones whose deeds in this worldly life and in the Hereafter will come to nothing—they will have no helpers. ﴿23﴾ Have you 'Muhammad' not seen these who were given a portion of the Book<sup>(31)</sup>, when called to the Book of Allah for judgement among them, a party of them turn their backs 'to it' unheeding.

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيَّيْنَ بِغَيْرِ حَقٍّ وَيَقْتُلُوْنَ الَّذِيْنَ يَأْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ فَيَشْرَهُمْ وَعَذَابُ الْاَلَمِ ﴿٢١﴾ اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّصِيْرٍ ﴿٢٢﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ اِلَى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا فِرْقًا مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ ﴿٢٣﴾

28 *al-Ummiyyūn*, the Arab idolaters, who had neither a guiding Book nor any grasp of reading and writing, except very few of them. (Ibn Qutaybah, *Gharīb al-Qur'ān*, p. 101)

29 Prophets, who are chosen by God from among the seething sea of humanity and set as examples for the rest, can never be killed on proper, justifiable grounds. However, *bi ghayr haqq* (unjustifiably) is mentioned here to further highlight the repulsiveness of such a hideous act and that it is carried out carelessly and unreservedly (Ibn 'Āshūr). According to the New Testament, Jesus said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee" (Matthew xxiii, 37). See also Matthew xxiii, 34-35, Luke xi, 51, both of which refer to the murder of Zachariah.

30 *Bashshir-hum*, literally means 'give them good tidings', and is used here rhetorically by way of mocking them. (Ibn 'Āshūr)

31 Reference here is being made to the Torah.

﴿24﴾ This is for their saying: “The Fire will only touch us for a few days”—what they used to fabricate in their religion<sup>(32)</sup> has deceived them. ﴿25﴾ How ‘would their state be’ when We gather them on a Day<sup>(33)</sup> in which there is no doubt; every soul shall be requited what it earned in full, and they shall not be wronged.

﴿26﴾ Say: “O Allah, Owner of kingship. You accord kingship to whom You will and wrench<sup>(34)</sup> kingship away from whom You will. You honour whom You will and you disgrace whom You will. In your Hand is all good, You are Able over everything”. ﴿27﴾ “You merge night into day and You merge day into night. You cause the living to come out of the dead and You cause the dead to come out of the living. And You shower with favours whom You will without account”.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا  
يَفْعَلُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ  
فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٢٥﴾

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ  
تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ  
تَشَاءُ وَتُدْخِلُ مَنْ تَشَاءُ فِي الْحَيْرِ إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ  
وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ  
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَزُفُّ مَنْ  
تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

32 Such as falsely saying that they will only enter Fire, as Punishment for their sins, for a few days and then they will be entered into Paradise.

33 The Day of Judgement.

34 This image, evoked by the verb ‘tanzi‘u’, is that of forcefully tearing away something precious from the tight bear hug of someone holding to it dearly. It is a very fitting image of how those in power are attached to their thrones and never succumb to leaving them. Yet God’s overpowering Will comes between them.



﴿28﴾ No Believers shall take the Deniers as allies<sup>(35)</sup> rather than the Believers. Whoever does this, he has nothing to do with Allah<sup>(36)</sup>; except when you seek refuge from them<sup>(37)</sup>. Allah warns you 'to beware' of Himself—to Allah shall be the 'final' return. ﴿29﴾ Should you hide what lurks in your chests<sup>(38)</sup> or reveal it, Allah knows it and He knows what is in the Heavens and Earth—indeed Allah is Able over everything. ﴿30﴾ On the Day in which every soul shall find all the good that it did 'made' available 'for it'; 'but' every foul 'deed' that it has committed, it wishes it would be at a great distance from it 'the foul deed'; Allah warns you 'to beware' of Himself—Allah is Most Compassionate to 'His' servants.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَهُ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ. وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾  
قُلْ إِنْ تَخْشَوْنَ مَا فِي الصُّدُورِ كُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ. وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

35 *Yattakhidh awliyā'*, take as helpers and aides those whom are held dear, cherished and supported. Deniers are not to be taken as *awliyā'* over and above the Believers (al-Ṭabarī, Ibn Kathīr, al-Shawkānī, al-Sa'dī). Commenting on his translation of 4:139, Muhammad Asad in his Qur'an translation has this to say: "However, the term ... *awliyā'*... does not indicate, in this context, merely political alliances. More than anything else, it obviously alludes to a 'moral alliance' with the deniers of the Truth: that is to say, to an adoption of their way of life in preference to the way of life of the Believers, in the hope of being 'honoured', or accepted as equals, by the former. Since an imitation of the way of life of confirmed unbelievers must obviously conflict with the moral principles demanded by true Faith, it unavoidably leads to a gradual abandonment of those principles".

36 God disowns those who do such a thing.

37 Fearing infliction of harm by the Deniers, Muslims are given license here to placate the Deniers with their tongues, yet their hearts are to remain firm in Faith. (al-Ṭabarī, Ibn Kathīr, al-Shinqīṭī, al-Sa'dī)

38 The truth that your hearts hide with regards to your relationship with the Deniers. (al-Ṭabarī, Ibn 'Āshūr)

﴿31﴾ Say 'Muhammad': "If you 'really' love Allah then follow me<sup>(39)</sup> and Allah shall love you and forgive your sins—Allah is Most Forgiving, Most Merciful". ﴿32﴾ Say: "Obey Allah and the Messenger, but if they take to their heels, then Allah likes not the Deniers".

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

﴿33﴾ Allah chose 'for honour' Adam, Noah, the House of Ibrāhīm and the Family of 'Imrān over 'and above' all people<sup>(40)</sup>. ﴿34﴾ A line of descent, they take after each other—Allah is All-Hearing, All-Knowing. ﴿35﴾ 'Mention' When the woman<sup>(41)</sup> of 'Imrān said: "My Lord, I have vowed what is in my belly<sup>(42)</sup> entirely 'dedicated' for You<sup>(43)</sup>, so accept 'it' from me. You are the All-Hearing, All-Knowing<sup>(44)</sup>".

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

39 The true sign of one's love for Allah is to follow Prophet Muhammad (ﷺ) and adhere to his teachings and Sunnah.

40 Here, God mentions those whom He honours as they show people the way to His love (Riḍā): Adam whom He created with His own Hands, blew his soul into him, made the angels prostrate themselves to him, taught him the names of everything, and made him father of humanity; Prophet Noah (عليه السلام) whom He honoured by making him the first bearer of His Message to humanity and made his posterity remain where all other bloodlines vanished; Prophet Abraham (عليه السلام), the beloved of God, and his descendants among whom is a great number of Prophets, including Prophet Muhammad (ﷺ); the Family of 'Imrān: 'Imrān and his wife, their daughter Mary and her son Jesus (عليه السلام), who is one of the greatest Prophets of humanity. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

41 His wife.

42 Womb.

43 The carried child is to be dedicated to the worship of Allah and is to spend an entire life tending places of worship. (al-Wāḥidī, Ibn Kathīr)

44 Of the truthfulness of my intentions.



﴿36﴾ When she delivered her<sup>(45)</sup>, she said: “My Lord, I have delivered her a female – Allah knew best what she delivered – and a male is not like a female<sup>(46)</sup>. I name her Maryam ‘Mary’ and I ask for her and her posterity refuge with You from the outcast<sup>(47)</sup> Satan”<sup>(48)</sup>. ﴿37﴾ Then her Lord accepted her cherishingly, made her blossom handsomely, and entrusted her to ‘the charge of’ Zakariyyā ‘Zachariah’<sup>(49)</sup>. Whenever Zakariyyā entered the sanctum upon her, he found her provided for. He said: “Maryam, where did you get this from?” She said: “It is from Allah. Indeed Allah provides for whomever He wishes without account”.

﴿38﴾ There ‘and then’<sup>(50)</sup> Zakariyyā prayed to his Lord ‘saying’: “My Lord grant me a righteous posterity, You are All-Hearing of prayers”.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّیْ وَضَعْتُهَا اُنْثٰی وَاللّٰهُ اَعْلَمُ بِمَا وَضَعْتَ وَلَیْسَ الذَّکَرُ کَالْاُنْثٰی وَاِنِّیْ سَمَّیْتُهَا مَرْیَمَ وَاِنِّیْ اُعِیْذُهَا بِکَ وَذُرِّیَّتَهَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ ﴿۳۶﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَاَنْذَبَهَا نَسًا وَحَسَنًا وَكَفَّلَهَا زَكَرِیَّا کَلَمَّا دَخَلَ عَلَیْهَا کَرِیْمًا الْمِحْرَابِ وَجَدَ عِنْدَهَا رِزْقًا قَالَ یٰمَرْیَمُ اِنِّیْ لَکَ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ یَرْزُقُ مَنْ یَّشَآءُ بِغَیْرِ حِسَابٍ ﴿۳۷﴾

هٰذَا لَکَ دَعَا کَرِیْمًا رَبُّہٗ قَالَ رَبِّ هَبْ لِّیْ مِنْ لَّدُنْکَ ذُرِّیَّةً طَیْبَةً اِنَّکَ سَمِیْعُ الدُّعَآءِ ﴿۳۸﴾

45 The baby girl.

46 She said this apologetically because she had wished for a male child rather than a female one because males in her culture were better suited for the purpose she intended, namely, to look after a temple. But God had His own plans for the baby girl.

47 *Ar-Rajīm*, lit. one who is ejected. Satan is so named because he was thrown out of Paradise.

48 God answered her prayers. Abū Hurayrah (رضی اللہ عنہ) narrated that the Prophet (ﷺ) said: “Every newborn child is touched by the devil and they start off by wailing because of this touch, except Maryam and her son”. (al-Bukhārī: 3231, Muslim: 2366)

49 Cf. 44. That Zachariah, the great servant of God, was made Mary’s guardian and mentor is one of the signs that God accepted her mother’s pledge to Him. (Ibn ‘Āshūr)

50 Upon this Zachariah’s hopes were revived. Seeing that Mary was provided with fruits out of their season, he wished for fruits of his loins out of season; him being old and his wife being infertile.

﴿39﴾ The angels called him while he was Praying in the sanctum 'saying that': "Allah gives you the good news of Yaḥyā<sup>(51)</sup>, a believer in a Word from Allah<sup>(52)</sup>, a master, 'utterly' chaste<sup>(53)</sup> and a Prophet among the virtuous 'Prophets'".  
 ﴿40﴾ He 'Zakariyyā' said: "My Lord, how can I have a boy when old age has overcome me and my wife is barren?" He<sup>(54)</sup> said: "Thus Allah does what He wills".  
 ﴿41﴾ He 'Zakariyyā' said: "My Lord, make me a sign 'for this'". He said: "Your sign is that you would not talk to people for three days except using gestures—mention your Lord abundantly and glorify 'Him'<sup>(55)</sup> late and early 'in the day'".

﴿42﴾ 'Mention' When the angels said: "Maryam, Allah picked you, purified<sup>(56)</sup> you and favoured you over the women of the world".

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ إِنِّي لَكُن لِّي غَلَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكِ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ ءَايَتُكَ ءَلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْرًا وَذِكْرًا رَبِّكَ كَثِيرًا وَسَبِّحَ بِالْعَمِيِّ وَالْإِبْكَرِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

51 As a son.

52 The 'Word of Allah' is Jesus who was conceived by God's Word and command. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

53 *Ḥaṣūr*, lit. withholder, living ascetically and abstaining from sins and staying aloof from the desires of the flesh. (Ibn 'Aṭiyyah)

54 It is not specified who this reply came from. It is perceivable, however, that God communicated with him through the conduit of an angel. It is also worth noting here that Zachariah did not address the angel or ask him for anything but rather, being fully cognizant that God is ever near and answering of Prayers, directed his Prayers to God and not the intermediary.

55 *Sabbih*, lit. glorify 'your Lord', is to extol, exalt and venerate God. He was commanded to dedicate himself to God at all times.

56 That God made her purity inherent to her and known to her immediate community was for the very good reason to preempt any aspersions that would be cast on her when the time came for her delivery of Jesus. (Riḍā)



﴿43﴾ “Maryam, devote yourself ‘obediently’ to your Lord, prostrate and bow down along with those who bow down ‘in Prayer’”<sup>(57)</sup>. ﴿44﴾ These are some accounts of the unknown<sup>(58)</sup>, We reveal them to you. You were not with them when they threw their pens<sup>(59)</sup> as to who would take charge of Maryam. You were not with them when they disputed.

﴿45﴾ When the angels said: “Maryam, Allah gives you the good news of a word from Him<sup>(60)</sup>; his name is the Messiah, ‘Īsā, son of Maryam; honourable in the worldly life and the Hereafter, and among those drawn near<sup>(61)</sup>”. ﴿46﴾ “He talks to people while in the cradle<sup>(62)</sup>, and as a grown man<sup>(63)</sup>; and he is one of the righteous”.

يَمْرَمُ أَفْئَتِي لِرَبِّكَ وَأَسْجُدِي وَأَرْكَعِي  
مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَمْ يَكُنْ  
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ  
يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرَمُ إِنَّ اللَّهَ بِبَشِيرِكِ  
بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ  
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾  
وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ  
الصَّالِحِينَ ﴿٤٦﴾

- 57 In return for honouring her over all other women, Mary is told to devote herself to God. (al-Sa‘dī)
- 58 *al-Ghayb*, lit. the Unseen, what is beyond the reach of perception. Such stories, in the manner and detail told here, were not known to the Prophet (ﷺ) and his community. This is a Sign from God signifying that Muhammad (ﷺ) conveyed nothing of his own and that all was inspired by God; the accounts of Mary and her mother, Zachariah, John and Jesus given here are different from the narratives prevalent at the time. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr)
- 59 *Yulqūna aqlāmahum*, lit. to throw their pens. It was their habit at the time to draw lots by casting reeds, which were sharpened and used as pens.
- 60 Jesus was not conceived by any human act of procreation but rather, like Adam, through God’s commanding Word: Be! Thus he is called “the Word of God”. (Ibn Kathīr, al-Sa‘dī)
- 61 *al-Muqarrabīn*, lit. the drawn near, are the select few who are close to God.
- 62 He was made able to talk in the very early suckling age as a Sign to Mary’s people (cf. 19: 29-33).
- 63 After attaining Messengership, to call them to God.

﴿47﴾ She said: “My Lord, how can I have a child<sup>(64)</sup>, while no human ‘has ever’ touched<sup>(65)</sup> me?” He<sup>(66)</sup> said: “Thus Allah creates what He wills. When He decrees a matter, He only says: “Be!” and it is”.  
 ﴿48﴾ “He ‘Allah’ teaches him the book<sup>(67)</sup>, wisdom<sup>(68)</sup>, the Torah and the Evangel”.  
 ﴿49﴾ “A Messenger to the Children of Israel ‘announcing to them’ that: “I have come to you with a Sign<sup>(69)</sup> from your Lord that: I form for you the like of the shape of a bird from clay and blow ‘my breath’ into it and it becomes a ‘living’ bird with Allah’s permission; I cure the born blind, the leper and bring the dead to life with Allah’s permission; I tell you of what you eat and what you store in your homes<sup>(70)</sup>—indeed in these ‘miracles’ is a Sign for you if only you were Believers””.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ  
 قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا  
 فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ  
 وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾ وَرَسُولًا  
 إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ  
 مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ  
 كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ  
 اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِ  
 الْمَوْتِ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا  
 تَدْخُرُونَ فِي بُيُوتِكُمْ إِن فِي ذَلِكَ لَآيَةً لِّكُمْ  
 إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

64 *Walad* is child irrespective of gender. al-Biqā’ī (*Naẓm al-Durar*, 4: 400) explains that Mary, unlike Zachariah who said: “*ghulam*-boy”, said so incredulously because, understandably, she was of a mind that conceiving a child without a meeting between a man and a woman was simply impossible.

65 Mary only managed to allude, quite euphemistically, to sex. This is a concrete example of her exemplary upbringing—‘handsome blossoming’.

66 The angel who was used as a conduit of communication between God and Mary.

67 How to read and write. (al-Ṭabarī, Ibn Kathīr)

68 Made wise and discerning.

69 The following miraculous, supernatural acts are Signs of his Truthfulness. ‘Sign’ is used here as a generic noun in the singular form although the Signs told here are more than one. (cf. al-Rāzī)

70 Even this seemingly simple act defies human capacity and is an indicator of a person’s extraordinary capability. It could have been meant to address a wider audience who might just show up and ask for a ‘casual’ sign, and after receiving it would be more receptive to the Message.



﴿50﴾ “And I have come to confirm what came before me of the Torah, and that I shall make lawful to you some of what was forbidden for you. I came to you with a Sign from your Lord, so be Mindful of Allah and obey me”.

﴿51﴾ “Allah is verily my Lord and yours, so worship Him—this is a straight path<sup>(71)</sup>”.

﴿52﴾ When ‘Īsā sensed<sup>(72)</sup> their<sup>(73)</sup> ‘ardent’ Denial, he said: “Who are my helpers ‘in the way’ to Allah?”<sup>(74)</sup> The disciples<sup>(75)</sup> said: “We are the helpers of ‘the way of’ Allah. We Believe in Allah. And bear witness that we are devoutly surrendered<sup>(76)</sup> ‘to Him’”. ﴿53﴾ “Our Lord, we have Believed in what you have brought down<sup>(77)</sup> and we have followed the Messenger, so write us down among the witnesses<sup>(78)</sup>”.

وَمُصَدِّقًا لِّمَا يَتَىٰ يَدَىٰ مِنَ التَّوْرَةِ  
وَلِأَحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

\* فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ  
نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا  
مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا  
الرَّسُولَ فَاصْكُتْ بِنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

71 He charted out the way to God’s Pleasure clearly to them.

72 *Aḥassa*, translated literally here, means realized. (al-Sijistānī, *Gharīb al-Qur’ān*, p. 52)

73 The Deniers among the Children of Israel.

74 Those who are willing to help him carry out the mission.

75 *al-Hawāriyyūn* (sig. *ḥawārī*) are Jesus’ closest companions. The term was later applied to all those who are close followers of Prophets. It is said that they were so called, among other things, because they used to ‘*yuhawwirūna*’ (to whiten) robes and other garments, i.e. bleach whites through washing as a sign of their purity. (Ibn Qutaybah, *Gharīb al-Qur’ān*, p.464)

76 *Muslimūn*, lit. Muslims.

77 The Evangel.

78 Those who testify to the Truthfulness of the Messages coming from God.



﴿54﴾ They plotted and Allah planned—Allah is verily the best of planners<sup>(79)</sup>. ﴿55﴾ When Allah said: “‘Isā, I shall bring your term ‘on Earth’ to an end, elevate you to Me<sup>(80)</sup>, purify you from those who Denied<sup>(81)</sup> and make those who follow you ‘prevail’ over those who Deny until the Day of Judgement<sup>(82)</sup>. Then your ‘humans’ return will be to Me and I shall judge between you over that which you used to differ”. ﴿56﴾ “As to those who Denied<sup>(83)</sup>, I shall Punish them severely in this worldly life, and in the Hereafter, they shall have no helpers”. ﴿57﴾ “As to those who Believed, and did good deeds, He<sup>(84)</sup> shall pay them their rewards in full—Allah likes not the wrongdoers”.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾  
 إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِي مُتَوِّفِكَ وَرَافِعُكَ  
 إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ  
 الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى  
 يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَخْكُمُ  
 بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَلَمَّا  
 أَلْزَمْنَا كُفْرًا فَاعَذِبْنَاهُمْ عَذَابَ شَدِيدٍ فِي  
 الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾  
 وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَحِبُّ الظَّالِمِينَ ﴿٥٧﴾

79 The Deniers among the Children of Israel schemed to kill Jesus (ﷺ) but God had other plans: He prevented them from seizing Jesus and instead facilitated that they seized a look-alike without their realizing it (cf. 4: 157-159). (al-Ṭabarī, al-Wāḥidī, Ibn ‘Aṭṭiyah, Ibn Kathīr)

80 He was raised, both body and soul, to the Heavens. (al-Wāḥidī, Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, 4: 323, Ibn ‘Uthaymīn)

81 Save you from the evil of the Deniers. (al-Ṭabarī, al-Wāṣiṭī, Ibn Kathīr)

82 This is a promise from God that true Believers who follow the Message and the path of the Prophets shall always have the upper hand. It is also a glad tidings from God to Jesus (ﷺ) whereby people of high aspirations care not only for what is immediate to them but also for generations to come. (al-Biqā‘ī, *Naẓm al-Durar*, 4: 421)

83 The ones who refused to accept Jesus’ Message.

84 Notice the pronoun shift in this instance. The shift between the first and third person pronouns is meant to signify loftiness and authority. (al-Samīn al-Ḥalabī, *al-Durr al-Maṣūn*, 3: 216)

﴿58﴾ This<sup>(85)</sup> 'is what' We recite to you as Signs and 'a testimony to the Truthfulness' of the Wise Reminder<sup>(86)</sup>.

﴿59﴾ Indeed the example of 'Isā with Allah is like that of Adam; He created him from dust and said: "Be!" and he was".  
 ﴿60﴾ "This is" The Truth 'coming' from your Lord, so be not one of the doubters. ﴿61﴾ Whoever argues with you regarding him<sup>(87)</sup> after the knowledge that came to you, say 'to them': "Come along and let us call our children and yours, our women and yours and ourselves and yours and then pray earnestly that Allah brings down His Damnation upon the liars". ﴿62﴾ This is indeed the true narration; there is no god but Allah—indeed Allah is the All-Prevailing, All-Wise. ﴿63﴾ But if they take to their heels, then Allah knows well the corrupters.

﴿64﴾ Say 'Muhammad': "People of the Book<sup>(88)</sup>, come to a common word<sup>(89)</sup> between us and you,

ذَٰلِكَ تَتْلُوهُ عَلَيْنَا مِنَ الْآيَاتِ وَالذِّكْرِ  
 الْحَكِيمِ ﴿٥٨﴾

إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ  
 خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾  
 الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾  
 فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ  
 فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا  
 وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ  
 فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِن هَٰذَا  
 لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِن إِلَٰهٍ إِلَّا اللَّهُ وَإِن اللَّهَ  
 لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ  
 بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ  
 سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

85 These stories of old were revealed to Prophet Muhammad (ﷺ) to prove to people, particularly those who argued with him with regards to these matters, the Truthfulness of his Message and the Qur'an.

86 *al-Dhikr al-Hakīm*, lit. the sagacious mention, is the Qur'an.

87 Jesus (ﷺ). (al-Wāḥidī)

88 The Jews and the Christians.

89 *Kalimatin sawā'*, a standard, equal footing, mutually agreed upon word, i.e. the unadulterated Monotheistic declaration of Faith: "There is no god but God". Here all three parties, Muslims, Jews and Christians, are asked to jointly declare it while 'truly' Believing it. (al-Ṭabarī, al-Wāsiṭī, Ibn Kathīr)



that we will not worship anything besides Allah; do not Associate anything with Him<sup>(90)</sup>; do not take each other as Lords besides Allah<sup>(91)</sup>. If they take to their heels, then say 'Believers': "Bear you witness that we are devoutly surrendered<sup>(92)</sup> to Him".<sup>(93)</sup> "People of the Book, why do you argue regarding Ibrāhīm<sup>(93)</sup>, while 'both' the Torah and the Evangel were only sent down 'long' after him?<sup>(94)</sup> Do you have no reason?" <sup>(95)</sup> "Here you are; you have argued about that of which you have knowledge, 'but' why would you argue about that of which you have no knowledge<sup>(95)</sup>? Allah knows and you do not know".

أَلَا تَعْبُدُونَ إِلَّا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَلَا يَتَّخِذَ  
بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا  
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ  
الْكِتَابِ لِمَ تَحْجُونَ فِي إِبْرَاهِيمَ وَمَا أَنْزِلَتْ  
التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا  
تَعْقِلُونَ ﴿٦٥﴾ هَآأَن تَرَاهُمْ هَآؤُلَآءِ حَاجِبَتُهُمْ فِيمَا  
كُفِّرُوا بِهِ عَنْهُمْ فَهُمْ لَا يَخَافُونَ فِيمَا لَيْسَ  
لَهُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

90 Hold them as gods besides God.

91 Who are worshipped besides God.

92 *Muslimūn*, lit. Muslims. The ones who totally surrender and devote themselves to God are the true Believers. True Belief is based on the foundation of worshipping God alone without claiming false deities besides Him, and following the example of the Prophet (ﷺ). Note that Muslims, just like Jesus' disciples before, were required to declare to the Deniers that they are "devoutly surrendered/ submitted" to God—they do not put their desires, whims, status, wealth or families before God's worship: "Say: 'If your parents, children, brothers, spouses, clans, hard earned money, a trade for which you fear damage, and homes that you adore are favoured to you over Allah, His Messenger, and striving in His cause, then lie in waiting until Allah brings His Command to pass—Allah guides not the transgressors'" (9: 24).

93 Both the Jews and the Christians claimed Abraham as their own. (al-Ṭabarī, Ibn Kathīr)

94 That is after Abraham's time. All their arguments about Abraham were based on apocryphal stories and not solid, authentic accounts.

95 Regarding Abraham's true Faith. (al-Ṭabarī, Ibn Kathīr, al-Qurṭubī)



﴿67﴾ Ibrāhīm was neither a Jew nor was he a Christian, but he was rightly oriented<sup>(96)</sup>, devoutly surrendered<sup>(97)</sup> and was not among the Associators. ﴿68﴾ Indeed those who can claim Ibrāhīm most are those who ‘truly’ followed him, ‘as well as’ this Prophet and the Believers<sup>(98)</sup>—Allah is the Ally of the Believers.

﴿69﴾ A faction of the People of the Book would love to mislead you—but they only mislead themselves without realizing it. ﴿70﴾ “People of the Book, why do you Deny Allah’s Signs, while you bear witness ‘to their Truth’?<sup>(99)</sup>” ﴿71﴾ “People of the Book, why do you confuse Truth with falsehood, and suppress the Truth knowingly?”<sup>(100)</sup>

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾  
 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا  
 النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَأْهَلُ  
 الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ  
 تَشْهَدُونَ ﴿٧٠﴾ يَأْهَلُ الْكِتَابِ لِمَ تَتْلُونَ  
 الْحَقَّ بِالْبَاطِلِ وَتَكْفُمُونَ الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ ﴿٧١﴾

96 *Hanīf*, is a very rich term but basically it means a pristine Believer. The basic semantic meaning of the root *h-n-f* is inclination towards uprightness and eschewing crookedness.

97 *Musliman*, lit. Muslim. The theme of true Belief (*Islām*) is carried on here.

98 Prophet Muhammad (ﷺ) and the Believing community around him, have more right to Abraham than any other nation, because they are the ones who truly follow his path unwaveringly. A true follower of the religion of Abraham is a truthful Monotheist; he worships God alone without the slightest form of Association (polytheism).

99 Here they are reproached for publicly Denying the Truth with which Prophet Muhammad (ﷺ) came to them, while they have it written in their Books but hide it from people.

100 In Ayas 64, 65, 66, 70 and 71 those who were given the Scripture are enticingly called by the honorific epithet, ‘People of the Book’, and gently implored to listen to reason.

﴿72﴾ A faction of the People of the Book ‘connivingly’ said: “Believe in what was sent down to the Believers early in the day, and then Deny it at the end of it<sup>(101)</sup>. So that they ‘Believers’ may retract”<sup>(102)</sup>. ﴿73﴾ “And confide only in those who follow your religion<sup>(103)</sup>—Say ‘Muhammad’: “‘True’ Guidance is surely the guidance of Allah”<sup>(104)</sup>—lest that anyone would be given the like of what you were given, or that they should use it as an argument against you in front of your Lord”<sup>(105)</sup>. Say ‘Muhammad’: “Grace<sup>(106)</sup> is in the Hand of Allah, He bestows it unto whomever He wills—Allah is All-Encompassing, All-Knowing”.

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الْبَيِّنَاتِ ءَامِنُوا وَجْهَ النَّهَارِ وَآكُفُّوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُوَفَّىٰ أَحَدٌ مِّمَّا أُوتِيتُمْ أَوْ يُجَازِكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

101 At a later time in the day.

102 This is a privileged glimpse given to the Prophet (ﷺ) by God into the ways and wiles of his antagonists. In order to sow the seed of doubt in the minds of Believers, they hatched the plot of claiming to embrace Faith after giving the matter some thought, only to disclaim it as untrue shortly thereafter, seemingly as a result of much consideration and insider knowledge. They hoped that this would cause some Believers to waver on the ground that they would see these so-called knowledgeable people abandon the religion in such a way. (al-Ṭabarī, Ibn Kathīr, al-Sa‘dī)

103 They took a pledge to reveal their secrets and the Truth of what their Books really say only to those who follow their way and religion.

104 This is the reply to the Believers’ detractors: guidance is in the Hand of God, and whatever you do will be of no avail if He does not wish it to happen (al-Ṭabarī, Ibn Kathīr). This parenthetical interjection is meant to emphasize that their mischievous efforts and devious plans will be thwarted prematurely, even before they have the chance to bring them into action. (al-Alūsī)

105 They fear that people, if taught what their Books really say, would be on an equal footing with them in terms of knowledge, so they hid it, fearing either to lose this advantageous privilege or that it be used in argument against them. (Ibn Kathīr, al-Sa‘dī)

106 Guidance to Belief and the Straight Path. (al-Ṭabarī, Ibn Kathīr, al-Sa‘dī)



﴿74﴾ He singles out for His Mercy whomever He wills—great is Allah's Grace!

﴿75﴾ Of the People of the Book are those whom if you entrust with hoards 'of wealth'<sup>(107)</sup> they would restore it back to you, and 'there are however' of them others whom if entrusted with a 'single' dinar they would not restore it back to you unless you run after them 'for it'. This 'they do' because they say: "We will not be held accountable for what we do to the illiterates<sup>(108)</sup>". They ascribe 'such' fabrications to Allah willingly! ﴿76﴾ Nay but 'better are' those who honour their pledge and are Mindful—Allah loves the Mindful.

﴿77﴾ Those who trade off Allah's pledge and their oaths<sup>(109)</sup> for a pittance, will have nothing to claim in the Hereafter and Allah will not talk to them; neither will He look at them nor purify them<sup>(110)</sup>—theirs is a painful Punishment.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

\* وَمِنَ أَهْلِ الْكِتَابِ مَن إِن تَأْمَنَّهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَن إِن تَأْمَنَّهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَالِبًا ذَلِكَ يَأْتِيهِمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَى مَن أَوفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ شَتَرُوا بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

107 *Qintār*, is a huge amount of money, the exact measure of which is subject to debate. (al-Sijistānī, *Gharīb al-Qur'ān*, 1: 88; Ibn Fāris, *Maqāyīs al-Lughah*, 1: 28)

108 *al-Ummiyyūn*, the Arabs, who had no grasp of reading and writing, except a very few. (Ibn Qutaybah, *Gharīb al-Qur'ān*, p. 101)

109 This pledge and oath is explained in Aya 81 below; that is, to Believe in the Prophethood of Muhammad (ﷺ) and support him. Yet the ruling applies to all those who break their binding oaths to gain what is not rightly theirs (cf. Riḍā).

110 Absolve their sins.



﴿78﴾ A party of them twist their tongues with the Book<sup>(111)</sup> so that you may think it 'part' of the Book; it is not 'part' of the Book! And they say: "It is from Allah!" But it is not from Allah! They ascribe such fabrications to Allah advertently! ﴿79﴾ It is not 'possible' for a human, to whom Allah gives the Book, 'sound' judgement and Prophethood, to then say to people: "Be my servants instead of Allah"<sup>(112)</sup>. But 'he would say': "Be godly, because of the Book you teach and because of your 'diligent' study 'of it'". ﴿80﴾ He would not bid you to take the angels and the Prophets as Lords<sup>(113)</sup>. Would he order you into Denial after you have become devoutly submitted 'Believers'?

﴿81﴾ 'Mention' When Allah took the oath of 'all' the Prophets<sup>(114)</sup>:

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُنَ السِّتْرَ بِالْكِتَابِ  
لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ  
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدَ اللَّهِ  
وَمَا هُوَ مِنْ عِنْدَ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ  
اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ  
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ  
كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ  
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا  
يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ  
أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ  
مُسْلِمُونَ ﴿٨٠﴾

وَاذْخُلُوا فِي مِيثَاقِ النَّبِيِّينَ

111 The Book meant here is the Torah. "Twist their tongues with the Book", means they distort it by either muddling the pronunciation of its words or manipulating and misinterpreting its meaning. (al-Ṭabarī, al-Sa' dī)

112 al-Bayhaqī in *al-Dalā'il* (quoted in *al-Tafsīr al-Ṣaḥīḥ*, 2:43) documents that Ibn 'Abbās (رضي الله عنه) narrated that Abū Rāfi' al-Qaraḥī said: "When the learned Jews and Christians came to the Prophet (ﷺ) and he called them to Islam, they replied: "Do you Muhammad want us to worship you just like the Christians worship Jesus, son of Mary?"... The Prophet (ﷺ) said: "I seek refuge by Allah that I shall call to the worship of any other besides Him. This is not what He sent me for!"

113 Worshipped besides God.

114 Ibn 'Aṭīyyah (1: 463) says: "It is possible that this oath was taken at the time the offspring of Adam were taken out of his back as breaths 'cf. 7: 172', or taken from each Prophet at the time of his mission".

“For the Book and Wisdom I granted you, when a Messenger<sup>(115)</sup> comes to you confirming what you have, you should Believe in him and support him”. ‘Allah’ Said: “Do you affirm and take My solemn pledge for it?” They ‘the Prophets’ said: “We approve”. He ‘Allah’ said: “Then bear witness<sup>(116)</sup> and I bear witness with you ‘to this’”. <sup>﴿82﴾</sup> Whoever takes to his heels after this ‘solemn pledge’, then these are the transgressors.

<sup>﴿83﴾</sup> Would they seek other than the religion of Allah while to Him devoutly submitted whoever is on Earth and the Heavens willingly and unwillingly—and to Him they shall return?

لَمَّا آتَيْنَاكَ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكَ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَآخِذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَأَقْرَضْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

115 al-Wāḥidī, al-Qurṭubī, Ibn Kathīr, Ibn Taymiyyah (*al-Zuhd wa al-Wara' wa al-Ṭbāḥ*, p. 157) are of the opinion that this Messenger is Prophet Muhammad (ﷺ). Alternatively, but less plausibly, because unlike Prophet Muhammad (ﷺ) most Prophets were sent for a specific nation and only for a specified period of time, it could mean that each and every Prophet was made to take a solemn oath, and in turn bid his followers to Believe in and support any Prophet that comes with the like of what they have. The theme carries on from earlier ayas highlighting that although the People of the Book were fully aware of the Truthfulness of Prophet Muhammad (ﷺ), because he was specifically mentioned in their books, they nonetheless hid the Truth for ulterior motives fearing to lose their privileged status. The Qur'an brings the scenario to a close as follows: “Those who follow the illiterate ‘gentile’ Prophet whom they find written in the Torah and the Evangel; he calls them to what is virtuous and warns them against vile deeds, makes lawful to them good things and forbids for them what is impure, and relieves them from their burdens and shackles. Those who Believe in him, bolster and support him and follow the Light that came with him, these are the Successful” (7: 157).

116 This pledge is to be honoured not only by the Prophets but, by extension, their followers too. (al-Ṭabarī, Ibn ‘Aṭīyyah, al-Sa’dī)



﴿84﴾ Say 'Muhammad<sup>(117)</sup>': "We Believe in Allah; what was sent down to us; what was sent down to Ibrāhīm 'Abraham', Ismā'il 'Ishmael', Ishāq 'Isaac', Ya'qūb 'Jacob' and the Tribes<sup>(118)</sup>; and what was given to Mūsā 'Moses', 'Isā 'Jesus' and the Prophets from their Lord, we make no distinction between them and to Him we are devoutly submitted".

﴿85﴾ Whoever seeks a religion other than Islam<sup>(119)</sup>, it will not be accepted from him and in the Hereafter he is one of the Losers.

﴿86﴾ How would Allah guide 'those' people who Denied after their Belief? They had borne witness that the Messenger<sup>(120)</sup> is true and clear evidences had come to them—Allah does not guide the unjust people.

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

117 The main addressee is Prophet Muhammad (ﷺ) but his followers are included by default. Hence, the plural form of the verbs in the dictated declaration.

118 *al-Asbāt* are the different tribes of the Children of Israel who are the offspring of the twelve sons of Jacob, in other words, Israel. (Ibn Kathīr)

119 'Islam' here, which may very well carry traces of its linguistic meaning, surrender/submission, is the religion of Muhammad (ﷺ). It is the final, most perfect Message that came from God: "*Today 'the day of 'Arafāt' I have finalized your religion for you, perfected My Favour on you and I approve Islam as a religion for you*" (5:3). The next aya, 3: 86, in which the to-be-followed 'Messenger' is again evoked, further underlines this. *al-Biqā'ī* (*Naẓm al-Durar*, 475) says: "...islām 'the lexical term and its derivatives' is mentioned repeatedly here 'in these thematically related ayas' because it falls within the bounds of the solemn pledge that was taken for the to-be-followed Messenger 'who was always to come'—he is to be followed with total surrender 'unconditionally'".

120 Muhammad (ﷺ). The epithet 'Messenger' reverberates the one mentioned in Aya 81 above.



﴿87﴾ The requital of those is that the damnation of Allah, the angels and all humans is on them.<sup>(121)</sup>

﴿88﴾ Forever they reside therein 'Hellfire'; their punishment will not be lightened nor will they be given respite. ﴿89﴾ Except those who repent<sup>(122)</sup> afterwards and make amends, then Allah is certainly All-Forgiving, Most Merciful.<sup>(123)</sup>

﴿90﴾ Those who Denied after their Belief and then increased in Denial, their repentance will not be accepted<sup>(124)</sup>—those are the misguided.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ  
فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُظَرُّونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ  
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا  
كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ  
الضَّالُّونَ ﴿٩٠﴾

- 121 This severe requital is meant to further underline the significance of Islam, the accepted religion in God's Sight, on the one hand, and the gravity of renouncing it, on the other. (al-Rāzī).
- 122 *At-Tawbah*, lit. repentance, is not only to feel regret for something one has done, but also to acknowledge the sinfulness of one's past action or conduct by showing sincere remorse and undertaking to reform in the future. It comprises both feeling sorry for one's sins and committing to not fall into them again.
- 123 According to Ibn 'Abbās (ؓ) the reason for the revelation of Ayas 86-89 is that: "A man of the Anṣār professed Islam then he renounced it and became a Denier again. Then he felt sorry and sent to his folks to ask the Messenger of Allah (ﷺ) if he could revert to Islam. They went to the Messenger of Allah (ﷺ) and said: "So-and-so has repented and he asks if he can come back to Islam". Then the ayas: "How will Allah guide those who Denied after their Belief?" until: "All-Forgiving, Most Merciful", were revealed. He was sent after and became Muslim again". (al-Nasā'ī: 4068, Aḥmad: 2218, Ibn Ḥibbān: 4477, al-Ḥākim: 8092)
- 124 As for those who renounce Islam and, by time, grow stauncher in Denial until the hour of death befalls them, their extemporaneous, spur-of-the-moment repentance will not be accepted (cf. 4: 17-18). Had this repentance been made earlier and more sincerely, it could have been accepted (al-Wāhidī, Ibn Kathīr, al-Shinqīṭī). Ibn Taymiyyah says that this is the opinion of the majority of scholars (*Majmū' al-Fatāwā*, 1: 202).

﴿91﴾ Those who Deny and die as Deniers, 'as much as' Earth's fill of gold will not be accepted from any of them<sup>(125)</sup>, even if he were to ransom himself with it—for those is a painful Punishment and they will have no helpers.

﴿92﴾ You 'Believers' will not gain 'the reward of' sincere piety<sup>(126)</sup> until you spend out of that which you love. Whatever you spend, Allah knows about it very well.

﴿93﴾ All food was lawful for the Children of Israel except what Israel 'Jacob' made unlawful for

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

\*كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ

125 Cf. 5:36 and 57:15. Anas Ibn Mālik (رضي الله عنه) narrated that the Prophet (ﷺ) said: "On the Day of Judgement, Almighty Allah poses a question to the one who is being tormented the least among the denizens of Hellfire: "If you possess all that the Earth holds, would you ransom yourself with it?" He says: "Yes!" Then Allah says: "I wanted from you much less than that—that you do not Associate any other 'in worship' with Me, but you were bent on Associating with Me!" (al-Bukhārī: 6557, Muslim: 2805)

126 *al-Birr* is sincere piety which leads to great bounty, God's Grace and Paradise. Ibn Mas'ūd (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Adhere to Truthfulness '*aṣ-ṣidq*' for it leads to sincere piety '*al-birr*', and sincere piety leads to Paradise". (al-Bukhārī: 6094, Muslim: 2607) *al-Taḥf al-Muyassar*, based on the opinion of the great Qur'an exegetes – Ibn Mas'ūd, Ibn 'Abbās, 'Aṭā', Mujāhid, 'Amr Ibn Maymūn and As-Suddī – actually has it that *al-birr* is Paradise itself in this instance. al-Qurṭubī says that rationalization of this opinion is such that it means: "You will not attain the reward of sincere piety until...". By contrast to the fate of the Deniers whose good deeds in this world, whatever these might be, will be of no avail to them, Believers are encouraged to choose for spending the best of theirs in order to be admitted into God's great Grace of Paradise. Sincere piety and its reward, Paradise, is only attained when one prevails over one's self, loves God more than anything else and is willing to sacrifice everything in His cause.



himself<sup>(127)</sup> before the Torah was sent down. Say 'Muhammad': "Bring the Torah and recite it if you are truthful!"<sup>(128)</sup> <sup>(94)</sup> Whoever fabricates lies against Allah after this, then those are the Unjust.

عَلَىٰ نَفْسِهِ ۚ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾ فَمَن أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

127 After establishing Islam as the religion to be followed, the argument with the People of the Book continues here. Ibn 'Abbās (رضي الله عنه) narrated that: "A group of Jews came to the Prophet (ﷺ) and said to him: "Abū al-Qāsim, tell us about a few things none but a real Prophet knows about". Among the questions they asked was: "What food did Israel make unlawful for himself before the Torah was revealed?" He replied: "I ask you by Allah Who sent down the Torah to Moses, do you not know that Israel became very ill and his illness dragged on for a long time then he vowed that he would make unlawful for himself the drink and food he loved most should Allah cure him? The best food for him was camel meat and the drink he loved most was camel milk". They said: "By Allah you are correct!" (Aḥmad: 2471; al-Ṭabarānī, *al-Mu'jam al-Kabīr*: 13012)

128 Sa'dī comments: "This is in answer to the Jews who claimed that abrogation is not lawful. They Denied the Messengership of Jesus and Muhammad (ﷺ) on this basis because they came with laws and doctrines different from those found in the Torah. So it is only fair to use their own Scripture in argument against them; this whereby the ruling that all types of food were lawful for the Children of Israel except what he made unlawful to himself and to which his children followed suit, that is before the Torah was sent down to Moses. But when the Torah was sent down, it made unlawful to them other types of food besides those made unlawful earlier by Israel. 'Thus the ruling that all food was lawful to them was abrogated by the Torah itself.' Then Allah commanded his Messenger (ﷺ) to ask them to bring the Torah and recite it if they persisted in denying". (Cf. also al-Ṭabarī, Ibn Kathīr, Ibn al-Qayyim, *Ighāthat al-Lahfān*, 2:321) In his translation of this aya Muhammad Asad has the following annotation: "This is a reference to the unwarranted Jewish belief that the Mosaic food restrictions were an eternal law decreed by God. As against this claim, the Qur'an stresses that no food restrictions had been imposed before the time of Moses and, secondly, that the restrictions arising from the Mosaic Law were imposed on the Children of Israel alone. To claim that they represent an eternal divine law is described here as "inventing lies about God". This is further proof to the Children of Israel that Prophet Muhammad (ﷺ), who utters nothing out of desire and is inspired by God Himself, was Truthful and confirmed what was in their Book. So the onus of Believing in him lies on them as he was also at the end of the road that their forefather, Abraham (cf. 2: 133), whom they claim as their own and profess to follow his doctrine, had lain down.



﴿95﴾ Say 'Muhammad': "Allah has stated the Truth! Hence follow the creed of Ibrāhīm<sup>(129)</sup>, who was rightly oriented<sup>(130)</sup> and he was not among the Associators.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

﴿96﴾ The first House 'of worship'<sup>(131)</sup> laid down for mankind is the one in Bakkah<sup>(132)</sup>, blessed and 'a beacon of' guidance<sup>(133)</sup> for all beings.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

﴿97﴾ In it 'the House' there are clear Signs: Ibrāhīm's climbing-stone<sup>(134)</sup>,

129 The creed of Ibrāhīm, *millata Ibrāhīm*, is the most primordial precursor to Islam, the religion with which Muhammad (ﷺ) was sent. The Qur'an states this in various places: 2: 35, 4: 125, 6: 161 and 16: 123.

130 *Hanīf* is a pristine Believer. The basic semantic meaning of the root *h-n-f* is inclination towards uprightness and eschewing crookedness.

131 Allusion here is made to the Jews' objection to the change in the direction of Prayer from Jerusalem to Makkah (cf. 2: 142). Muhammad Asad has this footnote: "The mention, in this context, of the Temple in Mecca - that is, the Ka'bah - arises from the fact that it is the direction of prayer (*qiblah*) stipulated in the Qur'an. Since the prototype of the Ka'bah was built by Abraham and Ishmael (see 2:125 ff.) - and is, therefore, much older than the Temple of Solomon in Jerusalem - its establishment as the *qiblah* of the followers of the Qur'an does not only not imply any break with the Abrahamic tradition (on which, ultimately, the whole Bible rests), but, on the contrary, re-establishes direct contact with that Patriarch".

132 Another name of Makkah. Arab lexicographers rationalized this naming relying on the rules of the Arabic language (cf. among others al-Farāhīdī's *al-'Ayn*, al-Azharī's *Tahdhīb al-Lughah*, Ibn Fāris's *Maqāyīs al-Lughah*). Archaeologists have it that it is an ancient name for Makkah (Barbara Ann Kipfer (2000) *Encyclopaedic dictionary of archaeology*. Springer, p. 342). Unlike in 48:24 where the then, and still, current name of the city, Makkah, was used, the ancient name of the city, Bakkah, is, in a sense, used here to drive home the message of the antiquity of the House and by extension the Islamic Monotheistic Message itself, which takes after the Abrahamic creed in its pristine state.

133 Of this, is that people direct themselves towards it in Prayer and head for it for 'umrah and Hajj. (al-Tabarī, al-Wāhīdī, Ibn Kathīr)

134 *Maqām Ibrāhīm* is the stone on which Abraham (ﷺ) stood while building the Ka'bah. It is an everlasting Sign and evidence to all people of the relationship of Islam to Abraham's creed.

and whoever enters it becomes safe<sup>(135)</sup>. Pilgrimage to the House is 'a duty' owed to Allah by all people—'especially' those who have the means to undertake it. But those who Deny<sup>(136)</sup>, 'should know that' Allah is in no need of creation.

﴿98﴾ Say 'Muhammad': "People of the Book, why do you Deny Allah's Signs, 'while you know that' Allah is witness to all that you do? ﴿99﴾ Say 'Muhammad': "People of the Book, why do you turn away those who have Believed from the path of Allah<sup>(137)</sup>; seeking to make it crooked while you are witnesses?<sup>(138)</sup> Allah is never unaware of what you do!

وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبِعُونَهَا ءَوْجًا وَانْتَرُ شُهَدَاءُ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

135 Cf. 29: 67, 106: 3-4. Ibn 'Abbās (رضي الله عنه) narrated that on the day of the liberation of Makkah the Prophet (ﷺ) declared: "This town was sanctified by Allah when He created the Heavens and Earth and for this it is sanctified until the Day of Judgement. It was not ever allowed for anyone before me to fight in it. Fighting 'in it' was only allowed for me for part of a day. 'I repeat' It is sanctified for its sanctification by Allah until the Day of Judgement. Its thorn 'branches' shall not be torn down 'for fodder', its game '/prey' shall not be scared off, lost belongings in it should not be forfeited unless announced and its saplings shall not be cut down". (al-Bukhārī: 1834, Muslim: 3189) These minor acts are categorically stated as forbidden, what then to say of something as grave as harming a human soul in the Sanctuary.

136 That Hajj is obligatory.

137 Cf. 3: 72.

138 They are chastised for cooking up schemes to deviate people from the Straight Path while being fully aware and secretly bearing witness to the Truth which is mentioned in their Books. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)



﴿100﴾ You who Believe, if you obey a party of those who were given the Book, they will turn you back into Deniers after you have Believed. ﴿101﴾ 'But' How 'is it possible that' you will Deny while the Signs<sup>(139)</sup> of Allah are recited to you and 'while' His Messenger is in your midst? Whoever holds tight to Allah<sup>(140)</sup>, then he is guided to a Straight Path.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

﴿102﴾ You who Believe, be Mindful of Allah as He should be heeded and die not without being devoutly submitted<sup>(141)</sup>. ﴿103﴾ Hold tightly to the rope of Allah<sup>(142)</sup> all together, do not get splintered and remember Allah's favour on you when you were enemies and He made your hearts join then you became brothers by His Grace; you were on the brink of a pit of Fire and He saved you from it<sup>(143)</sup>—

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِغَمَّتِهِ ۖ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ

139 Qur'anic ayas.

140 By holding tight to the surest of ties (*al-urwatu al-wuthqā*) mentioned in 2: 256, i.e. Islam. Holding tight to *al-urwatu al-wuthqā* is the surest way of deliverance even long after the Prophet's (ﷺ) demise. Abū Hurayrah (رضي الله عنه) narrated that the Prophet said: "I leave behind me two things. You will not go astray as long as you adhere to them: the Book of Allah and my Sunnah. They will not separate until they come to the Basin 'in the Hereafter'". (Mālik: 32)

141 *Muslimūn*, as Muslims.

142 A symbol of the Straight Path (cf. 6: 153) that leads to deliverance, Islam (cf. al-Ṭabarī, Ibn Kathīr, al-Sa'dī). Zayd Ibn Arqam (رضي الله عنه) narrated that the Prophet (ﷺ) said: "I'll leave with you behind me two grave matters. The first is the Book of Almighty Allah. It is the rope of Allah; whoever follows it is guided and whoever does not has gone astray". (Muslim: 2408)

143 After the Battle of Ḥunayn the Prophet (ﷺ) addressed his Anṣār Companions by saying: "Have I not found you: lost and Allah guided you



thus Allah makes clear His Signs so that you might be guided. ﴿104﴾ Let there be among you a legion calling for goodness; enjoining virtue and advising against what is unacceptable—those are the successful<sup>(144)</sup>. ﴿105﴾ Be not like those who became riven apart and fell into disagreement after clear evidences came to them—for those is a great Punishment. ﴿106﴾ On the Day<sup>(145)</sup> when some faces are illumined and others are darkened<sup>(146)</sup>; as for those whose faces become dark 'it is said': "Did you Deny after you became Believers? Taste then the Punishment of your Denial". ﴿107﴾ As for those whose faces become illumined, they will be 'admitted' in Allah's Mercy<sup>(147)</sup>, forever they reside therein. ﴿108﴾ Those are the Signs of Allah, We truthfully recite them to you 'Muhammad'; Allah wants not that injustice 'befall' any of the creation. ﴿109﴾ To Allah belongs all what is in the Heavens and Earth, and to Allah all affairs shall be returned.

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَلَمَّا لَئِذَا الَّذِينَ أُسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

by me? Destitute and Allah made you well-to-do by me? Divided and Allah united you by me?" (Muslim: 1061)

144 'The successful', *al-muflihūn*, are those who succeed in attaining what they wish for; to be guided by God, and avoiding the evil of what they fear.

145 The Day of Judgement.

146 Cf. 10: 26-27, 75: 22-24 and 80: 40.

147 Paradise. (Ibn 'Uthaymīn)

﴿110﴾ You<sup>(148)</sup> are indeed the best nation the world has seen<sup>(149)</sup>: you enjoin virtue, advise against what is unacceptable and Believe in Allah. Had the People of the Book Believed, it would have been better for them. Among them are 'some' Believers, but most of them are Transgressors. ﴿111﴾ They will not harm you except by hurting you 'verbally' and if they fight you, they will take to their heels 'in flight'; then they would not be helped.<sup>(150)</sup> ﴿112﴾ Stamped on them is indignity wherever they are found. They are only spared 'this' by a rope from Allah and a rope from people<sup>(151)</sup>. They have incurred Allah's Wrath, and degradation<sup>(152)</sup> was stamped on them; this is for their Denial in Allah's Signs and killing the Prophets unjustifiably; this is for their rebelling and aggression<sup>(153)</sup>.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ  
الْفٰسِقُونَ ﴿١١٠﴾ لَنْ يَضُرُّكُمْ إِلَّا أَذًى  
وَأَنْ يَقْتُلُوكُمْ يُولُوكُمْ أَلَدَبَارِثَهُمْ  
لَا يَنْصُرُونَ ﴿١١١﴾ ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ آيَةً  
مَّا تَقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ  
وَبَاءَ وَبَغَضِبِ مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ  
الْمَسْكَنَةَ ذَلِكَ بَآئِنُهُم كَانُوا يَكْفُرُونَ بَآيَاتِ  
اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ يَمَّا  
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

148 The nation of Muhammad (ﷺ).

149 *Ukhrijat lil-nās*, lit. brought forth to mankind.

150 This fact is mentioned here in lieu of their transgression, and with which the previous aya ended. (al-Tawhīdī, Ibn 'Āshūr)

151 That is by means of a peace pact and/or defence alliance following the laws of God, or by the authority of people.

152 Whereas they might be spared from humiliation by others, indignity, which springs from within, being as it is engrained in the person's consciousness, is not intermittent.

153 This fate was imposed on them by God, in part, in fulfilment of the Divine promise to Punish them severely, as found in 3:21.



﴿113﴾ They are not 'all' alike<sup>(154)</sup>, there are among the People of the Book a legion, upright, reciting the Signs<sup>(155)</sup> of Allah throughout the night<sup>(156)</sup> and they prostrate 'in Prayer'<sup>(157)</sup>. ﴿114﴾ They Believe in Allah and the Last Day, enjoin virtue and advise against what is unacceptable and rush forth to do good—those are among the Righteous. ﴿115﴾ Whatever good they do they will not be denied it—Allah knows best the Mindful.

﴿١١٣﴾ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٤﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَدِّعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٥﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

﴿116﴾ Indeed neither the Deniers' wealth nor their children will avail them against Allah—those are the company of the Fire, therein they abide forever. ﴿117﴾ The example of what they spend 'charitably' in this worldly life, is that of a howling 'gusty' wind which hits the crop of 'certain' people who wronged themselves and it decimates it 'all'—Allah did not wrong them but they wronged themselves.

﴿١١٦﴾ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٧﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنَّ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

154 Reference is made here to those of the People of the Book who sincerely Believed in the Messengership of Muhammad (ﷺ), followed him and devoutly adhered to the dictates of his religion. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī, Ibn 'Āshūr)

155 Qur'anic ayas.

156 Reciting the Qur'an at night is a sign of their devoutness. At night one's heart becomes more sincere and undivided as one retreats to the deepest recesses of one's own home veiled from the eyes of others. (al-Nawawī, al-Tibyan fī Ādāb Hamalat al-Qur'ān, p. 63)

157 That is, they perform Prayers. Although prostration is only part of Prayer, it is used synecdochally. It is singled out because it is that part of Prayer that most demonstrates devotion and humility. Indeed, it is a becoming symbol of devout submission, i.e. Islam.



﴿118﴾ You who Believe, do not take as 'intimate' confidants<sup>(158)</sup> anyone who is not of your own: they will stop at nothing to cause you destruction; they wish you hardship; hatred reeks from their mouths<sup>(159)</sup> but what their breasts conceal is 'much' greater. We have explained the signs<sup>(160)</sup> clearly for you, if only you are perceptive<sup>(161)</sup>. ﴿119﴾ Here you are, you love them but they do not love you; you Believe in the whole Book<sup>(162)</sup>; 'but' when they meet you they say: "We Believe!" yet when they are alone they bite their fingertips out of rage at you. Say 'Muhammad': "Die of your rage"; Allah knows what lurks in the chests! ﴿120﴾ Should a good thing come your way, they become saddened by it, and it elates them if a calamity befalls you. But if you forbear and are

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآأَنْتُمْ ءَوَّلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتَوُمِّنُونَ بِالْكِتَابِ كُلِّهِ ؕ وَإِذَا لَقَوْكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِمَّا أَلْغَيْطَ قُلْ مُؤْمِنُوا بِعِظَمِ لَكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

158 *Biṭānah* is used to denote someone's, especially an important person's, inner circle, who not only know all the insider information and secrets but also influence that person's opinion and are, at times, delegated some of the authority. Abū Sa'īd al-Khudrī (رضي الله عنه) narrated that the Prophet (ﷺ) said: "There is not a Prophet sent or a ruler installed by Allah without him having two inner circles: *biṭānah* (an inner circle) bidding and encouraging him to virtue and *biṭānah* bidding and encouraging him to evil. Whoever is spared is only saved by Allah's Grace". (al-Bukhārī: 7198)

159 No matter how hard they try to keep their true feelings secret, their tongues, slips or otherwise, prove otherwise.

160 The signs that lay bare these people's truths and reveal what they hide.

161 Muslims are encouraged to be perceptive to the tell-tale signs that, more often than not, reveal the reality of matters (cf. 2: 273). (al-Rāzī, Ibn 'Ashūr)

162 All Divinely-revealed Books. (al-Ṭabarī, al-Sa'dī)

Mindful you will not be harmed in the least by their guile—Allah encompasses<sup>(163)</sup> what they do.

﴿121﴾ ‘Recall Muhammad’ when you set off from your household at dawn, appointing the Believers their fighting positions—Allah is All-Hearing, All-Knowing.

﴿122﴾ Then two groups of your own were about to falter<sup>(164)</sup>, ‘but’ Allah, their Ally ‘made them remain firm’—in Allah let the Believers put their trust.<sup>(165)</sup>

﴿123﴾ Indeed Allah made you ‘emerge’ victorious in Badr<sup>(166)</sup> when you were scorned<sup>(167)</sup>—be Mindful of Allah so that you may be thankful. ﴿124﴾ Then you ‘Muhammad’ said to the Believers: “Would it not suffice you that your Lord should reinforce you with three thousand angels sent down ‘from the sky’?”

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضْرِبْكُمْ كَيْدُهُمْ شَيْئًا ۚ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۗ وَاللَّهُ وَلِيُّهُمَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ ۚ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدَّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

163 God knows all about their stratagems. He records it and they will be held accountable. (al-Ṭabarī, al-Wāḥidī, al-Sa’dī)

164 *Tafshal*, lit. fail; lose footing; these are the tribes of Banū Salimah and Banū al-Ḥārith.

165 After mentioning in the previous aya that holding one’s ground patiently and being Mindful of Allah is a means of victory over one’s enemies, God tacitly now reminds the Believers of the reason for their setback in the Battle of Uhūd. Essentially, the archers became impatient and left the positions that had been appointed for them by the Prophet (ﷺ). (al-Ṭabarī)

166 Now the telling turns to the great Battle of Badr to cite as an example of how Mindfulness and holding one’s ground (Aya 125) wins battles.

167 *Adhillah*, they were the weaker party, derided because they were lesser in number and armament than their enemy.



﴿125﴾ Indeed 'this would suffice'! Yet if you hold out and are Mindful, and should they 'your enemies' hasten to charge 'in full force' against you, your Lord will reinforce you with five thousand angels, clearly marked.

﴿126﴾ Allah wanted this to be nothing more than good news to you so that your hearts become comforted, but 'truly' victory is to be found nowhere but with Allah, the All-Prevailing, All-Wise. ﴿127﴾ 'This was so' To fell a flank<sup>(168)</sup> of those who Deny and to smite<sup>(169)</sup> them, so that they would draw back crestfallen. ﴿128﴾ You 'Muhammad' have no control to mention over this matter; might He relent towards them or Punish them 'as' they are indeed Unjust. ﴿129﴾ 'Indeed' To Allah belongs all that is in the Heavens and Earth, He forgives whoever He wills and Punishes whoever He wills—indeed Allah is All-Forgiving, Most Merciful.

﴿130﴾ You who Believe, do not devour usury multiplied many times over<sup>(170)</sup> and be Mindful of Allah,

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدُ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَقًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَعْرِضُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَاْكُلُوْا الرِّبٰۤاَ اَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللّٰهَ

168 An image that depicts a number of them being struck down.

169 *Yakbita* is a very strongly emotive word; to smite, to depress. Indeed, the whole aya employs words that are highly charged, standing out from other likely alternatives in Arabic. Any attempt at an equivalent rendition in English will inevitably fall short of what is ideally portrayed.

170 al-Ṭabarī and Ibn Kathīr mention in their commentaries the manner in which usurious financial transactions were repeatedly multiplied. That



so that you may be successful.<sup>(171)</sup>  
 ﴿131﴾ Beware of the Fire that was prepared for the Deniers; ﴿132﴾ obey Allah and the Messenger so that you may be given mercy; ﴿133﴾ and rush forth to forgiveness from your Lord and a Garden as wide as the Heavens and Earth prepared for the Mindful.

﴿134﴾ Those who spend at times of prosperity and adversity<sup>(172)</sup>, restrain 'their' anger<sup>(173)</sup> and pardon 'other' people—Allah loves good doers; ﴿135﴾ the ones who upon committing a 'gravely' vile deed or doing themselves an injustice<sup>(174)</sup>, they remember Allah and implore 'Him' for forgiveness for their sins – and who else would forgive sins besides Allah<sup>(175)</sup>—;

لَعَلَّكُمْ تَتَّقُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ  
 لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ  
 تُرْحَمُونَ ﴿١٣٢﴾ \* وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن  
 رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ  
 أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
 وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ  
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا  
 فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ  
 فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ  
 إِلَّا اللَّهُ

is, when the date of settlement arrived the lender would give the debtor the choice to either make an immediate payment or to delay the date of payment with an increase in the amount due. In this way, because of some debtors' lack of resources, delays would be granted many times over and, thus, the original amount of the loan would be blown out of proportion.

- 171 The issue of the socially abhorred, detrimental financial transaction, namely usury, is taken up here again (cf. *al-Baqarah*: 275-278 which talk about usury at great length and in the severest of terms) to further underline the sound foundations on which God intended to build the newly formed Believing community. Here it is mentioned to drive home the message that prevailing over one's greed, among other things listed here (Ayas 130-136), is a means to victory, thus subtly hinting at the greediness of the archers who left their positions to get their share of the spoils of war in the Battle of Uhud (cf. *Riḍā*). To be really Mindful, and as a result victorious, is to pay heed to these commandments (cf. *al-Sa'dī*).

172 At times of abundance and scarcity.

173 The image here is of 'swallowing one's anger', *kazm al-ghayz*.

174 By committing less grievous sins.

175 Abū Bakr (رضي الله عنه) narrated that the Prophet (ﷺ) said: "There is not a Muslim who commits a sin, then performs ablution, Prays two *rak'ahs* and asks

they do not persist in committing what they do knowingly<sup>(176)</sup>.

﴿136﴾ For those the reward is forgiveness from their Lord and Gardens under which rivers flow; forever they abide therein—great indeed is the reward of workers.

﴿137﴾ The laws<sup>(177)</sup> have come to pass before you, so walk the land and behold the end of the Disbelievers.

﴿138﴾ This is a clarification<sup>(178)</sup> to people, a guidance and an admonishment to the Mindful.

﴿139﴾ 'So' Do not feel helpless and sorrowful while indeed yours is the upper hand<sup>(179)</sup> if you are 'truly' Believers. ﴿140﴾ If a wound<sup>(180)</sup> touches you, indeed an equal wound has touched the clan<sup>(181)</sup>.

وَلَمْ يُصِرُّوْا عَلٰٓى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿١٣٥﴾  
اُولٰٓئِكَ جَزَاُ وَهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ  
تَجْرٰى مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا وَبِعَمَلِ  
اَجْرٍ الْعَمِلِيْنَ ﴿١٣٦﴾

فَدَخَلْتَ مِنْ قِبَلِكُم مِّنَ الْاَرْضِ  
فَاَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِيْنَ ﴿١٣٧﴾  
هٰذَا بَيٰٓانٌ لِّلنَّاسِ وَهُدٰى وَمَوْعِظَةٌ  
لِّلْمُتَّقِيْنَ ﴿١٣٨﴾ وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا اَنْتُمْ  
الْاَغْلٰوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣٩﴾ اِنْ يَمَسُّكُمْ  
قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ

Allah for forgiveness without Allah forgiving him". "...the ones who upon committing a 'gravely' vile deed or doing themselves an injustice..." (3:135), and: "Whoever commits a misdeed or does himself an injustice, then he asks Allah for forgiveness, he will find Allah All-Forgiving, Most Merciful" (4: 110). (Abū Dāwūd: 1521, al-Tirmidhī: 406, Ibn Mājah: 1395)

176 They realize that what they did is sinful, and that they are liable to Punishment if they do not mend their ways. Repentance is mandatory on them, and God accepts such repentance. (al-Ṭabarī, al-Wāḥidī, Ibn 'Aṭṭiyah, Ibn Kathīr)

177 Those Divine laws and canons which stipulate that victory and defeat take turns and are ever interchangeable between Believers and Deniers. In this way, the reins are slackened for the Deniers to further lure them into the trap of their annihilation and the deliverance of the Believers is assured after putting them to the test. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Sa'dī)

178 The Qur'an, of which the preceding ayas are part. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Sa'dī, Ibn 'Āshūr).

179 al-A'lawn, those who are superior.

180 Suffered a blow, in the Battle of Uhūd.

181 al-Qawm, the other side who tasted bitter defeat during the Battle of Badr.



Those are the days<sup>(182)</sup> We rotate them between people so that Allah would take the measure of those who 'truly' Believe<sup>(183)</sup> and choose martyrs<sup>(184)</sup> from among you—Allah does not love the unjust. <sup>﴿141﴾</sup> And 'so that' Allah may purge the Believers and wipe out the Deniers.<sup>(185)</sup>

<sup>﴿142﴾</sup> Or you thought that you would enter Paradise without Allah making known those who fought 'in His cause' and those who are steadfast. <sup>﴿143﴾</sup> You 'Believers' were wishing for death before you met it; there you saw it with your own eyes!<sup>(186)</sup> <sup>﴿144﴾</sup> Muhammad is no more than a Messenger who comes in a line of Messengers<sup>(187)</sup>,

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ  
اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ  
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيَمْحُصَ  
اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ  
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّادِقِينَ ﴿١٤٢﴾  
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ  
فَقَدْ رَأَيْتُمْ مُوَّهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ  
إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

182 This is the nature of time.

183 *Li ya 'lama Allāh*, lit. "so that Allah may know". A literal translation would cut against the grain of the correct Muslim Belief that Allah is Omniscient. According to scholars, it is in this instance 'ilm *zuhūr* or 'ilm *shahādah*; the kind of knowledge that enables one to bear witness confidently. This not only entails that the witness knows things for a fact but also that enough conclusive evidence is found and known.

184 Thus God grants the lofty status of martyrdom '*shahādah*' to some of His servants.

185 God consoles the Believers here for their setback in the Battle of Uḥud and tells them the Wisdom behind it. This, after the reasons behind it were spelled out in the previous *ayas* along with the remedy. (Ibn Kathīr, al-Sa'dī, Ibn 'Ashūr)

186 This is a reminder to the Believers, who missed the Battle of Badr, of their talk about wishing to meet the enemy and be struck down by them when they saw the great status the martyrs of that battle attained. It is said somewhat reprovingly to highlight that, while the Battle of Uḥud is being alluded to here, solid intentions and steadfastness, not mere fancy talk, are what actually win battles. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

187 Messengers are nothing more than human. The laws of nature apply to them too.



should he die or be killed, would you 'then' turn on your heels?<sup>(188)</sup> Whoever turns his heels, he would not scathe Allah in the least. Allah will reward the thankful<sup>(189)</sup>.  
 ﴿145﴾ No soul will die without Allah's permission, 'theirs is' a preordained precise timing<sup>(190)</sup>. Whoever wants the reward of the worldly life, We will give him from it; and whoever wants the reward of the Hereafter, We will give him from it; We will reward the Thankful.

﴿146﴾ 'Like' Many a Prophet with whom a great many of the godly fought, they did not lose heart at what befell them in the cause of Allah, neither did they weaken nor cower down<sup>(191)</sup>—Allah loves the steadfast. ﴿147﴾ Their only say was that: "Our Lord, absolve us of our sins and our 'reckless' excesses, make firm our feet<sup>(192)</sup> and grant us victory over the Denying people"<sup>(193)</sup>.

أَفَاِنْ مَاتَ اَوْ قُتِلَ اَنْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ  
 وَمَنْ يَنْقَلِبْ عَلٰۤى عَقْبِهٖ فَلَنْ يَّصُرَ اِلَـٰهَ شَيْئًا  
 وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ﴿١٤٤﴾ وَمَا كَانَ  
 لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كَتَبْنَا  
 مُوْجَلًا وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا  
 وَمَنْ يُّرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهٖ مِنْهَا وَسَيَجْزِي  
 الشّٰكِرِيْنَ ﴿١٤٥﴾

وَكَآيِنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رَئِيْسُوْنَ كَثِيْرٌ  
 فَمَا وَهَنُوْا لِمَا اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا  
 وَمَا اسْتَكْبَرُوْا وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ﴿١٤٦﴾ وَمَا كَانَ  
 قَوْلُهُمْ اِلَّا اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا  
 فِيْ اَمْرِنَا وَتَبِّتْ اَقْدَامَنَا وَانصُرْنَا عَلٰۤى الْكٰفِرِيْنَ ﴿١٤٧﴾

188 This smacks of the faltering position that some Muslims, lurking in the ranks of whom were hypocrites, took when it was rumoured at one time during the Battle of Uhud that Prophet Muhammad (ﷺ) had met his death.

189 Those who realize God's bounties on them and show practical thankfulness in striving for His cause. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Sa'dī)

190 This fact is stated by way of encouraging the Believers to fight in Allah's cause.

191 Submit to their enemy.

192 Make us stand firm.

193 This Prayer is very similar to that of the godly soldiers who fought with Saul against Goliath (cf. 2: 250). True Believers, although realizing the difficulty of the circumstance they are put in, summon their courage to face the situation relying on God and Praying to Him to make them stand firm.

﴿148﴾ Allah gave them the reward of the worldly life and the most fine<sup>(194)</sup> reward of the Hereafter—Allah loves good doers.

﴿149﴾ You who Believe, if you obey the Deniers<sup>(195)</sup>, they would surely 'cause you to' turn on your heels and you would revert as losers. ﴿150﴾ Nay but Allah is your Ally—He is the best of helpers. ﴿151﴾ We will cast fright in the hearts of the Deniers for Associating with Allah that for which He made no authority<sup>(196)</sup>. Their resort is Fire; dire indeed is the domicile of the Wrongdoers. ﴿152﴾ Allah was true to His promise when you put them to death<sup>(197)</sup> with His permission, until you wavered, quarrelled over the matter and disobeyed, 'only' after 'Allah' showed you what you love<sup>(198)</sup>. Among you are those who seek this worldly life and among you are those who

فَعَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ  
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ  
كَفَرُوا يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ  
فَتَنقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ  
وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ  
الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا  
بِاللَّهِ مَا لَهُمْ يَنْزِلُ بِهِ سُلْطَانٌ وَمَأْوَهُمُ  
النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾  
وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ  
تَحْسَبُونَهُم بِأَذْنِهِ حَىٰ إِذَا قُتِلْتُمْ  
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ  
مَا أَرَاكُمْ مَا تُحِبُّون مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا  
وَمِنْكُمْ مَّن

194 Winning God's Pleasure and eternal bliss in the Heavenly abode of Paradise. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)

195 When the Prophet (ﷺ) was rumoured dead, some Believers, as mayhem spread in their ranks, were understandably in search of assuagement. Hence, they lent their ears to some who were in actuality Denying hypocrites who volunteered 'consultation'.

196 The idols they worshiped besides God without having plausible reason to justify such deification.

197 The Qur'anic lexical term *tahussūnahum* is unique. In a sense, it is semantically related to 'sensing' whereby when one is killed, one loses one's sense of perception (cf. al-Shinqīṭī).

198 Victory after the Deniers rout from the battle-ground. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī).



seek the Hereafter<sup>(199)</sup>. Then He turned you away from them<sup>(200)</sup> to test you. 'But now' He forgave you—Allah is bountiful to the Believers.<sup>(201)</sup> ﴿153﴾ When you took flight, heeding no one while the Messenger was calling you 'back to battle' from behind you. Then He rewarded you 'a greater' distress on top of 'your' distress, so that you may not grieve for what you missed or what befell you—Allah is Knowledgeable of what you do.<sup>(202)</sup>

يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾ \* إِذْ نَضَعُدُونَ وَلَا تَأْخُذُوكَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَىٰكُمْ فَأَتَّيَبْتُمْ لَهَا فَعَمَّوْا وَلَا مَّا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

- 199 The first party are the archers who left their positions to collect the spoils, while the latter are those who remained at their posts. (al-Ṭabarī, al-Wāhidī, Ibn Kathīr, al-Sa'dī)
- 200 When their hearts turned away from obeying the Messenger (ﷺ), they were made to forget about their enemy and take due guard against them. (al-Ṭabarī, al-Wāhidī, al-Sa'dī, Ibn 'Āshūr)
- 201 This is a synopsis of the events of the Battle of Uhud, where succinctly put: 1) God fulfilled His promise of victory to the Believers and made them run down and kill their enemy; 2) yet, when they saw that their desired goal, victory, was accomplished some of the archers lost conviction upon seeing that the spoils of war were being collected; 3) so, they disputed with their leader, who was of the opinion that they remained put as they had been bid by the Prophet (ﷺ); 4) when they broke rank and left their positions, the enemy, who had been lying low in hiding, bore down on them; 5) thereafter a commotion ensued and the archers fled. The rest of the account carries on in the next aya.
- 202 The Believers were greatly distressed at losing ground in the battle and taking flight in the face of their enemy, but a greater concern that made them forget this one was now in store for them. At this very difficult juncture, news of the rumoured death of the Prophet (ﷺ), whom they loved more than anything in this world, hit them. They soon forgot the loot they missed out on and the defeat that had been inflicted on them. Thus, God soothed and comforted them (cf. al-Ṭabarī, al-Sa'dī). This is a prime example of post trauma group therapy, which was rounded off by the soothing feeling of sleepiness as in the next aya. It is human nature to brood over one's woes and easily forget about the many blessings that they are couched in. Such blessings are only appreciated when they are lost.



﴿154﴾ Then He descended on you after distress comforting sleepiness engulfing a group of you<sup>(203)</sup>, and another group<sup>(204)</sup> of you were ‘very’ concerned about themselves, they think of Allah that which is not true; thoughts of ignorance<sup>(205)</sup>. They say: “Do we have a say in this affair?” Say ‘Muhammad’: “The whole affair belongs to Allah”<sup>(206)</sup>. They hide in their hearts what they do not reveal to you. They say: “Had we had a say in this, we would not have been killed here”. Say: “Had you been in your homes, those who were decreed to be killed would have made their way to their mowing down ‘places’. ‘You were led to come’ So that Allah would test what lurks in your chests and put what is in your hearts to trial—Allah is Knowledgeable of what the hearts hold.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَهُنَا قُل لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

203 The real Believers.

204 In other words, the hypocrites (cf. al-Ṭabarī, Ibn Kathīr, al-Sa’dī). Those who were so consumed by their thoughts of the state they found themselves in. They were too tense and anxious to feel such a comforting, subtle sleepiness. In essence, their hearts were not pure enough to receive the blessing.

205 *al-Jāhiliyyah*, the age of ignorance; the life the Arab pagans lead before the advent of Islam in which their perceptions about God were, to say the least, muddled. Here, seeing the Believers take the blows, they thought that God would not come to their help: “*Nay but you thought that the Prophet and Believers would never go back to their homes, and that ‘thought’ was to take hold of your hearts; you caught the evil thought—indeed you are people laid to waste*” (48:12).

206 The infinitely Wise God Almighty disposes of matters as He wills.

﴿155﴾ Those who fled on the day when the two hosts met 'did so because' Satan had entrapped them owing to some sins 'they committed', but Allah forgave them—Allah is All-Forgiving, All-Forbearing.

﴿156﴾ You who Believe, do not be like those who Denied and said to their brothers<sup>(207)</sup> when they<sup>(208)</sup> set about travelling 'in trade' or on a raid<sup>(209)</sup>: "Had they been with us, they would not have died or gotten killed"<sup>(210)</sup>. Thus Allah makes their hearts remorse-stricken; Allah 'alone' gives life and causes death—Allah is All-Seeing of what you do. ﴿157﴾ If you are killed in the cause of Allah or 'yet' died, 'be sure that' forgiveness from Allah and mercy are better than what they hoard.<sup>(211)</sup> ﴿158﴾ Whether you die or get killed certainly to Allah you shall be rallied<sup>(212)</sup>.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ  
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا  
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا  
وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا  
غَزَى لَوْ كُنَّا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا  
لِيَجْعَلَ اللَّهُ ذَلِكُمْ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ  
يُنِيبُ وَيُخَيِّبُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾  
وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَكِنْ  
مَّتَّعْتُمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

207 Their brethren with whom they find a certain bond.

208 The latter.

209 *Ghuzzan* is the plural of *ghāzī*, the one who sets out on a fighting foray. (Ibn Qutaybah, *Gharīb al-Qur'ān*, p. 114, al-Sijistānī, *Gharīb al-Qur'ān*, p. 354)

210 Here God makes the Believers privy to this devilishly inspired soliloquy of lament and deep regret of the Deniers/hypocrites at the misfortune that hit their so-called brothers. Without God, the lives they led were utterly inconsolable! A Believer should know for certain that all matters, including life and death, are in the Hands of God alone.

211 The reward with God for those who dedicate themselves to His cause is, by far, better than any worldly gain.

212 For Reckoning.



﴿159﴾ By Allah's Mercy you 'Muhammad' relented<sup>(213)</sup> to them. Had you been harsh and hard-hearted<sup>(214)</sup>, they would have disbanded from around you. Pardon them and pray for forgiveness for them and seek their counsel in affairs<sup>(215)</sup>. If you are resolved then put your trust in Allah<sup>(216)</sup>—Allah loves those who put their trust in Him. ﴿160﴾ If Allah helps you, then there is no one to defeat you; if He forsakes you, who would then help you thereafter? In Allah let the Believers put their trust.

﴿161﴾ No Prophet ever  
misappropriates<sup>(217)</sup>, whoever

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَهُمْ وَلَوْ كُنْتَ قَطًّا  
غَلِظَ الْقَلْبُ لَأَنْفَضُوا مِنْ حَوْلَائِكَ فَأَعْفُ  
عَنَّهُمْ وَأَسْتَغْفِرْ لَهُمْ وَسَارِ دَهْرِي الْأَمْرِ فَإِذَا  
عَزَمْتُ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾  
إِنْ يَبْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ  
يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ  
وَعَلَى اللَّهِ فَالْتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ

**213** In the wake of the Battle of Uhud, the Prophet (ﷺ) was, by God's Grace, made to show leniency to the Believers who disobeyed his commands.

214 *Ghalīz al-qalb*, lit. thick-hearted.

215 The principle of *shurā*, consultation/deliberation, is a cornerstone of the Islamic community. One of the greatest traits of the Believing community is that: “...*their affairs are deliberated among them...*” (42: 38)

**216** The final decision, after deliberations, is left to the leader of the community.

217 *Yaghull* is to stealthily, illegally seize possession of something; in this instance, spoils of war in particular. Exegetes differed upon the reason for the revelation of this aya. One opinion by the great exegetes al-Kalbi and Muqātil, found in al-Baghawī's *Tafsīr*, puts it in context. They have it that the aya was revealed with regards to: "the spoils of the Battle of Uḥud. When the archers left their positions to seize some of the loot, they thought: "We fear that the Prophet will say: "Whatever one takes is his", and he may not divide the loot 'among his Companions' like he did at the Battle of Badr". They then abandoned their positions and got their hands busy with the loot. The Prophet (ﷺ) said to them: "Did I not command you not to leave your positions until I said so?" They replied: "We left the rest of our brothers stationed in their positions!" He (ﷺ) said: "No! But you thought that we would seize possession of it and not give you your share!" Thus this aya was revealed".



misappropriates 'something' comes with that which he misappropriated on the Day of Judgement<sup>(218)</sup>; then every soul shall be requited what it earned—they shall not be wronged. <sup>﴿162﴾</sup> Would the one who pursues Allah's Pleasure be like the one who is blighted with Displeasure from Allah; his is Hellfire as a resort—dire indeed is the destination. <sup>﴿163﴾</sup> They 'both parties' are of 'varying' degrees before Allah<sup>(219)</sup>—Allah is All-Seeing of what they do. <sup>﴿164﴾</sup> Allah has favoured the Believers when He sent among them a Messenger of their kind<sup>(220)</sup>; He recites His Signs<sup>(221)</sup> to them, purifies them, and teaches them the Book and Wisdom<sup>(222)</sup>—indeed they were utterly lost before.

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى  
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾  
أَفَمَنْ اتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ  
اللَّهِ وَمَا لَهُ جِهَتُهُ وَيَسَّ الْمَصِيرُ ﴿١٦٢﴾ هُمْ  
دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٣﴾  
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ  
رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كُنْتُمْ مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

218 Abū Ḥumayd al-Sā'idī (رحمته الله) narrated that the Prophet (ﷺ) said: "By Allah none of you wrongfully appropriates part of it 'collected mandatory alms' without him meeting Allah on the Day of Judgement carrying it. And I shall know everyone of you who meets Allah carrying a camel grunting, a cow lowing or a goat bleating..." (al-Bukhārī: 6979, Muslim: 1832). al-Qurtubī (4: 256) comments: "He comes carrying it 'illegally appropriated effects' on his back and neck, tormented by its weight, horrified by its atrocious sound, and berated by making his dishonesty known to all people..."

219 Those who seek God's Pleasure and those who deserve His Displeasure are not of one and the same grade; some are better than others while others are worse than others. Any certain grade is won by a person's deeds, whether good or bad. (Ibn Kathīr, al-Sa'dī)

220 That is a human being, just as much as they are, and where there is a human connection and mutual understanding at all levels of familiarity (cf. Ibn Taymiyyah, *Tafsīr Āyāt Ashkalat*, 1: 226-227, Ibn Kathīr). God could have sent them an angel as Messenger but the nature of that creation would have come in the way of communication and the safe delivery of the Message (cf. 17: 95).

221 Ayas.

222 The Qur'an and the Sunnah.

﴿165﴾ Would you whenever a calamity befalls you<sup>(223)</sup> – when you have inflicted twice as much of it<sup>(224)</sup> – say: “Where does this come from?”<sup>(225)</sup> Say ‘Muhammad’: “You brought this upon yourselves!” Indeed Allah is Able over everything. ﴿166﴾ What befell you on the day when the two hosts met was with Allah’s permission, so that He makes known the ‘real’ Believers, ﴿167﴾ and those who pretend<sup>(226)</sup>. It was said to them: “Come and fight in the cause of Allah, or ‘at least’ push back<sup>(227)</sup>”. They said: “Had we any knowledge of a fighting, we would have followed you”<sup>(228)</sup>. They were on that day closer to Denial than Belief. They say with their mouths what is not in their hearts—Allah knows best what they hide. ﴿168﴾ Those who remained behind and said to their brothers: “Had they obeyed us, they would not have been killed”. Say ‘Muhammad’: “Ward off death from yourselves, if you are speaking the truth!”

أَوَلَمَّا أَصَبْتُمْ مَضْجِبَةً قَدْ أَصَبْتُمْ مِثْلَهَا  
قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ  
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ  
الَّتَقَى الْجَمْعَانِ فَيَا ذُنَّ اللَّهَ وَلِيَعْلَمِ الْمُؤْمِنِينَ ﴿١٦٦﴾  
وَلِيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا  
فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالَ  
لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ  
لِلْإِيمَنِ يَقُولُونَ يَا فُتُوهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ  
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ الَّذِينَ قَالُوا  
لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ  
كَذَّبُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٦٨﴾

223 Seventy Muslims were killed in the setback during the Battle of Uhud. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)

224 That is when they routed their enemy in the Battle of Badr killing seventy men and taking another seventy prisoners. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)

225 They incredulously asked the reason behind this setback. Then their answer came.

226 *al-ladhīna nāfaqu*, the hypocrites lurking within the Believing community.

227 Defend yourselves.

228 Their lame excuse being that they did not think the Believers would actually engage the Deniers in battle. They claimed that they saw battle as only a remote possibility. (al-Ṭabarī, Ibn Kathīr, al-Sa’dī)



﴿169﴾ Do not think that those who got killed in the cause of Allah<sup>(229)</sup> are dead. Nay but they are alive with their Lord 'being handsomely' provided for<sup>(230)</sup>.

﴿170﴾ Delighted with what Allah gave them from His Grace and are cheerful 'in anticipation' for those who did not yet join them; that behind them they<sup>(231)</sup> will have no fear nor will they feel sorrowful; ﴿171﴾ they are cheerfully anticipant of Bounty and Grace from Allah and that Allah casts aside not the reward of the Believers.

﴿172﴾ Those who responded to 'the call of' Allah and the Messenger after they have been deeply wounded<sup>(232)</sup>; of whom these who do well and are Mindful, theirs is a great reward.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ \* يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

229 Martyrs.

230 Ibn 'Abbās (رضي الله عنه) narrated that the Prophet (ﷺ) said: "When your brothers were struck down in the Battle of Badr, Allah placed their souls in the 'abdominal' cavities of green fowls, they drink from the rivers of Paradise, eat from its fruits and come back at the end of the day to repose in chandeliers hung in the Shadow of the 'Majestic' Throne. For all of this, they 'the martyred Believers' said: "Who would tell our brothers about us; that we are in Paradise being handsomely provided for so that they may not give up fighting in the cause of Allah or cower in war?" Allah Almighty said: "I will tell them on your behalf". Then He revealed: "Do not think that those who got killed in the cause of Allah are dead. Nay but they are alive with their Lord 'being handsomely' provided for". (Abū Dāwūd: 2520, Aḥmad: 2388; another version is found in Muslim: 1887)

231 The latter.

232 Those of the Believers who did the Prophet's (ﷺ) bidding and chased after the retreating Makkan army until they reached the outpost of Ḥamrā' al-Asad, on the outskirts of Madinah. These Believers had been deeply wounded and bruised in the Battle of Uḥud. (al-Ṭabarī, Ibn Kathīr, al-Sa'dī)



﴿173﴾ Those who ‘when’ people said to them: “People have regrouped for you, so fear them”<sup>(233)</sup>, their Belief ‘only’ grew firmer and they said: “Allah suffices us, He is the best of Keepers”<sup>(234)</sup>.  
 ﴿174﴾ They returned with Grace and Bounty from Allah<sup>(235)</sup>, touched not by harm; they followed Allah’s Pleasure<sup>(236)</sup>—Allah is of a Great Bounty. ﴿175﴾ It is indeed Satan sowing fear of his allies<sup>(237)</sup>. Do not fear them but fear Me, if you are ‘true’ Believers.

﴿176﴾ Let not ‘Muhammad’ those who rush forth towards Denial grieve you<sup>(238)</sup>; they would not harm Allah in the least. Allah wants not a share for them in the Hereafter and theirs is a great Punishment.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَأَنْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾

وَلَا يَخْزِيكَ الَّذِينَ يَسِرُّونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا ﴿١٧٦﴾ فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

- 233 The Deniers’ army, under the leadership of Abū Sufyān, were reported to be bracing themselves for another attack. (al-Ṭabarī, Ibn Kathīr)
- 234 This pronouncement is one of the greatest forms of *Dhikr* (remembrance) during times of hardship. Ibn ‘Abbās (رضي الله عنه) narrated: “*Ḥasbunā Allāh wa ni‘ma al-Wakīl* (Allah suffices us, He is the best of Keepers), was said by Ibrāhīm (رضي الله عنه) when he was thrown in the fire and was said by Muhammad (ﷺ) when it was said: “People have regrouped for you, so fear them”, their Belief ‘only’ grew firmer and they said: “Allah suffices us, He is the best of Keepers.”” (al-Bukhārī: 4563)
- 235 Their obedience to God and His Messenger (ﷺ) and their pursuit of the enemy won them great rewards upon their return.
- 236 They did what leads to the Pleasure of God and won it. (al-Ṭabarī)
- 237 The allies of the Devil are the warring Deniers. Satan uses them to intimidate Believers. (al-Ṭabarī, al-Wāhidī, Ibn Kathīr, al-Sa’dī)
- 238 The adversity that overcame the Believers showed the real mettle of the hypocrites, who found the time opportune to lay bare their true colours. This is in stark contrast to the stance of the real Believers who did not loiter in responding to the Prophet’s (ﷺ) bidding.

﴿177﴾ Those who exchanged Belief for Denial would not harm Allah in the least and theirs is a painful Punishment. ﴿178﴾ Let not those who Deny think that the rein We give them<sup>(239)</sup> is better for them. We only give them allowance so that they would accumulate sins; theirs is a humiliating Punishment.

﴿179﴾ Allah would not have left the Believers as you were, until He sorted out the bad from the good<sup>(240)</sup>. Allah would have not revealed the Unseen to you, but He chooses from His Messengers whoever He wishes<sup>(241)</sup>, so Believe in Allah and His Messengers. If you Believe and are Mindful then yours is a great reward. ﴿180﴾ Let not those who are miserly<sup>(242)</sup> with what Allah has 'bountifully' bestowed on them from His Grace think that this is better for them.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا  
 اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ  
 الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّئُهُمْ خَيْرٌ لَّا أَنْفُسَهُمْ إِنَّمَا  
 نَمَلِّئُهُمْ لِيُزَادُوا فِي آثَامِهِمْ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾  
 مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
 حَتَّىٰ يَمِيزَ الْخَيْثُ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
 لِيُزِيلَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ  
 رُّسُلِهِ مَن يَشَاءُ فَتَأْمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ  
 تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ  
 الَّذِينَ يَخْلَوْنَ بِمَاءِ آثَمِهِمْ اللَّهَ مِنْ فَضْلِهِ ۗ  
 هُوَ خَيْرٌ لَّهُمْ

239 The fact that God does not quicken their punishment and seize them for their misdeeds (cf. Ayas 196-197 below).

240 In its formative days, the early Believing community was not as clearly differentiated as one might think; hypocrites were living in its midst pretending to be Believers and lying low wishing for the worst to come upon the real Believers. In order to separate the wheat from the chaff, God decreed the calamity that befell the Believers in the Battle of Uhud; this, so the hypocrites could be told apart (cf. al-Rāzī).

241 God chooses from among His Messengers those whom He entrusts with some knowledge of the Unseen (*al-Ghayb*). In this instance, He told Prophet Muhammad (ﷺ) who the hypocrites really were so that he may be on guard against them. (al-Ṭabarī, al-Wāḥidī, *al-Wajīz*)

242 Believers are encouraged to spend out of their wealth as much as they are encouraged to put their own lives on the line in God's cause.



Nay, but it is evil for them; they will be collared 'around their necks' with what they withheld on the Day of Judgement. For Allah is the inheritance of the Heavens and Earth—Allah is Knowledgeable of what you do.

بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ  
الْفِئِمَةِ وَلِلَّهِ ميراثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

﴿181﴾ Allah heard the saying of those who said<sup>(243)</sup>: “Allah is poor and we are rich”<sup>(244)</sup>. We will record what they said and their killing of the Prophets unjustifiably<sup>(245)</sup>, and We will say: “Taste you the torment of burning!”<sup>(246)</sup> That ‘torment’ is because of what your hands sent forth<sup>(246)</sup>—Allah certainly does not deal ‘with His’ servants unfairly. <sup>(247)</sup> Those who said: “Allah took our pledge not to Believe in any Messenger unless he gives us a sacrificial offering ‘to be’ consumed by fire”<sup>(247)</sup>.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ  
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُوقُوا عَذَابَ  
الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ  
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ  
قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَأَن نُّؤْمِنَ لِرَسُولٍ  
حَتَّىٰ يَأْتِينَا يُقْرَبَانِ تَأْكُلُهُ النَّارُ

243 Now that the lessons from the setback in the Battle of Uḥud have all been thrashed out, argumentation with the Jews of Madinah once more picks up.

244 al-Ḥasan al-Baṣrī reports that when the Jews of Madinah heard the previous ayas, which encourage Believers to spend in the cause of God, they said: “If He ‘God’ asks people to spend in His cause to achieve His goals, then He must be a wretched pauper!” (al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, al-Rāzī)

245 Cf. Aya 21.

246 What they committed.

247 Muhammad Asad has the following comment in his translation: “... in other words, unless he conforms to Mosaic Law, which prescribes burnt offerings as an essential part of divine services. Although this aspect of the Law had been left in abeyance ever since the destruction of the Second Temple in Jerusalem, the Jews of post-Talmudic times were convinced that the Messiah promised to them would restore the Mosaic rites in their entirety; and so they refused to accept as a prophet anyone who did not conform to the Law of the Torah in every detail”.



Say 'Muhammad': "Many a Messenger before me came to you<sup>(248)</sup> with clear evidences, and with what you 'just' said. Why did you kill them if only you are truthful? <sup>﴿184﴾</sup> If they call you a liar, then many a Messenger before you were called liars; 'even though' they came 'to them' with clear evidences, the 'Sacred' Writs and the Luminous Book<sup>(249)</sup>.

<sup>﴿185﴾</sup> Every soul shall taste death<sup>(250)</sup> and you will be paid your rewards in full on the Day of Judgement; whoever is dragged away<sup>(251)</sup> from Hellfire and entered into Paradise, then he is a winner—life is nothing but an illusory enjoyment.

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ  
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُمْ نَشْتُمْ  
صَادِقِينَ ﴿١٨٤﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ  
رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ  
أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحْزِحَ عَنِ  
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا  
الْحَيَاةُ الدُّنْيَا إِلَّا لَٰمَتَعُ الْعُرُورِ ﴿١٨٥﴾

248 To your ancestors.

249 The Sacred Writs *al-Zubur* (lit. books, sing. *zabūr*) and *al-Kitāb al-Munir* (the Luminous Book) refer to the Heavenly revealed Books.

250 Although mention of this fact here can be construed as a way of alleviating the suffering and hurt the Prophet (ﷺ) and the Believers endured from their enemies' hands and tongues (al-Ṭabarī). In Ibn 'Āshūr's considered opinion it is further meant to soothe the pain that the Believers found at losing their brothers in battle, on the one hand, and on the other, refutes the narrative of the hypocrites who said that their brothers would not have been killed had they not come out of their homes for battle.

251 The scene being painted here is graphic. The word *zuhẓiẓa* embodies its meaning within its own phonic makeup; drawing its form and throwing its shadow in the process. Hellfire as found here possesses a gravitational power, dragging to it whoever and whatever gets near. Any person who is caught within its radius is in need of someone to drag him (*yu-zahẓiẓ-uḥu*) away little by little, in order to set him free from its energy sapping pull. Whoever is to be dragged away from its radius, freed from the tentacles of its gravity and admitted to Paradise has made it. This is a powerful and full coloured depiction of helplessness, of vehemently tugging, pulling and dragging in order to reach safe haven.

﴿186﴾ You shall be tested in your wealth and yourselves<sup>(252)</sup> and you will hear much that is hurtful from those who were given the Book before you and the Associators<sup>(253)</sup>, but if you remain steadfast and are Mindful, then that is real fortitude.

﴿187﴾ 'Mention' When Allah took the pledge of those who were given the Book that you should make it plain to people rather than suppress it<sup>(254)</sup>; they tossed it behind their backs and traded it off for a pittance—miserable indeed is what they buy. ﴿188﴾ Do not think that those who delight in their actions<sup>(255)</sup> and are pleased with unwarranted praise<sup>(256)</sup>, are at a 'great' distance from Punishment—theirs is a painful Punishment. ﴿189﴾ To Allah belongs the ownership of the Heavens and Earth—Allah is Able over everything.

﴿١٨٦﴾ لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

﴿١٨٧﴾ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

252 Cf. 2:155.

253 The Arab pagans.

254 The Divine Book.

255 Full of conceit over their evil-doing.

256 Abū Sa'īd al-Khudrī (رضي الله عنه) narrates that the reason for the revelation of this aya was such that: "Some hypocrites at the time of the Prophet (ﷺ) would stay behind when he used to set out on forays, and they were pleased with this. Upon his return, they would forge excuses and swear to them. They even loved to be praised for what they did not do 'i.e. being Believers and part of the Prophet's (ﷺ) army'. Thus this aya was revealed". (al-Bukhārī: 4567, Muslim: 2777)



﴿190﴾ Indeed there are in the creation of the Heavens and Earth and the alternation of night and day Signs<sup>(257)</sup> for people of reason. ﴿191﴾ Those who mention Allah 'while' standing, sitting and 'lying' on their sides, and ponder over the creation of the Heavens and Earth 'declaring': "Our Lord, You did not create 'all of' this in vain. Glorified be You, shield us from the torment of Fire; ﴿192﴾ Our Lord, disgraced indeed is the one You commit to Hellfire; there are no helpers for the evildoers; ﴿193﴾ Our Lord, we heard a caller<sup>(258)</sup>, summoning to Belief, saying: "Believe in your Lord!" and we Believed, so our Lord forgive us our sins and expunge our misdeeds, and bring our lives to termination 'joining us' with the Righteous;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ  
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ  
يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ  
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا  
عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تَدْخِلُ النَّارَ فَقَدْ  
أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا  
إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ  
ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّتْ مَعَ الْآبِرَارِ ﴿١٩٣﴾

257 These are so-called cosmic Signs (*āyāt kawniyyah*). They, along with the Qur'anic Signs (*āyāt Qur'āniyyah*), work together to prove to Believers the Truth of the Message and thus strengthen their Faith. Believers are encouraged to think about these Signs and use their reason when considering them (cf. Riḍā). Ibn 'Abbās (رضي الله عنه) narrated: "I slept once over at 'my aunt' Maymūnah's 'the Prophet's wife' home, while the Prophet was there, in order to see how he Prays at night. He (ﷺ) talked with his wife for a while and then slept. When there remained only the last third of the night, or a part of it, he woke and sat up, looked at the sky and recited: "Indeed there are in the creation of the Heavens and Earth and the alternation of night and day Signs for people of reason". He then performed ablution, rinsed his mouth with *siwāk* 'a twig' and Prayed eleven *rak'ahs*. When Bilāl called for Prayer, he (ﷺ) performed two *rak'ahs*, went out and led people in the Fajr Prayer". (al-Bukhārī: 7452)

258 Muhammad (ﷺ). (Ibn Kathīr, al-Sa'dī, Ibn 'Āshūr)



﴿194﴾ Our Lord, bestow on us what You promised us through your Messengers and do not disgrace us on the Day of Judgement—indeed You never break Your promise”.

﴿195﴾ Their Lord responded to them that: “I shall never render useless the deeds of any doer of you, male or female; you are each other’s other part<sup>(259)</sup>. Those who migrated, were expelled from their lands, persecuted in My cause, fought and got killed, I shall expunge their misdeeds and admit them into Gardens under which rivers flow”; a reward from Allah—indeed with Allah is the best of rewards.

﴿196﴾ Do not be deceived by the revelling<sup>(260)</sup> of those who Deny in the land; ﴿197﴾ ‘this is but’ a passing enjoyment, then their resort is Hellfire—ghastly indeed is this bed! ﴿198﴾ But those who are Mindful of their Lord, theirs are Gardens under which rivers flow, eternally they abide therein; a domicile coming from Allah—what is with Allah is best for the Righteous. ﴿199﴾ Indeed there are among the People of the Book those who Believe in Allah,

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾  
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَأَلَّيْنِ هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَ لَهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ

259 Both men and women are born of each other and are looked upon equally. (al-Ṭabarī, Ibn Kathīr, al-Sa‘dī)

260 By the fact that the Deniers were living unchecked, enjoying complete freedom of movement and all that life has to offer (cf. Aya 178 above).

what has been sent down to you<sup>(261)</sup> and what had been sent down to them, humbling themselves before Allah and do not trade off the Signs of Allah for a pittance; for those is their reward with their Lord—Allah is swift in reckoning. ﴿200﴾ You who Believe, be forbearing<sup>(262)</sup>, remain firm<sup>(263)</sup>, guard your lands<sup>(264)</sup> and be Mindful of Allah so that you may be successful<sup>(265)</sup>.

وَمَا أُنْزِلَ إِلَيْكُم مَّا أُنْزِلَ إِلَيْهِمْ خَشَعَتِ  
لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ  
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يٰٓأَيُّهَا الَّذِينَ  
ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا  
اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾



261 The Qur'an. (al-Ṭabarī, Ibn Kathīr)

262 Be patient in the face of life's trials and tribulations. (al-Ṭabarī, al-Sa'dī)

263 When you face your enemy in battle. (al-Ṭabarī, al-Sa'dī)

264 *Rābiṭū* from *ribāṭ*, i.e. the fact of 'tying up' one's war steed at outposts to protect the borders from enemy attack. (al-Ṭabarī, Ibn 'Aṭīyah, Ibn 'Āshūr, al-Sa'dī)

265 This aya sums up the keys for being victorious which are repeated throughout *Āl 'Imrān*. It is given in answer to the Believer's Prayer to God to make them prevail over the Deniers found at the very end of *al-Baqarah*. (Cf. 'Key' in the Introduction to this sura.)

# THE GRAND QUR'AN

الْقُرْآنُ الْعَظِيمُ

ترجمة معاني

سُورَةُ الْاِمْرَانِ

Āl 'Imrān

(The Family of 'Imrān)

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.

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