

Tafsir al-Jalalayn, Juza' [4], Surat Aal-Imran & an-Nisaa'

{ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَآتُوهَا إِن كُنتُمْ صَادِقِينَ }

When the Jews said to the Prophet, 'You claim that you follow the creed of Abraham, but Abraham did not eat camel's meat nor drink its milk', the following was revealed: All food was lawful to the Children of Israel save what Israel, Jacob, forbade for himself, namely, camels: when he was afflicted with sciatica ('irq al-nasā), he made a vow that if he were cured he would not eat of it again, and so it was forbidden him; before the Torah was revealed, which was after the time of Abraham, as it was not unlawful in his time, as they claimed. Say, to them: 'Bring the Torah now, and recite it, so that the truth of what you say may become clear, if you are truthful', in what you say; they were stupified and did not bring it [the Torah]. God, exalted be He, then said:

{ فَمَنْ أَقْتَرَىٰ عَلَىٰ اللَّهِ الْكُذْبَ مِن بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ }

Whoever invents falsehood against God after that, that is, after the proof has become manifest that the prohibition was made by Jacob, and not during the time of Abraham, those are the evildoers, that transgress the truth into falsehood.

{ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

Say: 'God has spoken the truth, in this matter, just as He has in all that He has related; therefore follow the creed of Abraham, the one which I follow, a hanīf, inclining away from all religions towards submission (islām), and he was not an idolater'.

{ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ }

When they said, 'Our direction of prayer (qibla) came before yours', the following was revealed: The first house, for worship, established for the people, on earth, was that at Bakka (a variant of Makka [Mecca], so called because it 'crushes' [tabukku] the necks of tyrants); it was built by the angels before the creation of Adam, and after it the Aqsā [in Jerusalem] was built, a period of forty years separating them, as reported in the hadīth of the two Sahīhs [sc. of al-Bukhārī and Muslim], and in the hadīth [that states]: 'The first thing to appear on the surface of the water, at the creation of the heavens and the earth, was a white foam, underneath which the earth was unrolled'; a blessed place (mubārakan, a circumstantial qualifier referring to la'lladhī, 'that') meaning a place of blessings, and a guidance to all worlds, because it is their qibla.

{ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَّهِنَ اللَّهُ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ }

Therein are clear signs, among which is, the station of Abraham, that is, the stone upon which he stood to build the House, and on which his footprints remain; and it [the House] has endured all this length of time and the constant passing of hands over it. Among these [signs] are the fact that the reward for good deeds is multiplied in it and that birds never fly over it; and whoever enters it is in security, not liable therein to be killed or oppressed or otherwise. It is the duty of people towards God to make the pilgrimage to the House (read either as hijj al-bayt or hajj al-bayt, as two variants of the verbal noun from hajj, meaning 'the intention [to journey there]'), if he is able to

make his way there (man istatā'a ilayhi sabīlan substitutes for al-nās, 'people'). The Prophet (s) explained this [ability] as having provisions and a ride, as reported by al-Hākim [al-Naysābūrī] and others. As for the one who disbelieves, in God or in what He has made obligatory with regard to the Pilgrimage, God is Independent of all worlds, the humans, the jinn and the angels, and [is Independent of] their devotions.

{ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ }

Say: 'O People of the Scripture, why do you disbelieve in God's verses, that is, the Qur'ān, when God is Witness of what you do?', and will requite you for it?

{ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنِ آمَنَ بَبُغْوَاهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِعَافٍ لِّعَمَّا تَعْمَلُونَ }

Say: 'O People of the Scripture, why do you bar believers, causing them to turn away, from God's way, His religion, by denying the truth of the Prophet and concealing His graces, desiring to make it crooked ('iwajan is the verbal noun, meaning mu'awwajatan, 'made crooked'), inclining away from the truth, while you yourselves are witnesses, [while] you know that the religion which is upright and pleasing [to God] is that of Islam, as stated in your Book? God is not heedless of what you do', in the way of unbelief and mendacity; instead He gives you respite until your appointed time and then requites you.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ }

The following was revealed when the Jews passed by the Aws and the Khazraj and were infuriated by their comradeship, and set about reminding them of their mutual hostility in the days before Islam, such that they caused them to quarrel and the two [tribes] were on the verge of fighting one

another: O you who believe, if you obey a party of those who have been given the Scripture, they will turn you, after you have believed, into disbelievers.

{ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

How can you disbelieve (this is an interrogative of amazement and rebuke) while you have God's verses recited to you, and His Messenger is in your midst? Whoever holds fast to, clings to, God, he is guided to a straight path.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

O you who believe, fear God as He should be feared, so that He is obeyed and not disobeyed, thanked and not shown ingratitude, remembered and not forgotten. They said, 'Who, O Messenger of God, is strong enough for this [task]?' But it was then abrogated by His statement: So fear God as much as you can [Q. 64:16]; and do not die, except as Muslims, professing the Oneness of God.

{ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ }

And hold fast to, clutch, God's bond, namely, His religion, together, and do not scatter, after submitting [to Islam]; remember God's grace, His bestowing of favours, upon you, O companies of the Aws and the Khazraj, when you were enemies, and He brought your hearts together, through Islam, so that by His grace you became brothers, in religion and comradeship; and you were upon the brink, the edge, of a pit of fire, such that to fall into it you only had to die disbelieving; but He

delivered you from it, through belief. So, just as He has made clear for you what has been mentioned, God makes clear to you His signs that you might be guided.

{ وَلَكِنْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

Let there be one community of you calling to good, to Islam, and enjoining decency, and forbidding indecency; those, that call, bid and forbid, are the successful, the victorious (the particle min, 'of', [in minkum, 'of you'] is partitive, since what is mentioned is a collective obligation [fard kifāya], and is not incumbent upon every individual of the community, for not every person, such as the ignorant, is up to it. However, it is also said that this particle is extra, and what is meant is, 'so that you are a community [calling to good and so on]').

{ وَلَا تَكُونُوا الَّذِينَ نَفَرْتُمْ وَقَدْ جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ }

Be not as those who scattered, in their religion, and disputed, over it, after the clear proofs came to them, and these are the Jews and the Christians, those there awaits a mighty chastisement.

{ يَوْمَ بَيضٌ وَجُوهُ وَسَوْدٌ وَجُوهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ }

The day when some faces are blackened, and some faces whitened, that is, the Day of Resurrection. As for those whose faces are blackened, these being the disbelievers, who are thrown into the Fire and to whom it is said in rebuke: 'Did you disbelieve after you had believed, on the day the covenant was made? Then taste the chastisement for what you disbelieved!'

{ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَنِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ }

But as for those whose faces are whitened, and these are the believers, they shall be in God's mercy, that is to say, in Paradise, abiding therein.

{ تِلْكَ آيَاتُ اللَّهِ تُلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ }

Those, that is to say, these verses, are the verses of God which We recite to you, O Muhammad (s), in truth, and God desires not any injustice for the worlds, punishing them for no crime.

{ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

To God belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and to Him all matters are returned.

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ }

You, O community of Muhammad (s), are the best community brought forth, manifested, to men, according to God's knowledge, enjoining decency, and forbidding indecency, and believing in God. Had the People of the Scripture believed, it, their belief, would have been better for them; some of them are believers, such as 'Abd Allāh b. Salām, may God be pleased with him and his companions; but most of them, the disbelievers, are wicked.

{ لَنْ يَضُرَّكُمْ إِلَّا أَدْمَىٰ وَإِنْ يَتْلُواكُمْ يَتْلَوْكُمْ الْأَدْبَارُ لَمْ يَلَايَنُصْرُونَ }

They, the Jews, will not harm you, O company of Muslims, in any way, except a little hurt, with their tongues, such as slander and threats; and if they fight against you, they will turn their backs to you, in retreat, then they will not be helped, against you, but you will be helped against them.

{ ضُرِبَتْ عَلَيْهِمُ الدَّلِيلَةُ أَن مَّا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ }

Abasement shall be cast upon them, wherever they are found, so that they have no strength and no protection, save, if they be [clinging to], a rope of God, and a rope of the, believing, people, this being the latter's covenant of security for them on the condition that they pay the jizya, in other words, they have no protection other than this; they have incurred, they have ended up, with anger from God, and poverty shall be cast upon them; that, is, because they disbelieved in God's signs, and slew the prophets without right; that (dhālika is [repeated] for emphasis), is, because they disobeyed, God's command, and used to transgress, passing from what is lawful into what is unlawful.

{ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ }

Yet they, the People of the Scripture, are not all alike, equal; some of the People of the Scripture are a community upright, with integrity, adhering to the truth, such as 'Abd Allāh b. Salām, may God be pleased with him and his companions, who recite God's verses in the watches of the night, that is, during its hours, prostrating themselves, performing prayer (wa-hum yasjudūn, 'prostrating themselves', is a circumstantial qualifier).

{ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ }

They believe in God and in the Last Day, enjoining decency and forbidding indecency, vying with one another in good works; those, described in the way God has mentioned, are of the righteous, and some of them are not like this and are not righteous.

{ وَمَا يُفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلَيْهِ بِ الْمُتَّقِينَ }

And whatever good you do, O community, (taf'alū, 'you do', or if this is read yaf'alū, 'they do', then [it is referring to them] 'the upright community'), you shall not be denied it ([read] in both ways [fa-lan tukfarūhu, 'you shall not be denied it', or fa-lan yukfarūhu, 'they shall not be denied it']), you shall not be deprived of its reward, but you will be rewarded for it, and God knows the God-fearing.

{ إِنَّ الَّذِينَ كَفَرُوا أَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

As for the disbelievers, their riches shall not avail, protect, them, neither their children, against God, that is, against His chastisement: these two are singled out for mention because a person usually avails himself either by paying a ransom, or by [resorting to] the help of his children; those are the inhabitants of the Fire, abiding therein.

{ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ مَرِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَا كُنْ أَنْفُسَهُمْ يَظْلِمُونَ }

The likeness, the description, of what they, the disbelievers, expend in the life of this world, in the way of enmity towards the Prophet or in the way of voluntary almsgiving or the like, is as the likeness of a wind wherein is a blast, of extreme hot or cold, that smote the tillage, the crops, of a people who have wronged themselves, through unbelief and disobedience, and destroyed it, so that they could not profit from it; so it is with what they expend, it perishes and they profit nothing



from it. God did not wrong them, when they lost what they expended, but they wronged themselves, through unbelief, which necessitated this loss.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُو لُبُوكُمْ خَبَالًا وَذُؤَامًا عَنِيثًا قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ  
الآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ }

O you who believe, do not take as intimates, as sincere friends, revealing to them your secret thoughts, anyone apart from yourselves, from among the Jews, Christians and the hypocrites; such men spare nothing to ruin you (khabālan is in the accusative because the preposition [that usually precedes it, sc. fī'l-khabāl] has been omitted), that is to say, they would not be remiss about corrupting you; they would love, they wish, for you to suffer ([al-'anat means] extreme hardship). Hatred, enmity towards you, is revealed, it is manifested, by their mouths, by sowing discord among you and informing the idolaters of your secret [plans]; and what their breasts conceal, of enmity, is yet greater. Now We have made clear to you the signs, of their enmity; if you understand, this, then do not befriend them.

{ هَآأَنْتُمْ أَوْلَاءُ تُحِبُّهُمْ وَلَا يُحِبُّوكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأُئْمَانِ مِنَ الْغَيْظِ قُلُ مُؤْتُوا يُعْظَمُ  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ }

Lo (hā, 'lo!', is for calling attention [to something]), there you are, O believers, you love them, on account of their kinship and their [pretence of] friendship towards you, but they love you not, since they oppose you in religion; you believe in the Book, all of it, that is to say, in the Books, all of them, but they do not believe in your Book, and when they meet you they say, 'We believe,' but when they are alone, they bite at you their fingertips, in rage, in extreme fury at what they see of

your mutual affection: the biting of the fingertips is used to figuratively express the severity of rage, even if there be no biting involved. Say: 'Perish in your rage, that is, be this way until the end of your lives, for you shall not see what will please you; God knows what is in the breasts', what is in the hearts, including that which these conceal.

{ إِن تَسْسِنُكُمْ حَسَنَةً نَّسُوهُمْ وَإِن تُضِيبِكُمْ سَيِّئَةً يَفْرَحُوا بِهَا وَإِن تَصْرُوا وَتَقْتُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ }

If good fortune, a favour such as victory or booty, befalls you, it is evil for them, it grieves them; but if evil, such as defeat or drought, befalls you, they rejoice thereat (the conditional statement here is semantically connected to the previous conditional, and what comes in between is a parenthetical [statement], the meaning being that their enmity towards you is endless, so why do you befriend them? Avoid them!) Yet if you endure, their harm, and fear, God by [not] befriend them and so on, their guile will not hurt you (read either *lā yadirkum* or *lā yadurrukum*) at all; God encompasses what they do (*ya'malūn*, or may be read *ta'malūn*, 'what you do'), He has knowledge of it and will requite them for it.

{ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ بِبَنِي الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

And, mention O Muhammad (s), when you went forth at dawn from your family, at Medina, to assign the believers, to have [them] occupy, their places, stations for them to stand at, for battle, and God hears, what you say, knows, your circumstances: this was the day of [the battle of] Uhud. The Prophet (s) set out with 1000 or 950 men, while the idolaters numbered 3000. The Prophet pitched camp at the ravine on Saturday 7th of Shawwāl in year 3 of the Hijra. He had his back and that of his troops to Uhud. He arranged their lines and placed a group of archers under the command of 'Abd Allāh b. Jubayr at the foot of the mountain and said to them: 'Defend us with

your arrows in case they come up from behind us, and remain here whether we are being defeated or on the verge of victory'.

{ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

When (idh, substitutes for the previous idh) two parties of you, the Banū Salima and the Banū Hāritha, the two flanks of the army, were about to lose heart, [about] to shrink from the battle and retreat, after 'Abd Allāh b. Ubayy, the hypocrite, and his companions began to retreat. He [Ibn Ubayy] said, 'Why should we get ourselves and our children killed?' and he also said to Abū Jābir al-Salamī — who had said to him, 'I implore you by God for your Prophet's sake and yours' — 'If we knew how to fight, we would follow you!' But God then made them [the Banū Salima and the Banū Hāritha] steadfast and they did not abandon [the field]; and God was their Protector, their Helper, and let the believers rely on God, let them place their trust in Him and none other.

{ وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ }

When they were defeated, the following was revealed as a way of reminding them of God's favour: God already gave you victory at Badr, a location between Mecca and Medina, when you were contemptible, few in number and weapons. So fear God, in order that you might be thankful, for His blessings.

{ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ }

When (idh, an adverbial qualifier of nasarakum, 'He gave you victory' [in the previous verse]) you were saying to the believers, promising them as reassurance [for them]: 'Is it not sufficient for you

that your Lord should reinforce you, [that] He should succour you, with three thousand angels sent down? (read munzalīn or munazzalīn, 'sent down').

{ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ }

Yea, it is sufficient for you. In [sūrat] al-Anfāl [it is stated] with a thousand [Q. 8:9], because at first He reinforced them with this [thousand], then it became three [thousand] then five [thousand], as God says: if you are patient, in encountering the enemy, and fear, God in not contravening [His command], and they, the idolaters, come against you instantly, your Lord will reinforce you with five thousand angels accoutred' (read musawimmīn or musawammīn), that is to say, distinctively marked [for the battle]. Indeed, they were patient and God fulfilled His promise to them, so that the angels fought together with them riding upon piebald horses wearing yellow or white turbans, let loose down to their shoulders.

{ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

What God ordained, that is, of reinforcement, was only as a good tiding to you, of victory, and that your hearts might be at peace, [that] they might be at rest, and not be terrified by the large number of the enemy as compared to your small number. Victory comes only from God, the Mighty, the Wise, He gives it to whomever He will, and [victory comes] not because of a large army.

{ لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ }

And that He might cut off (li-yaqta', is semantically connected to the clause containing nasarakum, 'He gave you victory'), that is to say, that He might destroy, a party of the disbelievers, by slaying

them or making them fall captive, or suppress them, humiliate them through defeat, so that they fall back, return, frustrated, not having secured what they desired.

{ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ }

When, on the Day of Uhud, the Prophet received a head wound and his front tooth was broken, and he said, 'How does a people who have drenched the face of their Prophet in blood [expect to] prosper?', the following was revealed: It is no concern at all of yours, nay, it is God's concern, so be patient, whether, meaning, until such time as, He relents to them, through [their acceptance of] Islam, or chastises them; for they are indeed evildoers, by [virtue of their] disbelief.

{ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ }

To God belongs all that is in the heavens and the earth, as possessions, creatures and servants; He forgives whom He wills, forgiveness for, and chastises whom He wills, chastisement for. And God is Forgiving, of His friends, Merciful, to those who obey Him.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }

O you who believe, do not exact usury, twofold and severalfold (read mudā'afatan or mud'afatan) by increasing the amount [to be repaid] when the [loan] period comes to an end and delaying the request [of the loan]. And fear God, by abandoning such [usury], so that you may prosper, [that] you may triumph.

{ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ }

And fear the Fire that has been prepared for the disbelievers, lest you be chastised with it.

{ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ }

And obey God and the Messenger, so that you may find mercy.

{ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ }

And vie with one another hastening (read wa-sāri'ū or [simply] sāri'ū) to forgiveness from your Lord, and to a garden as wide as the heavens and the earth, that is, as broad as both of them together if put side by side, breadth denotes ampleness, that has been prepared for those who fear God in being obedient and abandoning acts of disobedience.

{ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ }

Who expend, in obedience to God, in prosperity and adversity, in [times of] ease and difficulty, and restrain their rage, [and] desist from following it up even though they are able to, and pardon their fellow-men, those who wrong them, waiving their punishment; and God loves those who are virtuous, through such actions, that is to say, He will reward them.

{ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ }

And who when they commit an indecency, a despicable sin such as adultery, or wrong themselves, with less than that, such as a kiss, remember God, that is to say, His threat of punishment, and pray forgiveness for their sins — and who, that is, none, shall forgive sins but God? — and who do not

persist, persevere, in what they did, but have desisted from it, knowing, that what they did was sinful.

{ أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ يَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ }

Those — their requital is forgiveness from their Lord, and Gardens beneath which rivers flow, abiding therein (khālidīna fīhā, an implied situation, that is, it is foreordained that they will abide in it once they enter it); excellent is the wage, this wage, of those workers, of obedience!

{ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَدِّبِينَ }

The following was revealed regarding the defeat at Uhud: Ways of life have passed away before you, all manner of unbelief has preceded, where they have been given respite but are then seized [with punishment]; so travel in the land, O believers, and behold how was the end of those who denied, the messengers, that is, how their affair ended in destruction. So do not grieve on account of their victory, I am only giving them respite until their appointed time.

{ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ }

This, Qur'ān, is an exposition for, all, mankind, and a guidance, from error, and an admonition for such as are God-fearing, among them.

{ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ }

Faint not, shrink [not] from fighting the disbelievers, neither grieve, for what befell you at Uhud, for you shall prevail, through victory over them, if you are, truly, believers. (the response to this [last conditional clause] is the sum [meaning] of what has preceded it).

{ إِن يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَيَعْلَمُ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ }

If a wound touches you, befalls you at Uhud, a like wound (qarh or qurh, which is the exhaustion that results from a wound and the like), already, at Badr, has touched the other people, the disbelievers. Such days We deal out in turn, We dispense them, among mankind, one day for one group, the next day for another, that they might be admonished, and that God may know, through knowledge manifested outwardly, those who believe, who are sincere in their faith from others; and that He may take witnesses from among you, honouring them with martyrdom, and God loves not the evildoers, the disbelievers, that is, He will chastise them, and the blessings He bestows upon them are only a [means of] drawing out [their punishment].

{ وَيُمِصِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ }

And that God may prove the believers, purifying them of sins through what befalls them, and efface, that is, destroy, the disbelievers.

{ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ }

Or, nay, did you suppose you should enter Paradise without God knowing, through knowledge manifested outwardly, who among you have struggled and who are patient, in [times of] hardship?

{ وَلَقَدْ كُنتُمْ تَمَنَّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنْظُرُونَ }



You were longing for (tamannawna: one of the two letters tā' has been omitted from the original [tatamannawna]) death before you met it, when you said, 'Would that we had a day like the Day of Badr in order to attain what its martyrs attained.' Now you have seen it, that is, the cause of it, war, looking on, that is, with your eyes [open] and contemplating the conditions, so why did you retreat?

{ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَقْلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ }

With regard to their being routed, when it was rumoured that the Prophet had been killed and the hypocrites had said to the believers, 'If he has been killed, go back to your [previous] religion', the following was revealed: Muhammad is only a messenger; messengers have passed away before him. Why, if he should die or is slain, like others, will you turn back on your heels, will you return to unbelief (the last statement is the locus of the interrogative of denial, in other words, 'he was not a worshipped being, so that [if he were to die] you should turn back [to your previous religion]'). If any man should turn back on his heels, he will not harm God in any way, but will be harming himself, and God will requite those that are thankful, for His graces by staying firm.

{ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ }

It is not for any soul to die, save by the leave of God, by His decree, a prescribed (kitāban, here a verbal noun, that is, God has prescribed this) term, that is to say, [a term fixed] in time, neither brought forward nor deferred, so why did you retreat [in defeat]? Defeat does not ward off death, nor does standing one's ground sever life. And whoever desires, by his deeds, the reward of this world, that is, his requital in it, We will give him of it, what has been allotted to him, but he shall

have no share in the Hereafter; and whoever desires the reward of the Hereafter, We will give him of it, that is, of its reward; and We will requite the thankful.

{ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ مَرِيضُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ }

How many a prophet has been killed (qutila, a variant reading has qātala, 'has fought', the subject of the verb being the person governing it) and with him (ma'ahu, the predicate, the subject of which [follows]) thousands manifold [fought], but they fainted not, they did [not] shrink, in the face of what afflicted them in God's way, of wounds and the slaying of their prophets and companions; they neither weakened, in the face of struggle, nor did they humble themselves, [nor did they] succumb to their enemy, as you did when it was said that the Prophet (s) had been killed. And God loves the patient, during trials, meaning that He will reward them.

{ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَرْجُلَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ }

All that they said, when their prophet had been killed while they stood their ground and were steadfast, was, 'Our Lord, forgive us our sins and our excesses, our overstepping the bounds, in our affairs, a declaration of the fact that what had befallen them was the result of their evil actions and a humbling of their selves, and make firm our feet, with strength for the struggle, and help us against the unbelieving folk'.

{ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ }

And God gave them the reward of this world, victory and booty, and the fairest reward of the Hereafter, that is, Paradise (husnuhu, 'the fairest of it', denotes [extra] favour in addition to what is deserved); and God loves the virtuous.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ }

O you who believe, if you obey the disbelievers, in what they command you, they will make you turn back on your heels, [back] to unbelief, and you will revert as losers.

{ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ }

Nay, but God is your Protector, your Helper, and He is the best of helpers, so obey only Him and not them.

{ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ }

We will cast terror (read ru'b or ru'ub) into the hearts of the disbelievers: after departing from Uhud they resolved to return in order to exterminate the Muslims, but they were terrified and did not return; for what they have associated, because of their associating, with God that for which He has revealed no warrant, that is, [no] argument in support of its worship, namely, idols; their abode shall be the Fire; evil is the abode, the resting place, of the evildoers, the disbelievers.

{ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَمَّاكُم مَّا تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ }

God has been true to His promise, towards you, of giving you victory, when you slew them by His leave, by His will, until you lost heart, [until] you shrank from battle, and quarrelled, disagreed, over the command, that is, the command of the Prophet (s) that you remain at the foot of the mountain for the arrow attack, some of you saying, 'Let us depart, for our comrades have been

given victory', others saying, 'We should not disobey the command of the Prophet (s)'; and you disobeyed, his command, and abandoned your station in search of the booty, after He, God, had shown you what you longed for, of assistance (the response to the [clause containing] idhā is indicated by what precedes it, that is to say, '[when you lost heart] He denied you His assistance'). Some of you desired this world, abandoning his station for the sake of the booty; and some of you desired the Hereafter, holding to it until he was slain, such as 'Abd Allāh b. Jubayr and his companions. Then He turned you away (thumma sarafakum is a supplement to the response of the [clause containing] idhā, implied to be raddakum bi'l-hazīma ['He turned you back in defeat']) from them, the disbelievers, so that He might try you, that He might test you and so make manifest the sincere ones from those otherwise; yet now He has pardoned you, what you have done, and God is Bounteous to the believers, with pardon.

{ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَبَيْتُمْ لَهُ غَمًّا عَمَّا نَكَيْلًا تَخْزُونَا عَلَىٰ مَا فَأَاكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ }

Remember, when you were ascending, fleeing in the distance, not turning around, [not] stopping, for anyone and the Messenger was calling you from your rear, saying, 'Come to me servants of God, this way, servants of God!', so He rewarded you, He requited you, with grief, through defeat, for grief (ghamman bi-ghamm; the bā' [bi-], 'with', is said to mean 'alā, 'for') because of the grief that you caused the Prophet when you disobeyed [his command], that is, [with grief] doubled, [being] in addition to the grief of the booty forfeited, so that (li-kaylā is semantically connected either to 'afā, 'He has pardoned', or athābakum, 'He rewarded you'; the lā [of kay-lā] is thus extra)

you might not grieve for what escaped you, of booty, neither for what befell you, of being slain and [of] defeat; and God is aware of what you do.

{ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نَّعَاسًا يُغْشَىٰ طَائِفَةٌ مِّنكُمْ وَطَائِفَةٌ 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 قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

Then He sent down upon you, after grief, security — a slumber (nu‘āsan, ‘slumber’ substitutes for amanatan, ‘security’) overcoming (yaghshā or taghshā) a party of you, namely, the believers. They would become dizzy under their shields and their swords would fall from their hands; and a party whose own souls distressed them, that is, they caused them grief, so that their only wish was their deliverance, regardless of the Prophet and his Companions, and they were unable to fall asleep: these were the hypocrites; thinking wrongly of God, thoughts of, those thoughts during the, age of ignorance, the moment they thought that the Prophet had been killed or that he would not be given victory, saying, ‘Have we any part whatever in the affair?’ (read [interrogative] hal as [negative] mā) that is, [we have no part in] the assistance which we were promised. Say, to them: ‘The affair belongs entirely (read accusative kullahu to denote an emphasis, or nominative kulluhu as a subject [of a new sentence], the predicate of which is [what follows]) to God’, that is to say, the decree is His, He does what He wills. They conceal within their hearts what they do not disclose, what they [do not] manifest, to you, saying, (yaqūlūna, ‘saying’, is an explication of the preceding [statement]) ‘Had we had any part in the affair, we would not have been slain here’, that is to say, ‘Had the choice been ours, we would not have set out and thus been slain; but we were forced to set out’. Say, to them: ‘Even if you had been in your houses, with some among you whom

God had appointed that they be slain, those, of you, for whom it had been appointed, decreed, that they be slain would have sallied forth, would have gone forth, to the places where they were to lie', the battleground where they were to fall, and they would have been slain; and their staying put [at home] would not have saved them, for God's decree will be, inevitably. And, He did what He did at Uhud, that God might try, [that He might] test, what was in your breasts, your hearts, of sincerity or hypocrisy, and that He might prove, [that He might] distinguish, what was in your hearts; and God knows what is in the breasts, what is in the hearts. Nothing can be hidden from Him, and He tries people only to make [matters] manifest for them.

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

Truly, those of you who turned away, from the battle, the day the two hosts, the Muslim host and that of the disbelievers, encountered each other, at Uhud, the Muslims, with the exception of twelve men — truly, Satan made them slip, with his [evil] insinuations, through some of what they had earned, of sins, namely, when they disobeyed the Prophet's command; but God pardoned them; God is Forgiving, to believers, Forbearing, hastening not against the disobedient [with punishment].

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّبُ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

O you who believe, be not as the disbelievers, that is, [as] the hypocrites, who say of their brothers, that is, regarding their affair, when they travel in the land, and then die, or are on raiding campaigns (ghuzzan, 'a raiding party', is the plural of ghāzin), and are then slain, 'Had they been

with us, they would not have died and would not have been slain', in other words, do not say as they say — so that God may make that, saying [of theirs], as a conclusion of their affair, anguish in their hearts. For God gives life, and He gives death, and so no staying put can prevent death, and God sees what you do (ta'malūna, or ya'malūna, 'they do'), and He will requite you for it.

{ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ }

And if (wa-la-in, the lām is for oaths) you are slain in God's way, in [holy] struggle, or die (read muttum or mittum, from [singular form] māta, yamūtu), that is, if death comes to you thereat, forgiveness, that is, from God, for your sins, and mercy, therefor from Him for you (the clause introduced by the lām [of la-maghfiratun, 'forgiveness'] is the response to the oath [clause of la'in], and occupies the place of the verbal action as a subject, the predicate of which [is what follows]) are better than what they amass, in this world (read tajma'ūn, 'you amass', or yajma'ūn, 'they amass').

{ وَلَئِن مُّتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ }

And if (wa-la-in, the lām is for oaths) you die ([read] in both ways [muttum or mittum]), or are slain, in the [holy] struggle or otherwise, it is to God, and to none other than Him that, you shall be mustered, in the Hereafter, and He will requite you.

{ وَلَئِن مُّتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ }

And if (wa-la-in, the lām is for oaths) you die ([read] in both ways [muttum or mittum]), or are slain, in the [holy] struggle or otherwise, it is to God, and to none other than Him that, you shall be mustered, in the Hereafter, and He will requite you.

{ فِيمَا رَحْمَةً مِّنَ اللَّهِ لَنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ }

It was by the mercy of God that you, O Muhammad (s), were lenient with them, that is, [that] you showed indulgence [toward them] when they disobeyed you; had you been harsh, ill-natured, and fierce of heart, brutish and coarse towards them, they would have dispersed, split away, from about you. So pardon them, pass over what they have done, and ask forgiveness for them, for their sins, until I forgive them, and consult them, find out their opinions, in the matter, that is, your affair in the battle and otherwise, in order to win their hearts over and so that you may be emulated [in this respect]; and indeed, the Prophet (s) would frequently consult them. And when you are resolved, to carry out what you wish after counsel, rely on God, put your trust in Him and not in [any] counsel; for God loves those who rely, on Him.

{ إِنْ يَنْصُرْكُمْ اللَّهُ فَلاَ غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

If God helps you, [if] He gives you assistance against your enemy, as on the Day of Badr, then none can overcome you; but if He forsakes you, [if] He refrains from assisting you, as on the Day of Uhud, then who is there who can help you after Him?, that is, after His forsaking [you]? In other words, there is no one to help you. Therefore on God, and on no one else, let the believers rely.

{ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ }

When some red velvet cloth went missing on the Day of Badr and some people began to say, 'Perhaps the Prophet took it', the following was revealed: It is not for a prophet to be fraudulent



(an yaghulla, a variant reading has the passive an yughalla, meaning to attribute ghulūl, 'fraud', to him), to be treacherous with regard to the spoils, so do not presume this of him; whoever defrauds shall bring what he has defrauded on the Day of Resurrection, carrying it around his neck; then every soul, the fraudulent and the otherwise, shall be paid in full, the requital of, what it has earned, [what] it has done, and they shall not be wronged, a single thing.

{ أَفَمَنْ أَتَّبَعَ مِرْضُونَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَتَسَّ الْمَصِيرُ }

Is he who follows God's beatitude, being obedient and not defrauding, like him who is laden, [one who] returns, with God's anger, because of his disobedience and fraud, whose abode is Hell? An evil journey's end, a resort, it is!

{ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ }

No! They are of degrees, that is, individuals of [different] degrees, before God, that is, belonging to varying stations: for those that follow His beatitude, a reward, and for those that are laden with God's anger, punishment; and God sees what they do, and will requite them for it.

{ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ }

Truly God was gracious to the believers when He sent to them a messenger from among their own, that is to say, an Arab like them, not an angel or a non-Arab, so that they can understand what he says and feel honoured thereby, to recite to them His verses, the Qur'ān, and to purify them, to cleanse them of sins, and to teach them the Book, the Qur'ān, wisdom, the Sunna, though (in, is softened [in place of inna], that is, inna, 'though they...') before, that is, before he was sent, they were in clear error.

{ أَوْلَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَيْ هَذَا قُلُوبٌ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

And why, when distress befell you, at Uhud, when seventy of you were slain, and you had afflicted twice the like of it, at Badr, slaying seventy of them and taking another seventy captive, did you say, in amazement, 'How is this?', that is, how did this defeat happen to us when we are Muslims and God's Messenger is among us (the last statement [annā hādhā, 'how is this?'] constitutes [the locus of] the interrogative of denial). Say, to them: 'It is from yourselves, because you abandoned your [battle] stations and were thus defeated. Surely God has power over everything', including [the giving of] assistance and the withholding of it, and He requited you for your disputing [the Prophet's command].

{ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِإِذِنَ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ }

And what afflicted you, the day the two hosts encountered, at Uhud, was by God's leave, by His will, and that He might know, through knowledge manifested outwardly, the, true, believers.

{ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ عَلِمَ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ }

And that He might also know the hypocrites, and those who, when it was said to them, after they had fled the fighting, namely, 'Abd Allāh b. Ubayy and his companions: 'Come now, fight in the way of God, His enemies, or defend', us against the enemy by increasing the multitude [of our fighters], if you are not going to fight; they said, 'If we knew how, [if] we were skilled enough, to fight we would follow you'. God then said, showing them to be liars: They that day were nearer to unbelief

than to belief, for what they manifested of their forsaking the believers, whereas before they had been outwardly nearer to belief; saying with their mouths that which was not in their hearts, for even if they had known how to fight they would not have followed you. And God knows best what they hide, of hypocrisy.

{ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُوا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ }

Those who (alladhīna substitutes for the previous alladhīna, or constitutes an adjectival qualification [of it]) said to their brothers, in religion, whilst they themselves, had, stayed put, [refraining] from [joining] the struggle, 'Had they, the martyrs at Uhud or those who stayed put with us, obeyed us, they would not have been slain'. Say, to them: 'Then avert, ward off, death from yourselves, if you speak the truth', in that staying put delivers one from it [sc. from death].

{ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْمَقُونَ }

The following was revealed regarding martyrs: Count not those who were slain (read qutilū or quttilū) in God's way, that is, for the sake of His religion, as dead, but rather, that they are, living with their Lord, their spirits inside green birds that take wing freely wherever they wish in Paradise, as reported in a hadīth); provided for [by Him], with the fruits of Paradise.

{ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Rejoicing (farihīna, a circumstantial qualifier referring to the person governing yurzaqūn, 'sustained') in what God has given them of His bounty, and, they are, rejoicing, joyful, for the sake of those who have not joined them but are left behind, from among their believing brothers (allādhīna, 'those who', may be substituted by [what follows, sc. 'rejoicing...that no fear']): that no

fear shall befall them, those that have not yet joined them, neither shall they grieve, in the Hereafter, meaning, they rejoice for their [brothers' future] security and felicity (allā [of allā khawfun] is an-lā, meaning, bi-an lā).

{ يَسْتَبْشِرُونَ نِعْمَةً مِّنَ اللَّهِ وَفَضْلًا وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ }

Joyful in grace, in the reward, and bounty, in addition to it, from God, and that (read wa-anna as a supplement to ni'matin, or wa-inna to denote a new clause) God does not let the wage of believers go to waste, but rewards them.

{ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ }

Those who (alladhīna, is the subject) responded to God and the Messenger, [to] his call to set out for battle: when Abū Sufyān and his companions wanted to resume [hostilities] they agreed with the Prophet (s) that the encounter would be at the [annual] market-fair of Badr a year from the date of Uhud; after the wounds had afflicted them, at Uhud — (the predicate of the subject [alladhīna] is [what follows]) for all those who were virtuous, by obeying him, and feared, to disobey him, shall be a great wage, namely, Paradise.

{ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ }

Those to whom (alladhīna, substitutes for the previous alladhīna, 'those who', or an adjectival qualification [of it]) people, that is, Nu'aym b. Mas'ūd al-Ashja'ī, said, 'The people, Abū Sufyān and his companions, have gathered, their multitudes, against you, in order to exterminate you,

therefore fear them', and do not go out to [encounter] them; but that, saying, increased them in faith, in their belief in God and in certainty, and they said, 'God is sufficient for us, He will deal fully for us with their affair; an excellent Guardian is He', the One to whom the matter is entrusted. They thus set out with the Prophet (s) and arrived at the market-fair of Badr, but God had cast terror into the hearts of Abū Sufyān and his followers and so they did not turn up. They [the believers] had merchandise with them, and so they traded and made profits. God, exalted be He, says:

{ فَاتَّقِلُوا نِعْمَةَ مِّنَ اللَّهِ وَفَضْلَ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا مَرْضِيَّاتِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ }

So they returned, from Badr, with grace and bounty from God, safely and with profit, and no evil touched them, from any slaying or wounds; and they followed the beatitude of God, by obeying Him and obeying His Messenger, when they [agreed to] set out [for the battle]; and God is of bounty abounding, for those that obey Him.

{ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ }

That, namely, the one saying to you, 'The people [have gathered against you]' to the end [of the verse], is only Satan making, you, fear his friends, the disbelievers, therefore do not fear them; but fear Me, lest you abandon My command, if you are, truly, believers.

{ وَلَا يَخْزِبُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ الْأَلَّاجِلَ لَهُمْ حَطَّاءٌ فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ }

Let them not grieve you (read yuhzinka, or yahzunka from [1st form] hazanahu, 'he made him grieve', an alternative expression to [4th form] ahzanahu, 'he made him grieve') those that vie with one another in unbelief, succumbing to it promptly by supporting it, namely, the Meccans or the hypocrites: in other words, do not be concerned for their unbelief; they will not hurt God at all, by their actions, only hurting themselves. God desires not to assign them any portion, any lot, in the Hereafter, that is, in Paradise, and that is why God forsook them; and theirs is a mighty chastisement, in the Fire.

{ إِنِّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَهُمْ عَدَابُ أَلِيمٌ }

Those who purchase unbelief at the price of faith, that is, taking it in place of it, they will not hurt God at all, with their unbelief, and there awaits them a painful chastisement (alīm means mu'lim, 'painful').

{ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرًا لِّنَفْسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيُزَادُوا إِثْمًا وَهُمْ عَدَابُ مُهِينٍ }

And let not the disbelievers suppose (read lā yahsabanna, 'let them not suppose', or lā tahsabanna, 'do not suppose') that what We indulge them in, that is, [that] Our indulging [them], in extending their [terms of] life and deferring them [their death], is better for their souls (in the case of the reading yahsabanna, 'let them [not] suppose', anna [of anna-mā] and its two operators stand in place of the two objects, but only in place of the second in the case of the other reading [tahsabanna], 'do [not] suppose'). We grant them indulgence, We give [them] respite, only that

they may increase in sinfulness, through frequent disobedience, and theirs is a humbling chastisement, one of humiliation, in the Hereafter.

{ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَاٰمَنُوْا بِاللّٰهِ وَرُسُلِهِ وَاِنْ تُؤْمِنُوْا وَسَقُوْا فَلَكُمْ اٰجْرٌ عَظِيْمٌ }

It is not God's purpose to leave, to abandon, the believers in the state in which you, O people, are, where the sincere are intermingled with those otherwise, till He shall distinguish (read yamīza or yumayyiza), [till] He separates, the evil one, the hypocrite, from the good, the believer, through the burdensome obligations that will reveal this [distinction] — He did this on the Day of Uhud. And it is not God's purpose to apprise you of the Unseen, so that you could recognise the hypocrites from the others, before the distinguishing; but God chooses, He selects, of His messengers whom He will, apprising him of [some of] His Unseen, as when He apprised the Prophet (s) of the position of the hypocrites. So believe in God and His messengers; and if you believe and guard against, hypocrisy, then yours shall be a great wage.

{ وَلَا يَخْسِبَنَّ الَّذِينَ يَبْحُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَحُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ وَاللَّهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ }

Let them not suppose (read lā yahsabanna, 'let them not suppose', or lā tahsabanna, 'do not suppose') those who are niggardly with what God has given them of His bounty, that is, with His

obligatory almsgiving, that it, their niggardliness, is better for them (khayrun lahum, is the second direct object; the pronoun [huwa, '[that] it is'] is used to separate [the two statements]; the first [direct object] is bukhlahum 'their niggardliness' implicit before the relative clause [alladhīna] in the case of the reading tahsabanna [sc. wa-lā tahsabanna bukhlahum, 'do not suppose their niggardliness...'], or before the pronoun [huwa, 'it is'] in the case of the reading yahsabanna [sc. wa-lā yahsabanna lladhīna...bukhlahum huwa khayran lahum, 'let them not suppose, those who...that their niggardliness is better for them']); nay, it is worse for them; what they were niggardly with, namely, the obligatory almsgiving of their wealth, they shall have hung around their necks on the Day of Resurrection, when he will have a snake around his neck biting viciously at him, as reported in a hadīth; and to God belongs the inheritance of the heavens and the earth, inheriting them after the annihilation of their inhabitants. And God is aware of what you do (ta'malūna, also read ya'malūna, 'they do'), and will requite you for it.

{ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَحَنُ أَعْيَاءٌ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُوقُوا عَذَابَ الْحَرِيقِ }

Verily God has heard the saying of those, namely the Jews, who said, 'Indeed God is poor, and we are rich': they said this when the verse, who is he that will lend God a good loan [Q. 2:245] was revealed, adding that, 'If God were [truly] rich, He would not be asking us for loans'. We shall write down, We shall order that it be written, what they have said, in the scrolls containing their deeds so that they will be requited for it (a variant reading [for active naktubu, 'We shall write'] has the passive yuktabu, 'it shall be written') and, We shall write down, their slaying (read accusative



qatlahum or nominative qatluhum) the prophets without right, and We shall say (naqūlu, also read yaqūlu, meaning God [shall say]) to them by the tongue of the angels in the Hereafter, 'Taste the chastisement of the Burning, the Fire.

{ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِلْعَمِيدِ }

When they are thrown into [the Fire], it will be said to them: That, punishment, is for what your hands have sent before: 'hands' are used to designate a human being because most actions are performed with them; for God is never unjust towards His servants', punishing them without them having sinned.

{ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا ۖ لَا نُؤْمِنُ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بَقَرًا مِّنْ أَكْطٰهُ التَّامِرِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ }

Those (alladhīna, an adjectival qualification of the previous alladhīna, 'those who' [Q. 3:181]) same who said, to Muhammad (s), 'God has already made covenant with us, in the Torah, that we should not believe in any messenger, accepting his truthfulness, until he bring us an offering to be devoured by fire', and so we will not believe in you until you bring us this [offering], namely, of grazing livestock or other [kind of animal] one offers [in sacrifice] to God. If it is accepted, a white fire will come down from the heaven and consume it, otherwise it will remain as it is. Such a covenant was made with the Children of Israel, but not in the case of Jesus and Muhammad. God,

exalted be He, says, Say, to them in rebuke: 'messengers have come to you before me with clear proofs, with miracles, and with that which you said, [messengers] such as Zachariah and John, but you slew them: the address here is for those living at the time of our Prophet Muhammad (s), even though the deed was their forefathers', for they [their descendants] are content with it. Why did you slay them, then, if you are truthful?', about [the fact] that you would believe if it [the offering] were brought [to you].

{ فَإِنْ كَذَّبْتُمْ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكُمْ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ }

But if they deny you, so were denied messengers before you who came bearing clear proofs, miracles, and the Scriptures, such as the scrolls of Abraham, and the Illuminating, the lucid, Book, that is, the Torah and the Gospel (a variant reading establishes the [prefixed preposition] bā' in both [words, sc. bi'l-zubur wa-bi'l-kitāb l-munīr, 'with the Scriptures and with the Illuminating Book']), so be patient as they were.

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا يُؤْتُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ }

Every soul shall taste of death; you shall surely be paid in full your wages, the requital of your deeds, on the Day of Resurrection. Whoever is moved away, distanced, from the Fire and admitted to Paradise, will have triumphed, he will have attained his ultimate wish. Living in, the life of this world is but the comfort of delusion; of inanity, enjoyed for a little while, then perishing.

{ تَبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَكَلِمَاتِكُمْ وَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ نَصَرْتُمْ وَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عِنْدِ

الْأُمُورِ }

You shall surely be tried (la-tublawnunna, the [final] nūn nominative indicator has been omitted because two nūn letters [would otherwise] succeed one another, as has been the plural person indicator wāw where two unvocalised consonants have come together), in other words, you shall surely be tested, in your property, through the duties [imposed] thereupon and through the damages that affect them; and in your selves, through [the obligations of] worship and through calamities, and you shall hear from those who were given the Scripture before you, the Jews and the Christians, and from those who are idolaters, from among the Arabs, much hurt, in the way of insult, slander and [their] flirting with your women; but if you are patient, through this, and fear, God — surely that is true resolve, that is, it is one of those things regarding which one must necessarily have firm resolve.

{ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَنَّا قَلِيلًا فَيُحْسِنُوا مَا يَشْتَرُونَ }

And, mention, when God made covenant with those who had been given the Scripture, that is, the pledge [taken] from them in the Torah, ‘You shall expound it (read tubayyinunnahu, or yubayyinunnahu, ‘they shall expound it’) the Book, to people, and not conceal it’ (read taktumūnahu, ‘you shall not conceal it’, or yaktumūnahu, ‘they shall not conceal it’). But they

rejected it, they discarded the covenant, behind their backs, and so they did not act in accordance with it, and bought with it, they took in its place, a small price, of this world from the debased among them, enjoying supremacy over them in knowledge, and they concealed it, lest it [the supremacy] escape them; how evil is what they have bought, [how evil is] this purchase of theirs!

{ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ بِمَقَابِرَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ }

Do not reckon that (lā tahsabanna, or read lā yahsabanna, 'let them not reckon') those who rejoice in what they have brought, that is, [in what] they have done by leading people astray, and who love to be praised for what they have not done, in the way of adherence to the truth, being [themselves] misguided — do not reckon them (fa-lā tahsabannahum, is for emphasis [in the case of both readings above]) secure, in a place where they can escape, from the chastisement, in the Hereafter; but instead they shall be in a place of wherein they shall be tortured, and that is Hell; there shall be a painful chastisement for them, in it (alīm means mu'lim, 'painful'). (If one reads yahsabanna, 'let them [not] reckon', the two direct objects of the first h-s-b verb would be indicated by the two direct objects of the second h-s-b verb; but if one reads tahsabanna, 'do [not] reckon', then only second direct object would be omitted).

{ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

To God belongs the kingdom of the heavens and of the earth, the storehouses of rain, sustenance, vegetation and so forth, and God has power over all things, including the punishing of disbelievers and the saving of believers.

{ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِّأُولِي الْأَلْبَابِ }

Surely in the creation of the heavens and the earth, and the marvels contained in them, and in the alternation of night and day, coming and going, increasing and diminishing, there are signs, indications of God's power, for people of pith, for people possessing intellects.

{ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ }

Those who (alladhīna, an adjectival qualification of the preceding [li-ūlī l-albāb, 'for people of pith'], or a substitution for it) remember God, standing and sitting and on their sides, reclining, that is to say, in all states: [it is reported] from Ibn 'Abbās that they perform prayer in these ways, [each] according to [his own] capacity; and reflect upon the creation of the heavens and the earth, to deduce therefrom the power of their Creator, saying: 'Our Lord, You have not created this, creation that we see, in vain (bātilan, a circumstantial qualifier), frivolously, but as a proof of the totality of Your power. Glory be to You!, exalted above any frivolity. So guard us against the chastisement of the Fire.

{ رَبَّنَا إِنَّا أَكْثَرُ النَّاسِ فَتَقْدِرُ عَلَيْنَا إِنْ شَاءَ اللَّهُ الْعَزِيزُ الْحَكِيمُ }

Our Lord, whomever You admit into the Fire, to abide therein, You will have abased, You will have humiliated, and the evildoers, the disbelievers therein, shall have no helpers, to protect them from God's chastisement, exalted be He (the overt noun ['the evildoers'] has replaced the pronominalisation ['whomever'] in order to inform that the [punishment of] abasement is specifically theirs; the min of [min ansār, 'helpers'] is extra).

{ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ }

Our Lord, we have heard a caller calling, summoning people, to belief (li'l-īmān means ilā l-īmān) and this is Muhammad (s), or [summoning them] to the Qur'ān, saying, that, "Believe in your Lord!" And we believed, in Him. So, our Lord, forgive us our sins and absolve us of, conceal, our evil deeds, and so do not make them manifest by punishing us for them, and take us [in death], receive our spirits together, with the pious, the prophets and the righteous.

{ رَبَّنَا وَأَتَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِبْنَا يَوْمَ الْفِيَاةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ }

Our Lord, grant us what You have promised us through, the tongues of, Your messengers, in the way of mercy and favour: they are asking Him that they be made among those that deserve such a promise, for, God's promise is fulfilled regardless, but they are not certain that they are among those who deserve it. The repetition of the phrase, our Lord, is out of extreme humility; and abase us not on the Day of Resurrection. You will not fail the tryst', the promise of Resurrection and Requital.

{ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنَ الَّذِينَ هَاجَرُوا وَأُخْرِي جَاءَ مِنْ دِينِهِمْ وَأُودُوا فِي سَبِيلِي  
وَقَاتَلُوا وَقُتِلُوا الْأُكْفُرِينَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا ذُنُوبَهُمْ جَزَاءُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ }

And their Lord answers them, their supplication, by saying that, ‘I do not let the labour of any labourer among you go to waste, be you male or female — the one of you is as the other (this statement is a reaffirmation of the previous one): that is, they are both equal when it comes to recompensing them for their deeds and for not neglecting them. When Umm Salama asked, ‘O Messenger of God, why is there no mention of women when it comes to the Emigration (hijra)?’, the following was revealed: and those who emigrated, from Mecca to Medina, and were expelled from their habitations, those who suffered hurt in My way, for My religion, and fought, the disbelievers, and were slain (read qutilū or quttilū) — them I shall surely absolve of their evil deeds, concealing these with forgiveness, and I shall admit them to Gardens underneath which river flow’. A reward (thawāban is a verbal noun reaffirming the import of la-ukaffiranna) from God! (there is a shift of person here). And God — with Him is the fairest reward, [the fairest] requital.

{ لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ }

When the Muslims began to say, ‘Look at the enemies of God, how comfortable they are, while we are struggling!’, the following was revealed: Let it not delude you, that the disbelievers go to and fro in the land, engaging in commerce and acquiring profit:

{ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَسِيسَ الْمَهَادُ }

That is [but], a little enjoyment, which they enjoy for a short while in this world and then perishes; then their abode is Hell — an evil cradling, [an evil] resting place it is!

{ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ }

But those who fear their Lord — for them shall be Gardens underneath which rivers flow, abiding, that is, it is decreed for them to abide, therein; a hospitality (nuzul is what is prepared for a guest; it is in the accusative [nuzulan] because it is a circumstantial qualifier referring to jannāt, ‘gardens’, and its operator is the import of the adverbial phrase) from God Himself. That which is with God, in the way of reward, is better for the pious, than the enjoyment of this world.

{ وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ }

Verily, there are some among the People of the Scripture who believe in God, like ‘Abd Allāh b. Salām and his companions and the Negus, and what has been revealed to you, that is, the Qur’ān, and what has been revealed to them, that is, the Torah and the Gospel, humble before God (khāshi‘īn is a circumstantial qualification of the person of [the verb] yu‘min, ‘who believe’, and takes into account the [potentially plural] sense of man, ‘who’), not purchasing with the verses of



God, which they have before them in the Torah and the Gospel pertaining to the descriptions of the Prophet (s), a small price, of this world, by concealing them for fear of losing their supremacy, as others, like the Jews, have done. Those — their wage, the reward for their deeds, is with their Lord, [a reward] which they will be given twice over, as [stated] in the sūrat al-Qasas [Q. 28:54]. God is swift at reckoning, reckoning with the whole of creation in about half a day of the days of this world.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }

O you who believe, be patient, in [performing] acts of obedience, in the face of afflictions and refraining from acts of disobedience, and vie in patience, with the disbelievers, lest they be more patient than you; be steadfast, persist in the struggle; fear God, in all of your circumstances, so that you will prosper, [so that] you will win [admittance to] Paradise and be delivered from the Fire.

Surat an-Nisaa'

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ مَقِيبًا }

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O people, of Mecca, fear your Lord, that is, His punishment by being obedient to Him, Who created you of a single soul, Adam, and from it created its mate, Eve (Hawwā'), from one of his left ribs, and from the pair of them, Adam and Eve, scattered, separated and spread, many men and, many, women; and fear God by whom you claim [your rights] from one another (tassā'alūna: the original tā' [of tatasā'alūna] has been assimilated with the sīn; a variant reading has tasā'alūna), so that one of you says to the other, 'I ask you, by God...', or 'For God's sake...'; and, fear, kinship ties, lest you sever them (a variant reading [of wa'l-arhāma, 'and kinship ties'] is wa'l-arhāmi, as a supplement to the pronoun contained in bihi [sc. God]). They used to implore one another by ties of kinship. Surely God has been watchful over you, heedful of your deeds, for which He will requite you, that is to say, He is ever possessed of such an attribute.

{ وَأَتُوا النَّسَامَى أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْحَيْثَبِ الطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَثِيرًا }

The following was revealed regarding an orphan who demanded his property from his guardian but was refused it: Give the orphans, the under-age ones that have no father, their property, when they have reached maturity, and do not exchange the evil, the unlawful, for the good, the lawful,

that is, taking the one in place of the other, as you do when you take what is good from the orphan's property, and leave him your faulty property instead; and absorb not their property, [by] adding it, into your property; surely that, the absorbing of it, is a great crime, a serious sin. When this was revealed they found it difficult to maintain guardianship over orphans, and some of them had ten or eight wives under their care, and did not treat them all equally, and so the following was revealed:

{ وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَبُ الْأَعْمَالِ }  
الْأَعْمَالِ

If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, what your right hands own, of slavegirls, since these do not have the same rights as wives; thus, by that marrying of only four, or only one, or resorting to slavegirls, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable.

{ وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا }

And give women their dowries (saduqāt, plural of sudqa), their bridal money (mahr, muhūr), as a free gift (nihlatan, is a verbal noun), a present given out of the kindness of one's heart; but if they are pleased to offer you any of it of their own accord (nafsan, 'of their own accord', is for specification and is taken from the subject of the verb [thus, it refers back to 'they', the women]), meaning, [if] their own selves are pleased that you should have something of the dowry and they give it to you then, consume it with, good, wholesome appetite, a praiseworthy consequence, with no harm therein for you with regard to the Hereafter: this was revealed in response to those who were opposed to this [consumption].

{ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَآمَرْتُمُوهُمْ فِيهَا وَكُسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا }

But do not, O guardians, give to the foolish, the squanderers from among men, women and children, your property, that is, the property that is theirs but held by you, which God has assigned to you as maintenance (qiyāman, 'maintenance', is the verbal noun from qāma; a variant reading has qiyaman, the plural of qīma, 'value', that is, that with which property is valued), meaning that the property which sustains your livelihoods and the well-being of your children, lest they expend it improperly; provide for them thereof, that is, feed them from it, and clothe them, and speak to them decent words, prepare for them a kind reception, by giving them their property when they reach maturity.

{ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْعِفْهُ  
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا }

Try, test, well the orphans, before reaching maturity with regard [the duties of] religion and [before] they can [legally] manage their own affairs, until they reach the age of marrying, that is, until they have become eligible for it through puberty or [legal] age, which, according to al-Shāfi'ī, is the completion of fifteen years; then, if you perceive in them maturity, that is, right [judgement] in matters of religion and their property, deliver their property to them; consume it not, O guardians, wastefully, without due merit, and in haste, that is, hastening to expend it, fearing, lest they should grow up, and become mature, at which time you will be obliged to hand it over to them. If any man, who is a guardian, is rich, let him be abstinent, that is, let him abstain from the orphan's property and refrain from consuming it; if he is poor, let him consume, of it, honourably, that is, in line with the wage for his work. And when you deliver to them, the orphans, their property, take witnesses over them, that they have received it and that you are absolved [of the obligation], so that if any dispute occurs, you are able to refer to a clear proof: this is a command [intended] for guidance. God suffices as a reckoner, as a guardian of His creatures' deeds and as a reckoner of these [deeds] (the bā' [in bi'LLāhi] is extra).

{ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا }

The following was revealed as a repudiation of pre-Islamic practices in which women and children were not given any inheritance: To the men, young ones and kin, belongs a share, a portion, of what, deceased, parents and kinsmen leave, and to the women belongs a share of what parents and kinsmen leave, whether it, the property, be little or much. God has made it, an obligatory share, apportioned, to be given to them.

{ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَامْرُؤُهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا }

And when the division, of the inheritance, is attended by kinsmen, those of kinship who cannot inherit, and orphans and the poor, grant them, something, out of it, before the division [is effected]; and, if the inheritors are young, speak to them, O guardians, honourable words, kindly, by apologising to them that it is not your possession [to divide as you wish], but that it is for the young [inheritors]. Some say that this [stipulation] was abrogated; others say that it was not, only that people were all too readily neglecting it, since it was encouraged [but not prescribed]. According to Ibn 'Abbās, however, it is a duty.

{ وَيُحِشُّ الَّذِينَ كَفَرُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَيَقُولُوا قَوْلًا سَدِيدًا }

And let them fear, let them be concerned for the orphans, those who, if they, are about to, leave behind them, that is, after their death, weak offspring, young children, would be afraid for them; that they be ruined; let them fear God, in the matter concerning orphans, and let them give what they would love for their own offspring after their death; and speak, to the one approached by

death, pertinent words, the right [words], by enjoining him to give as voluntary almsgiving no more than the third [of the inheritance], and leave the remainder for the ones inheriting, so that they do not end up as dependants.

{ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا }

Those who consume the property of orphans unjustly, without any right, are only consuming, the whole of it as, fire in their bellies, because that is where such [action] leads, and they shall be exposed to (read active yaslawna, or passive yuslawna), that is, they shall enter, a blaze, an intense fire, in which they shall burn.

{ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا يُؤْتِيهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُّسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَكْدٌ فَإِن لَّمْ يَكُنْ لَهُ وَكْدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُّسُ مِمَّن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينِ آبَائِكُمُ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

God charges you, He commands you, concerning, the matter of, your children, with what He will mention: to the male, of them, the equivalent of the portion, the lot, of two females, if there are two [women] with him, so that half the property is his, and the other half is theirs; if there is only one female with him, then she has a third, and he receives two thirds; if he is the only one, he takes it all; and if they, the offspring, be, only, women more than two, then for them two-thirds of what he, the deceased, leaves; likewise if they be two women, since in the case of two sisters, more

deserving of such a share, God says, They shall receive two-thirds of what he leaves [Q. 4:176]; and since a female is entitled to a third with a male, she is all the more deserving [of the same share] with a female. It is said that fawq, 'more than', introduces a relative clause; it is also said to guard against the wrong impression that the greater the number [of females] the greater the portion [they are entitled to], since, it is [mistakenly] thought that the entitlement of two females to two-thirds derives from the fact that a female is entitled to one third when with a male; but if she, the daughter, be one (wāhidatan, is also read wāhidatun, making the kāna [construction] syntactically complete) then to her a half; and to his parents, the deceased's, to each one of the two (li-kulli wāhidin minhumā, substitutes for the previous li-abawayhi, 'to his parents') the sixth of what he leaves, if he has a child, male or female: the point of the substitution is to show that they do not share the sixth [but receive one each]. [The term] 'child' (walad) also applies to a grandchild, and likewise 'parent' (abb) to a grandparent; but if he has no child, and his heirs are his parents, alone or along with a spouse, then to his mother (read li-ummihi; also read, in both places [here and further down], li-immihi in order to avoid the cumbersome transition from a damma ['u'] to a kasra ['i']) a third, of the property, or what remains after the spouse, the rest being for the father; or, if he has siblings, two or more, males or females, to his mother a sixth, and the rest for the father, and nothing for the siblings.

{ وَلَكُمْ نِصْفُ مَا تَرَكَ أَنْزَوْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ ذَيْنَ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ يُوصُونَ بِهَا أَوْ ذَيْنَ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً



وَكُلٌّ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ

عَلِيمٌ حَلِيمٌ

And for you a half of what your wives leave, if they have no children, from you or from another; but if they have children, then for you a fourth of what they leave, after any bequest they may bequeath, or any debt: the consensus is that the grandchild in this case is like the child. And for them, the wives, whether one or more, a fourth of what you leave, if you have no children; but if you have children, from them or from others, then for them an eighth of what you leave, after any bequest you may bequeath, or any debt; again the consensus is that the grandchild is as the child. If it be a man leaving an inheritance (yūrathu, 'being inherited from', is an adjectival qualification, the predicate of which is [the following kalālatan, 'without direct heir']) and not having a direct heir, that is, [having] neither a parent nor child, or it be a woman, leaving an inheritance and having no direct heir, but it be that such, a man leaving an inheritance with no direct heir, has a brother or a sister, from the same mother, as read by Ibn Mas'ūd and others, then to each of the two a sixth, of what he leaves; but if they, the siblings from the same mother, be more than that, that is, [more] than one, then they share a third, the male and female equally, after any bequest to be bequeathed or any debt without prejudice (ghayra mudārrin, is a circumstantial qualifier referring to the person governing [the verb] yūsā, 'to be bequeathed') in other words, without causing any prejudice to the inheritors by bequeathing more than the third); a charge (wasiyyatan, a verbal noun reaffirming [the import of] yūsikum, 'He charges you' [of the beginning of the previous verse])

from God. God is Knowing, of the obligations which He has ordained for His creatures, Forbearing, in deferring the punishment of those that disobey Him. The Sunna specifies that the individuals mentioned may receive the relevant inheritance provided that they are not barred from it on account of their having committed murder, or [their belonging to] a different religion or being slaves.

{ تَلِكَ حُدُودِ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ }

Those, rulings mentioned with respect to orphans and what followed, are God's bounds, His laws, which He has delimited for His servants, so that they may act in accordance with them and not infringe them. Whoever obeys God and His Messenger, in what He has ruled, He will admit him (yudkhilhu, or, as a shift [to the first person plural] read nudkhilhu, 'We will admit him') to Gardens underneath which rivers flow, abiding therein; that is the great triumph.

{ وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَعْتَدِ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ }

But whoever disobeys God, and His Messenger; and transgresses His bounds, him He will admit ([read] in both ways [as above, yudkhilhu and nudkhilhu]) to a Fire, abiding therein, and for him, in it, there shall be a humbling chastisement, one of humiliation. (In both [of the last] verses, the [singular] person [of the suffixed pronouns and the verbs] accords with the [singular] form of [the particle] man, 'whoever', while [the plural person in] khālidīn, 'abiding', accords with its [general plural] import.)

{ وَاللَّاتِي يَأْتِينَ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيْلًا }

As for those of your women who commit lewdness, adultery, call four, Muslim men, of you to witness against them; and if they witness, against them such [lewdness], then detain them in their houses, and prevent them from mixing with people, until, the angels of, death take them or, until, God appoints for them a way, out of it. This was stipulated for them at the very beginning of Islam, but then a way out was appointed for them through [the stipulation] that the virgin should receive a hundred lashes and be banished for a year, and the married woman be stoned. The prescribed punishment was explained thus in the hadīth, ‘Come listen to me! Come listen to me! God has now made a way out for them’, as reported by Muslim.

{ وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَاذُوهُمَا فَاِنْ نَّكَبَا وَاصْلَحَا فَاَغْرِضُوْا عَنْهُمَا اِنَّ اللّٰهَ كَانَ تَوَّابًا مَّرْحِيْمًا }

And when two of you (read wa'lladhāni or wa'lladhānni) men, commit it, that is, a lewd act, adultery or homosexual intercourse, punish them both, with insults and beatings with sandals; but if they repent, of this [lewd act], and make amends, through [good] action, then leave them be, and do not harm them. God ever turns [relenting], to those who repent, and is Merciful, to them. This [verse] is abrogated by the prescribed punishment if adultery is meant [by the lewd act], and similarly if homosexual intercourse is meant, according to al-Shāfi'ī; but according to him, the person who is the object of the [penetrative] act is not stoned, even if he be married; rather, he is flogged and banished. Judging by the dual person pronoun, it seems more obvious that

homosexual fornication is meant [by this verse], even though the former [sc. al-Shāfi'ī] was of the opinion that it referred to an adulterer and an adulteress; but this [opinion of his] may be countered by the fact that [the reference to] the two [men] becomes clear on account of the particle min being attached to a masculine pronoun [minkum, 'of you'], and by the fact that they suffer the same punishment, [both effect the action of] repentance and [are both granted] that they be left alone [thereafter], [all of] which applies specifically to men, given that for women detention is stipulated, as was stated before.

{ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

The repentance that God accepts, that is, the one which He has prescribed for Himself to accept, out of His bounty, is only of those who do evil, an act of disobedience, in ignorance (bi-jahālatin, a circumstantial qualifier, in other words, 'they are ignorant' while they are disobeying their Lord); then repent shortly thereafter, before the last gasps of death; God will relent to those, He will accept their repentance. And God is ever Knowing, of His creatures, Wise, in what He does with them.

{ وَكَانَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا }

Repentance is not for those who do evil deeds, sins, until, when death approaches one of them, and the pangs of death begin, he says, upon witnessing his predicament: 'Indeed now I repent', for this would not avail him and would not be accepted from him; neither for those who die

disbelieving, if they repent in the Hereafter upon seeing the chastisement: it will not be accepted from them. Those — We have prepared for them a painful chastisement.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا }

O you who believe, it is not lawful for you to inherit women against their will (read either karhan or kurhan, as alternative forms) that is to say, coercing them into this. In pre-Islamic times, they used to inherit women from their kin, and if they so wished they could marry [a woman] without a dowry, or marry her off and take the dowry for themselves, or prevent her [from marriage] until she gave up what she had inherited, or until she died and they could inherit from her. They were thus forbidden such practices; neither debar them, your [former] wives from marrying others by retaining them while you have no desire for them yourselves, only to harm them; so that you may go off with part of what you have given them, of the dowry, except when they commit flagrant (read mubayyina, 'making it clear', or mubayyana, 'clear') lewdness, such as adultery or rebellion, then you have the right to coerce them until they redeem themselves to you or forfeit [their dowries]. Consort with them in kindness, that is, being decent in speaking [to them], with regard to [their] expenditure and lodging; for if you hate them, then be patient; it may happen that you hate a thing wherein God has set much good, that is to say, perhaps He does this when He provides you with a righteous child through them.

{ وَإِنْ أَرَدْتُمْ أُسْتَبْدَالَ نُرُوجٍ مَكَانَ نُرُوجٍ وَإِيْتِمُّ إِحْدَاهُنَّ قِطْرًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُوا بِهِتَانًا وَإِثْمًا مُبِينًا }

And if you desire to exchange a wife in place of another, by divorcing the one, and you have given to one, of the spouses, a hundredweight, that is, a large sum as dowry, take of it nothing. Would you take it by way of calumny, injustice, and manifest sin? (buhtānan, 'calumny', and ithman, 'sin', end in the accusative because they are circumstantial qualifiers); the interrogative here is meant as a rebuke, and as a disavowal where He says:

{ وَكَيْفَ تَأْخُذُوا بِهِ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا }

How shall you take it, that is, by what right, when each of you has been privily with the other, through sexual intercourse, which validates the dowry, and they have taken from you a solemn covenant, a binding pledge, and that is what God commanded, namely, that they should be retained honourably or set free virtuously.

{ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا }

And do not marry women whom (mā means man) your fathers married, unless it be a thing of the past, which is forgiven you; surely that, marrying them, is obscene, vile, and abominable (maqtan, means it results in maqt, 'severe hate', from God), an evil way, [an evil] path is this.

{ حُرِّمَتْ عَلَيْكُمْ أُمَّهُكُمْ وَبَنَاتُكُمْ وَأَخُوتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهُنَّ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّتُ نِسَائِكُمْ وَرَبَّائِبُكُمْ الَّتِي فِي حُجُورِكُمْ مِّنْ سَائِرِكُمْ الَّتِي دَخَلْتُمْ فِيهَا لَمَّا كُنْتُمْ دَخَلْتُمْ فِيهَا فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَّ لِكُلِّ أُمَّتِكُمْ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا }

Forbidden to you are your mothers, in marriage, and this includes the paternal and maternal grandmothers; and daughters, including their children, if they should lower themselves [to such standards]; your sisters, from your fathers and mothers; your paternal aunts, that is, the sisters of your fathers and grandfathers; and maternal aunts, that is, the sisters of your mothers and grandmothers; your brother's daughters, your sister's daughters, including the children of these daughters; your foster mothers who have given you milk, five times within the first two years, as pointed out in a hadīth; your foster sisters, and, according to the Sunna, the daughters of these; and these foster-sisters include those suckled by a woman with whom the man has had intercourse, those suckled by the man's paternal aunts, or maternal aunts, or those suckled by his brother's daughters, or his sister's daughters, on account of the [Prophet's] hadīth that, 'What kinship makes unlawful suckling also makes unlawful', as reported by al-Bukhārī and Muslim; your mothers-in-law, your step-daughters (rabā'ib, plural of rabība, the daughter of one's wife from another husband), who are, being brought up, in your care (allātī fī hujūrikum is an adjectival qualifier, reiterating the obvious, without any additional import); being born of your wives you have been in to, in sexual intercourse — but if you have not yet been in to them you are not at

fault, if you leave them, to then marry their daughters — and the spouses of your sons who are of your loins, as opposed to those whom you have adopted, whose spouses, in contrast, you may marry; and that you should take to you, in marriage, two sisters together, [sisters] by kinship or by suckling: the Sunna adds that you may not marry her together with her paternal or maternal aunt; it is permissible to marry each of these separately or to own them [as handmaidens] together, but only have sexual intercourse with one of them; unless it be a thing of the past, from pre-Islamic times, when you may have married in one of the ways mentioned: you are not at fault. God is ever Forgiving, of what you have done in the past, prior to this prohibition, Merciful, to you in this matter.