

Tafsir al-Jalalayn, Juz' [6], Surat an-Nisaa' & al-Maidah

{ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا }

God does not like the utterance of evil words out loud, by any person, that is to say, He will punish him for it, unless a person has been wronged, in which case He would not punish him for uttering it out loud, when he is informing [others] of the wrong done to him by the wrong-doer or summoning [them] against him. God is ever Hearer, of what is said, Knower, of what is done.

{ إِنْ تَبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا }

If you show, manifest, good, in the way of pious deeds, or conceal it, [if] you do it in secret, or pardon evil, injustice, then surely God is ever Pardoning, Powerful.

{ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا }

Those who disbelieve in God and His messengers and seek to divide between God and His messengers, by believing in Him but not in them, and say, 'We believe in some, of the messengers, and disbelieve in some', of the others, and seek to adopt a way, a path, to follow, between them, [between] unbelief and belief.

{ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا }

Those are the disbelievers truly (haqqan is the verbal noun, emphasising the content of what precedes it in the sentence); and We have prepared for the disbelievers a humiliating chastisement, namely, the chastisement of the Fire.

{ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا }

And those who believe in God and, all of, His messengers and do not seek to divide between any of them, those — We shall surely give them (nu'tīhim, also read yu'tīhim, 'He shall surely give them') their wages, the reward for their deeds. God is ever Forgiving, to His friends, Merciful, to those who obey Him.

{ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَمْرًا بِاللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا }

The People of the Scripture, the Jews, will ask of you, O Muhammad (s), to cause a Book to be revealed to them from the heaven, all at once, as was revealed to Moses, merely to harass [you]. If you consider this shocking, then [know that], they, their forefathers, asked Moses for something greater than that, for they said, 'Show us God openly', before our eyes; so the thunderbolt, death, seized them, as punishment for them, for their evildoing, when they harassed him [Moses] with this demand. They then took to themselves the [golden] calf, for a god, after clear proofs, the miracles testifying to God's Oneness, had come to them; yet We pardoned that, and did not

annihilate them; and We bestowed upon Moses clear authority, evident and manifest sway over them, for when he commanded them to slay themselves in repentance, they obeyed him.

{ وَمَرَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا }

And We raised above them the Mount, by the covenant with them, that is, on account of the covenant made with them, that they might fear, and so they accepted it; and We said to them, while it cast a shadow [hovering] above them: ‘Enter the gate, the gate of the town, bowing’; and We said to them, ‘Transgress not (a variant reading [of lā ta’dū] is lā ta’addū, where the original tā’ [of lā tata’addū] is assimilated with the dāl, in other words [it is similar in meaning to] lā ta’tadū, ‘do not act unjustly [in]’) the Sabbath’, by fishing during it, and We took from them a firm covenant, over this, but they broke it.

{ فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِرُوا بآيَاتِ اللَّهِ وَقَتَلُوا الْأَنْبِيَاءَ بَغْيًا حَقَّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا }

So, for their breaking (fa-bi-mā naqdihim: the mā is extra; the bā’ is causative and connected to a missing element [such as sabab, ‘reason’], in other words [it should be understood as] la’annāhum bi-sabab naqdihim, ‘We cursed them for the reason of their breaking’) their covenant and disbelieving in the signs of God, and slaying the prophets wrongfully, and for their saying, to the Prophet (s): ‘Our hearts are covered up’, and cannot grasp what you say — nay, but God sealed them for their disbelief, and so they cannot heed any admonition; so they do not believe, except for a few, among them, like ‘Abd Allāh b. Salām and his companions.

{ وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا }

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And for their disbelief, a second time, in Jesus (the bā' [of bi-kufrihim, 'for their disbelief'] is repeated in order to separate it ['their disbelief' in Jesus] from what is supplemented to it ['their utterance against Mary']) and their uttering against Mary a tremendous calumny, when they accused her of fornication.

{ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّمَّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا }

And for their saying, boastfully, 'We slew the Messiah, Jesus son of Mary, the Messenger of God', as they claim: in other words, for all of these [reasons] We have punished them. God, exalted be He, says, in repudiating their claim to have killed him: And yet they did not slay him nor did they crucify him, but he, the one slain and crucified, who was an associate of theirs [the Jews], was given the resemblance, of Jesus. In other words, God cast his [Jesus's] likeness to him and so they thought it was him [Jesus]. And those who disagree concerning him, that is, concerning Jesus, are surely in doubt regarding, the slaying of, him, for some of them said, when they saw the slain man: the face is that of Jesus, but the body is not his, and so it is not he; and others said: no, it is he. They do not have any knowledge of, the slaying of, him, only the pursuit of conjecture (illā ittibā'a l-zann, is a discontinuous exception) in other words: 'instead, they follow conjecture regarding him, that

which they imagined [they saw]'; and they did not slay him for certain (yaqīnan, a circumstantial qualifier emphasising the denial of the slaying).

{ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا }

Nay, God raised him up to Him. God is ever Mighty, in His kingdom, Wise, in His actions.

{ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا }

And there is not one of the People of the Scripture but will assuredly believe in him, in Jesus, before his death, that is, [before the death] of one belonging to the People of the Scripture upon seeing the angels of death with his very eyes, at which point his faith will not profit him; or [it means] before the death of Jesus, after he descends at the approach of the Hour, as is stated in hadīth; and on the Day of Resurrection he, Jesus, will be a witness against them, of what they did when he was sent to them.

{ فَظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا }

And because of the evildoing (fa-bi-zulmin is [to be understood as] fa-bi-sababi zulmin, 'and for the reason of the evildoing') of some of those of Jewry, the Jews, We have forbidden them certain good things that were lawful for them, those things [mentioned] where God says [And to those of Jewry] We have forbidden every beast with claws [Q. 6:146]; and because of their barring, of people, from God's way, [from] His religion, many, a time.

{ وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا }

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And because of their taking usury when they had been forbidden it, in the Torah, and their consuming people's wealth through falsehood, through bribes in adjudications, and We have prepared for the disbelievers among them a painful chastisement.

{ لَكِن الرَّاَسِحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا }

But those of them who are firmly rooted, established, in knowledge, like 'Abd Allāh b. Salām, and the believers, the Emigrants and the Helpers, believing in what has revealed to you, and what was revealed before you, of scriptures, and those who observe the prayer (wa'l-muqīmīna l-salāta is in the accusative because it is a laudative; it is also read in the nominative [wa'l-muqīmūna l-salāta]); and pay the alms, and those who believe in God and the Last Day — to them We shall surely give (nu'tīhim, is also read yu'tīhim, 'He shall surely give') a great wage, namely, Paradise.

{ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآدَمَ }
دَاوُدَ زُرِّيْرًا }

We have revealed to you as We revealed to Noah, and the prophets after him, and, as, We revealed to Abraham and, his two sons, Ishmael and Isaac, and Jacob, the son of Isaac, and the Tribes, his [Jacob's] children, and Jesus and Job and Jonah and Aaron, and Solomon, and We gave to, his father, David the Inscribed Book (read zabūran, it would denote the name of the revealed Book [cf. the Psalms]; read zubūran would make it a verbal noun, meaning mazbūran, that is to say, maktūban, 'inscribed').

{ وَمُرْسَلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَمُرْسَلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا }

And, We sent, messengers We have told you of before, and messengers We have not told you of: it is related that God sent eight thousand prophets [in total], four thousand [of them] from [the Children of] Israel, and [the remaining] four thousand from other peoples, as stated by the Shaykh [Jalāl al-Dīn al-Mahallī] in [his commentary on] sūrat Ghāfir [Q. 40:78]; and God spoke directly, without mediation, to Moses,

{ مُرْسَلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا }

messengers (rusulan, substitutes for the previous rusulan, 'messengers') bearing good tidings, of reward for those that believe, and warning, of punishment for those that disbelieve; We sent them, so that people might have no argument, to make, against God after, the sending of, the messengers, to them, and say: Our Lord, why did you not send a messenger to us so that we might

follow Your signs and be among the believers [Q. 28:47]; thus We sent them to pre-empt such excuses. God is ever Mighty, in His kingdom, Wise, in His actions.

{ لَكِنَّ اللَّهَ يُشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا }

When the Jews were asked about his [Muhammad's] prophethood (s) and they denied him, the following was revealed: But God bears witness, He makes clear [the truth of] your prophethood, with what He has revealed to you, of the miraculous Qur'an; He has revealed it, enveloped, through His knowledge, that is, [He has revealed it] knowing it fully, or [He has revealed it] with His knowledge therein; and the angels also bear witness, to you; and God suffices as a Witness, to this.

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا }

Surely those who disbelieve, in God, and bar, people, from the way of God, [from] the religion of Islam, by concealing the descriptions of Muhammad (s), and these are the Jews, they have indeed gone far astray, from the truth.

{ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا }

Surely those who disbelieve, in God, and who have done wrong, to the Prophet, by concealing his descriptions, it is not for God to forgive them, neither to guide them to any path, whatever,

{ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا }

except for the path of Hell, that is, [to] the path that leads to it, abiding, it is decreed for them to abide, therein, once they enter it, forever; and for God that is an easy matter.

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{ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

O people, of Mecca, the Messenger, Muhammad (s), has now come to you with the truth from your Lord; so believe, in him and seek what, it is better for you, than that which you are presently seeking. And if you disbelieve, in him, then surely to God belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and your disbelief will not harm Him; and God is ever Knowing, of His creation, Wise, in what He does with them.

{ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انَّهُمْ خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا }

O People of the Scripture, the Gospel, do not go to extremes, do not go beyond the bounds, in your religion and do not say about God except, the saying of, the truth, such as exalting Him above any associations with a partner or a child: the Messiah, Jesus the son of Mary, was only the Messenger of God, and His Word which He cast to, [which] He conveyed to, Mary, and a spirit, that is, one whose spirit is, from Him: he [Jesus] is here attached to God, exalted be He, as an honouring for him, and not as you claim, that he is the son of God, or a god alongside Him, or one of three, because one that possesses a spirit is compound, while God transcends being compound and the

attribution of compounds to Him. So believe in God and His messengers, and do not say, that the gods are, 'Three', God, Jesus and his mother. Refrain, from this and say what, it is better for you, [to say], which is the profession of His Oneness. Verily, God is but One God. Glory be to Him, transcending [the possibility], that He should have a son! To Him belongs all that is in the heavens and in the earth, as possessions, creatures and servants, and such sovereignty is not compatible with [that] prophethood [of Jesus]. God suffices as a Guardian, a Witness to this.

{ لَنْ يَسْتَكْفِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْفِرْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا }

The Messiah, whom you claim is a god, would never disdain, [would never] scorn or reject haughtily, to be a servant of God, neither would the angels who are nigh, to God, disdain to be servants: this is a splendid digression [to the matter of the angels], and it is mentioned as a refutation of those who claim that they [the angels] are gods or the daughters of God, just as He refuted, with what was stated before, the Christians who claim that which is the subject of the address to them [above]. Whoever disdains to worship Him, and waxes proud, He will assuredly muster them to Him, all of them, in the Hereafter.

{ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا }

As for those who believed, who did righteous deeds, He will pay them in full their wages, the reward for their deeds, and He will give them more of His bounty, what no eye has seen, no ear has heard and no man's heart has ever wished for; and as for them who disdain and are too proud, to worship Him, He will chastise them with a painful chastisement, which is the chastisement of the Fire, and they shall not find for themselves, besides God, that is, other than Him, any friend, to ward it off them, or helper, to protect them from it.

{ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا }

O people, a proof, a definitive argument, has now come to you from your Lord, against you, namely, the Prophet (s), and We have revealed to you a manifest, a clear, light, namely, the Qur'ān.

{ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي مَرَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا }

As for those who believe in God, and hold fast to Him, He will surely admit them to mercy from Him, and bounty, and He will guide them to Him by a straight path, namely, the religion of Islam.

{ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرُهُ هَلَكَ لَيْسَ لَهُ وَكْدٌ وَلَا أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَكْدٌ فَإِنْ كَانَتَا أَنْثَىٰ فَلَهُمَا الشُّكْرَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَىٰ بَيْنَ الَّذِينَ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

They will ask you for a pronouncement, concerning indirect heirs. Say: 'God pronounces to you concerning indirect heirs. If a man (in imru'un is in the nominative because of the verb [halaka,

‘perishes’] that explains it) perishes, dies, having no children, and no parent, and this is the one referred to as an indirect heir (kalāla), but he has a sister, from both parents or from one, hers is half of what he leaves, and he, a brother, similarly, is her heir, in all that she leaves, if she has no children: but if she has a son, then he [the maternal uncle] receives nothing, and if a daughter, then whatever is left after her share; if the brother and sister be from the same mother, then the one receives a sixth, as was stipulated at the beginning of the sūra [Q. 4:11]. If there be two sisters, or more — for this was revealed regarding Jābir [b. ‘Abd Allāh], who died and was survived by sisters —, theirs are two-thirds of what he, the brother, leaves; if there be, among the inheritors, siblings, men and women, then the male, among them, shall receive the equivalent of the portion of two females. God makes clear to you, the stipulations of your religion, lest you go astray; and God has knowledge of all things’, including [matters of] inheritance: it is reported by the two Shaykhs [Bukhārī and Muslim] that al-Barā’ [b. ‘Āzib] said that this was the last of the ‘duty’ verses to be revealed.

Surat al-Ma'idah

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنَلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ }

O you who believe, fulfil your bonds, the covenants confirmed between you and God and [between you and other] people. Lawful to you is the beast of the flocks, camels, cattle, and sheep [and goats], to eat after slaughtering [them], except that which is now being recited to you, as forbidden in [the verse below] Forbidden to you are carrion...[Q. 5:3]; the exceptive clause here is a discontinuous one, but may also be continuous; the forbidding concerns that which has succumbed to death and the like; game not being lawful to you when you are on pilgrimage (hurum means muhriimūn; ghayra, 'not', is in the accusative as [it introduces] a circumstantial qualifier referring to the subject of the pronoun lakum, 'to you'). Verily, God decrees whatever He desires, in the way of making [things] lawful or otherwise, and there can be no objection thereto.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِنِ الْبَيْتِ الْحَرَامِ يَتَتَعُونَ فَضْلًا مِّن مَّرَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ }

O you who believe, do not profane God's sacraments (sha'ā'ir is the plural of sha'īra), that is, the [ritual] ceremonies of the religion, by hunting [game] while you are on pilgrimage, nor the sacred month, by fighting in it, nor the offering, that is, the boon offered in the [Meccan] Sanctuary, by interfering with it, nor the garlands (qalā'id, is the plural of qilāda, and these, made from the trees

around the Sanctuary, were placed around it [the offering] to protect it), in other words, do not interfere with these [offerings] or with those who place them; nor, violate the sanctity of, those repairing, those heading, to the Sacred House, by fighting them [who are], seeking bounty, provision, from their Lord, through commerce, and, His, beatitude, by resorting to Him, as they [the Meccans pagans] falsely claimed (this was abrogated by the barā'a verse [of sūrat al-Tawba, Q. 9:4]). But when you are discharged, from pilgrimage inviolability, then hunt for game (a command denoting permission). And let not hatred (read shana'ānu or shan'ānu) of a people that, because [they], barred you from the Sacred Mosque cause you to commit aggression, against them by killing them or otherwise. Help one another to righteousness, by doing that to which you were enjoined, and piety, by refraining from what you have been forbidden; do not help one another (ta'āwanū: one of the two original tā' letters [in tata'āwanū] has been omitted) to sin, acts of disobedience, and enmity, transgression of God's bounds. And fear God, fear His punishment by being obedient to Him; surely God is severe in retribution, against those that oppose Him.

{ حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْحَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُحِيَ عَلَى
الْأُصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَنْزَلَامِ ذَلِكَ فِسْقٌ أَلْيَوْمِ يَسَّرَ اللَّهُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

Forbidden to you is carrion, that is, the consumption of it, and blood, that is, what has been spilt, as mentioned in [sūrat] al-An'ām [Q. 6:145], and the flesh of swine, and what has been hallowed to

other than God, in that it was sacrificed in the name of something other than Him, and the beast strangled, to death, and the beast beaten down, to death, and the beast fallen, from a height to its death, and the beast gored, to death by another, and what beasts of prey have devoured, of such animals — except for what you have sacrificed duly, catching it while it still breathes life and then sacrificing it — and what has been sacrificed in, the name of, idols (nusub is the plural of nusāb) and that you apportion, that is, that you demand an oath or a ruling, through the divining of arrows (azlām: the plural of zalam or zulam, which is a qidh, 'a small arrow', without feathers or a head). There were seven of these [arrows], [marked] with flags, and they were retained by the keeper of the Ka'ba. They would use them for arbitrations and when they commanded them they obeyed, and if they prohibited them they would desist; that is wickedness, a rebellion against obedience. And on the Day of 'Arafa in the year of the Farewell Pilgrimage, the following was revealed: Today the disbelievers have despaired of your religion, of you apostatising from it, having hoped for it [earlier], for now they perceived its strength; therefore do not fear them, but fear Me. Today I have perfected your religion for you, that is, its rulings and obligations (after this [verse] nothing about [what is] lawful or unlawful was revealed) and I have completed My favour upon you, by perfecting it [your religion], but it is also said by [effecting] their safe entry into Mecca; and I have approved, chosen, Islam for you as religion. But whoever is constrained by emptiness, by hunger, to consume some of what has been forbidden him and consumes it, not inclining purposely to sin, to an act of disobedience — then God is Forgiving, to him for what he has consumed, Merciful, to him by

permitting it to him, in contrast to the one who [purposely] inclines to sin, that is, the one actively engaged in it, such as a waylayer or a criminal, for whom [such] consumption is forbidden.

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

They will ask you, O Muhammad (s), about what, food, is made lawful for them. Say: ‘The good, delicious, things are made lawful for you; and the, quarry of, hunting creatures, dogs, wildcats or birds that catch food, you have taught, training [them] as hounds (mukallibīn is a circumstantial qualifier, derived from kallabtu al-kalba, meaning, ‘I released the hound against the quarry’) teaching them (tu‘allimūnahunna is a circumstantial qualifier referring to the subject of mukallibīn, ‘training [them] as hounds’, in other words, ‘disciplining them’) of what God has taught you, of the art of hunting; so eat what they have caught for you, even if they have killed it, as long as they have not eaten any of it. This is in contrast to the untrained [hunting creatures], whose catch is not lawful [for consumption]: the mark of these [being trained hunting creatures] is that they should return after they have been sent out, that they can be curbed when cried at and that they can seize the quarry without eating of it; the minimum number of times by which this may be known is three. If they eat any of it, then it cannot be counted as ‘what they have caught’ for their trainers, and is consequently unlawful for consumption, as reported in hadīth in both of the Saḥīḥs [of Bukhārī and Muslim] — therein it is also mentioned that a catch made by an arrow over which God’s name is mentioned is equivalent [in lawfulness] to the catch of trained hunting creatures.

And mention God's name over it, when you unleash it. And fear God. Indeed, God is swift at the reckoning'.

17

{ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ }

Today the good, the delicious, things are permitted to you, and the food of those who were given the Scripture, that is, animals slaughtered by the Jews and Christians, is permitted to you, and permitted to them is your food. Likewise, the believing, free, married women, and the married women of those who were given the Scripture before you, are permitted to you for marriage, if you give them their wages, their dowries, in wedlock, in marriage, and not illicitly, fornicating overtly with them, or taking them as lovers, so as to fornicate with them secretly. Whoever disbelieves in faith, that is, [whose] apostatises, his, prior good, work has indeed failed, and so it counts for nothing and he will not be rewarded for it, and in the Hereafter he shall be among the losers, if he dies in this state [of unbelief].

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَمْزِجْكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَا يَكُنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ }

O you who believe, when you stand up, that is, when you intend to go, to pray, and you are in [a state of] ritual impurity, wash your faces, and your hands up to the elbows, that is, including them [the elbows], as is clarified in the Sunna; and wipe your heads (the *bā'* in *bi-ru'ūsikum* is for 'adherence'), that is to say, wipe over [the head] adhering [the hand] closely, without [excessive] water pouring over; the noun [*ra's*, 'head'] is generic, and so the minimum required to fulfil [the stipulation] is acceptable, which is the wiping of some of the hair, as al-Shāfi'ī asserts); and your feet (read *wa-arjulakum* in the accusative as a supplement to *aydiyakum*; or *wa-arjulikum* in the genitive because of its adjacency to [the genitive] *bi-ru'ūsikum*), up to the ankles, that is, including them [the ankles], as is clarified in the Sunna, and they are the two protruding bones at the juncture of the legs and the feet. The interposing of the wiping of the head between [the mention of] the hands and the feet, which are washed, is intended to show the requirement of [a specific] order during the purification of these limbs, as al-Shāfi'ī asserts. In addition, the requirement of making intention (*niyya*) in this [ablution], as in the other rituals of worship, is taken from the Sunna. If you are defiled, purify, wash, yourselves; but if you are sick, with an illness made worse by water, or on a journey, travelling, or if any of you comes from the privy, that is, [if] he has defecated, or you have touched women (as mentioned already in the verse in [sūrat] al-Nisā' [Q. 4:43]), and you cannot find water, having made the effort to look for it, then head for, seek, wholesome dust, that is, clean earth, and wipe your faces and your hands, including the elbows, with it, using two strikes (the *bā'* of *bi-wujūhikum*, 'your faces', denotes 'adherence'; it is explained in the Sunna that the requirement here is for the wiping to encompass the whole of these two

parts. God does not desire to make any hardship for you, any constraint, in the obligations He has imposed on you with regard to ablution, washing and purification with dust; but He desires to purify you, of filth and sins, and that He may perfect His grace upon you, through Islam, by explaining the laws of the religion; so that you might give thanks, for His graces.

{ وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ }

And remember God's grace upon you, through Islam, and His covenant, His pledge, which He made, He bound, with you when you said, to the Prophet (s) upon pledging allegiance to him: 'We hear and we obey', all that you command and forbid, of what we love and what we despise. And fear God, in His covenant, lest you break it. Surely God knows what is in the breasts, that is, what is in the hearts [of people], all the more reason for [Him to have knowledge of] other things.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ }

O you who believe, be upright before God, in [fulfilling] what is His due, witnesses in equity, in justice. Let not hatred of a people, namely, the disbelievers, cause you not to be just, and to harm them on account of their enmity; be just, towards both friend and foe, that, justice, is nearer to God-fearing. And fear God; surely God is aware of what you do, and will requite you for it.

{ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ }

God has promised those who believe and perform righteous deeds, an excellent promise: they shall have forgiveness and a great wage, that is, Paradise.

{ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ }

And they who disbelieve and deny Our signs — they shall be the inhabitants of Hell-fire.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

O you who believe, remember God's favour upon you, when a people, namely, Quraysh, purposed to extend their hands against you, in order to attack you, but He restrained their hands from you, and protected you from what they intended to do to you; and fear God; and in God let the believers put their trust.

{ وَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزِمْتُمْ نُهْوَهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ }

God had made a covenant with the Children of Israel, for what will be mentioned shortly, and We raised up (there is a shift of address away from the third [to the first] person) from among them twelve leaders, from each tribe one leader, to be responsible for his people's fulfilment of the

covenant, as a way of binding them [to it]. And God said, to them: 'I am with you, helping and assisting. Surely if (la-in, the lām is for oaths) you establish the prayer, and pay the alms, and believe in My messengers and succour them, help them, and lend to God a goodly loan, by expending in His way, I will absolve you of your evil deeds, and I will admit you to gardens underneath which rivers flow. So whoever of you disbelieves after that, covenant, surely he has strayed from the right way', he has erred from the path to Paradise (al-sawā' originally means 'the middle way'). And they broke the covenant.

{ فِيمَا تَقْضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَرَالِ تَطَّلِعُ عَلَى خِائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ }
فَأَعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ }

God says: So because (bi-mā, the mā is extra) of their breaking their covenant, We cursed them, We removed them from Our mercy, and made their hearts hard, unyielding to the acceptance of faith; they pervert words, pertaining to the descriptions of Muhammad (s) in the Torah and other things, from their contexts, those in which God has placed them, in other words, they substitute them; and they have forgotten, they have abandoned, a portion, a part, of what they were reminded of, [of what] they were enjoined to in the Torah, in the way of following Muhammad (s); and you — addressing the Prophet (s) now — will never cease to discover some treachery on their part, in the way of breaking a covenant or some other matter, except for a few of them, who have submitted themselves [to Islam]. Yet pardon them, and forgive; surely God loves the virtuous: this was abrogated by the 'sword' verse [Q. 9:5].

{ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ }

And with those who say 'We are Christians' (this is semantically connected to [what follows]) We made a covenant, just as We did with the Children of Israel, the Jews, and they have forgotten a portion of that they were reminded of, in the Gospel, pertaining to faith and other matters, and they [too] broke the covenant. So We have stirred up, We have caused, among them enmity and hatred until the Day of Resurrection, on account of their schisms and differing whims, each sect charging the other with unbelief; and God will assuredly tell them, in the Hereafter, of what they wrought, and requite them for this.

{ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ }

O People of the Scripture, Jews and Christians, now there has come to you Our Messenger, Muhammad (s), making clear to you much of what you used to conceal of the Scripture, the Torah and the Gospel, such as the 'stoning' verse and the description [of the Prophet Muhammad (s)], and pardoning much, of it, which he does not reveal, since this would not be of any benefit, serving only to disgrace you. There has verily come to you from God a light, namely, the Prophet (s), and a Book, a Qur'ān, lucid, plain and manifest,

{ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ مِرْضَاةَ اللَّهِ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

whereby, that is, the Book by which, God guides whoever follows His good pleasure, by believing, to the ways of peace, the paths of safety, and brings them forth from the shadows, [from] unbelief, into the light, [into] belief, by His leave, by His will, and He guides them to a straight path, the religion of Islam.

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

They indeed are disbelievers those who say, ‘God is the Messiah, son of Mary’, insofar as they make him [Jesus] a god, and these were the Jacobites, a Christian sect. Say: ‘Who then can do anything, [who then can] defend, against, the chastisement of, God if He desires to destroy the Messiah, son of Mary, and his mother, and all those who are on earth?’, that is to say, none can do anything of the sort, since if Jesus were a god, he would be able to do so. And to God belongs the kingdom of the heavens and the earth, and all that is between them. He creates what He will. God has power over everything, which He wills.

{ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ }

The Jews and Christians, both of them, say: ‘We are the sons of God, that is, [we are] like his sons in terms of closeness and rank, and He is like a father to us in terms of compassion and care, and His

beloved ones'. Say, to them, O Muhammad (s): 'Why then does He chastise you for your sins?, if what you say is true. For, the father does not punish his son, nor the loving his beloved; but He has punished you, and therefore you are saying lies. Nay; you are mortals from among, all, those, mortals, He created, you shall be rewarded as they are rewarded and you shall be requited as they are requited. He forgives, him for, whom He wills, forgiveness, and He chastises, him for, whom He wills', chastisement, and there can be no objection thereto. For to God belongs the kingdom of the heavens and of the earth, and all that is between them; to Him is the journey's end, the [final] return.

{ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى أَفْشَرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ }

O People of the Scripture, there has verily come to you Our Messenger, Muhammad (s), making clear to you, the laws of religion, after an interval between the messengers, for there was no messenger between him and Jesus, an interval of 569 years; lest you should say, if you are punished: 'There has not come to us any bearer of good tidings (min bashīr, the min is extra) nor any warner'. Indeed, there has come to you a bearer of good tidings and a warner, and so you shall have no excuse. God has power over all things, including punishing you for not following him [the Messenger].

{ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَأَنَّا كُنَّا لَمُبْتَلِينَ }

And, mention, when Moses said to his people, 'O my people, remember God's favour to you, when He established among you, that is, from among you, prophets, and established you as kings, possessing servants and retinues, and gave you such as He had not given to any in all the worlds, in the way of manna and quails, the parting of the sea and other things.

{ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ }

O my people, enter the Holy, the purified, Land which God has ordained for you, [which] He commanded you to enter, and this is Syria (al-shām), and do not turn back in flight, [do not] retreat in fear of the enemy, or you will end up as losers', in your efforts.

{ قَالُوا يَا مُوسَىٰ إِن فِيهَا قَوْمٌ جَبَّارِينَ وَإِنَّا لَنَنُودِلُوكَ إِذْ دَخَلْتَهَا حَتَّىٰ يُخْرِجُوا مِنْهَا أُولَئِكَ لَدَاجِلٌ يُرِيدُونَ أَن يَخْرُجُوا مِنَهَا فَأَن تَدَاخِلُون }

They said, 'O Moses, there are giants in it, those remaining of the people of 'Ād, who were very tall and mighty; we will never enter it until they depart from it; if they depart from it then we will enter', it.

{ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ مُّغْلَبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُّؤْمِنِينَ }

There said, to them, two men of those who feared, contravening God's command, and these were Joshua and Caleb — who were from among the leaders that Moses dispatched to bring back news of those giants — to whom God had been gracious, by making them virtuous, for they concealed what they had discovered about the giants, telling only Moses, unlike the other leaders, who

divulged the news, and so the people became cowardly. 'Enter against them by the gate!, the gate of the town, and have no fear of them, for they are bodies without hearts. For if you enter by it, you will be victorious: the two [Joshua and Caleb] said this because they were certain of God's assistance and the fulfilment of His promise. Put your trust in God, if you are believers'.

{ قَالُوا يَا مُوسَى إِنَّا لَنَنُدْخِلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَمَرْبُكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ }

They said, 'O Moses, we will never enter it so long as they are in it. So go forth, you and your Lord, and fight, them, we will be sitting here', away from the fighting.

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

He, Moses, thereupon, said, 'My Lord, I control none but myself and my brother, and I control no one else to be able to force them to obedience. So separate, distinguish, us from the wicked folk'.

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

He, God, exalted be He, said, to him: 'Then it, the Holy Land, shall be forbidden them, to enter, for forty years; they shall wander lost, bewildered, in the land — according to Ibn 'Abbās this [land] was about nine parasangs [sc. 30 miles]; so do not grieve for the wicked folk'. It is reported that they would travel throughout the night earnestly, but in the morning would find themselves back where they had started. And they would travel all day, with the same result, until they all perished, except those under twenty years of age. It is said that they numbered 600,000. Moses and Aaron

died in the wilderness, and this was a mercy for them, and a chastisement for those others. When Moses was on the verge of death, he asked his Lord to bring him close to the Holy Land, to within a stone's throw, and He did, as related in hadīth. Joshua became a prophet sometime after his fortieth year and he was commanded to fight against the giants. So he sallied forth with those that remained by his side and he fought against them; it was a Friday and the sun stopped for him for an hour, until he had finished with fighting them. Ahmad [b. Hanbal] reported in his Musnad the [following] hadīth, 'The sun was never detained for any human, except for Joshua during those days in which he marched towards the Holy House [of Jerusalem]'.

{ وَأَنْتَلُ عَلَيْهِمْ بَأْسَ أَبِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ }

And recite, O Muhammad (s), to them, your people, the story, the tale, of the two sons of Adam, Abel and Cain, truthfully (bi'l-haqq is semantically connected to utlu, 'recite'), how they each offered a sacrifice, to God, which in Abel's case was a ram, and in Cain's, some green crops, and it was accepted from one of them, namely, from Abel, when a fire came down from the heaven and consumed his offering, and not accepted from the other, that is, from Cain, and so he became furious and kept secret his envy until Adam left on pilgrimage. He said, to him, 'I will surely slay you,' and the other said, 'Why?', to which the first replied, 'Because only your offering was accepted'. The other said, 'God accepts only from the God-fearing'.

{ لَنْ بَسَطَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدَيَّ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ }

'Yet if (la-in, the lām is for oaths) you extend your hand against me to slay me, I will not extend my hand against you to slay you; I fear God, the Lord of the Worlds, in slaying you.

{ إِبِّي أُمْرِيْدُ أَنْ نُبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ }

I desire that you should end up with my sin, the sin of slaying me, and your own sin, the one that you had committed before, and so become an inhabitant of the Fire, whereas I do not want to end up with your sin if I were to slay you, and become one of them. God, exalted be He, says: that is the requital of the evildoers'.

{ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَفَتَنَّهُ فَاصْبَحَ مِنَ الخَاسِرِينَ }

Then his soul prompted him, it seduced him, to slay his brother, so he slew him and became one of the losers, by slaying him. And he did not know what to do with him, because he was the first of the Children of Adam to die on earth, and so he carried him on his back.

{ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤْمِرِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعْبَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْمِرِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ التَّائِبِينَ }

Then God sent forth a raven, scratching into the earth, digging up the soil with its beak and with its legs and throwing it up over a dead raven next to it until it completely hid it, to show him how he might hide the nakedness, the carcass, of his brother. He said, 'Woe to me! Am I not able to be as this raven, and so hide my brother's nakedness?' And he became one of the remorseful, for having carried him; he then dug [a hole] for him and covered him up.

{ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولًا بِالْبَيِّنَاتِ ثُمَّ إِنَّا كَثَّرْنَا مُنْهُم بَعْدَ ذَلِكَ فِي الْأَرْضِ لِمُسْرِفُونَ }

Because of that, which Cain did, We decreed for the Children of Israel that whoever slays a soul for other than a soul, slain, or for, other than, corruption, committed, in the land, in the way of unbelief, fornication or waylaying and the like, it shall be as if he had slain mankind altogether; and whoever saves the life of one, by refraining from slaying, it shall be as if he had saved the life of all mankind — Ibn ‘Abbās said [that the above is meant] in the sense of violating and protecting its [a soul’s] sanctity [respectively]. Our messengers have already come to them, that is, to the Children of Israel, with clear proofs, miracles, but after that many of them still commit excesses in the land, overstepping the bounds through disbelief, killing and the like.

{ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ }

The following was revealed when the ‘Arniyyūn came to Medina suffering from some illness, and the Prophet (s) gave them permission to go and drink from the camels’ urine and milk. Once they felt well they slew the Prophet’s shepherd and stole the herd of camels: Truly the only requital of those who fight against God and His Messenger, by fighting against Muslims, and hasten about the earth to do corruption there, by waylaying, is that they shall be slaughtered, or crucified, or have

their hands and feet cut off on opposite sides, that is, their right hands and left feet, or be banished from the land (the aw, 'or', is [used] to indicate the [separate] application of [each of] the cases [listed]; thus, death is for those that have only killed; crucifixion is for those that have killed and stolen property; the cutting off [of limbs on opposite sides] is for those that have stolen property but have not killed; while banishment is for those that pose a threat — this was stated by Ibn 'Abbās and is the opinion of al-Shāfi'ī; the more sound of his [al-Shāfi'ī's] two opinions is that crucifixion should be for three days after [the] death [of the killer], or, it is also said, shortly before [he is killed]; with banishment are included similar punishments, such as imprisonment and the like). That, mentioned requital, is a degradation, a humiliation, for them in this world; and in the Hereafter theirs will be a great chastisement, namely, the chastisement of the Fire.

{إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدَرُوا عَلَيْهِمْ فَاغْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

Except for such, warmongers and waylayers, as repent before you overpower them; for know that God is Forgiving, to them of what they have done, Merciful, to them. This [proviso] is expressed without any statement to the effect 'do not submit them to prescribed legal punishment', to point out that when such a person repents only God's prescribed punishments (hudūd) — and not those deriving from the rights of human beings — are waived. This is how I see it. I do not know of any that have tackled this [topic], and God knows best. If, then, a person has killed and stolen property, he should be killed and have his limbs cut off [on opposite sides], but not crucified — this is the

more sound of two opinions held by al-Shāfi'ī. However, his repentance is of no avail, once he has been overpowered [by the authorities] — this is also the more sound of two opinions held by him.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ }

O you who believe, fear God, fear His chastisement, by being obedient to Him, and seek the means to Him, that obedience which brings you closer to Him, and struggle in His way, in order to elevate His religion; so that you might prosper, triumph.

{ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ }

Truly, as for the disbelievers, if they possessed, definitely, all that is in the earth, and the like of it with it, by which to ransom themselves from the chastisement of the Day of Resurrection, it would not be accepted from them; theirs shall be a painful chastisement.

{ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ }

They will desire, they will wish, to exit from the Fire, but they will not exit from it; theirs shall be a lasting, a perpetual, chastisement.

{ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ }

And the thieving male and the thieving female (the definite article in both [nouns] relates to the subject [sc. wa'lladhī saraqat wa'llatī saraqat, 'And the male who thieves and the female who

thieves’]; because this [clause] resembles a conditional statement [sc. ‘if he thieves, if she thieves’ etc.] the fā’ has been included in the predicate [fa’qta’ū, ‘then cut off’]) cut off their hands, that is, the right hand of each of the two from the wristbone; it is explained in the Sunna that the amputation applies to [the stealing of] a quarter of a dinar and upwards, and if the person were to re-offend, the left foot should then be amputated from the ankle, and then [on subsequent re-offending] the left hand [is amputated], followed by the right foot, after which discretionary punishment is applied; as a requital (jazā’an is in the accusative because it is a verbal noun) for what they have earned, and an exemplary punishment, for both of them, from God; God is Mighty, His way will prevail, Wise, in His creation.

{ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

But whoever repents after his evildoing, refrains from theft, and amends, his actions, God will relent to him. God is indeed Forgiving, Merciful, in expressing what has been stated. However, the rights of the victim to have the penalty of amputation carried out and his property restored are not [automatically] forgone after repentance. In fact, as is clarified in the Sunna, only if he is pardoned before being taken to the Imam is the [punishment of] amputation waived, and al-Shāfi’ī is of this opinion.

{ أَلَمْ نَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Do you not know (the interrogative here is meant as an affirmative) that to God belongs the kingdom of the heavens and the earth? He chastises, him for, whom He wills, chastisement for, and forgives, him for, whom He wills, forgiveness, and God has power over all things, including chastising and forgiving.

{ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَاءِرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوكَ يَحْرَفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ }

O Messenger, let them not grieve you, the actions of, those who vie with one another in disbelief, falling headlong into it, in other words, they [who] manifest it at every opportunity, of (min here is explicative) such as say with their mouths, with their tongues (bi-alsinatihim is semantically connected to qālū, '[such] as say'), 'We believe' but their hearts do not believe, and these are the hypocrites; and from among those of Jewry, there is a folk, who listen to calumny, fabricated by their rabbis, listening acceptingly, listening to, you, on behalf of some, other folk, from among the Jews, who have not come to you: these were the inhabitants of Khaybar, among whom two married persons committed adultery, but whom they did not want to stone. And so they dispatched [men from] Qurayza to ask the Prophet (s) about the ruling concerning the two; perverting words, that are in the Torah, such as the 'stoning' verse, from their contexts, [the contexts] in which God had placed them, that is to say, substituting them, saying, to the ones they

dispatched: 'If you are given this, distorted ruling, that is, flogging, which Muhammad (s) has pronounced for you as a ruling, then take it, accept it; but if you are not given it, and he pronounces some other ruling for you, then beware!', of accepting it! Whomever God desires to try, to lead astray, you cannot avail him anything against God, by preventing such [a trial]. Those are they whose hearts God did not desire to purify, of unbelief, for had He desired it, you would have [been able to do something for them]; theirs shall be degradation in this world, humiliation, by being disgraced and subjected to the jizya, and in the Hereafter theirs shall be a great chastisement.

{ سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاءُوكَ فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَإِنْ حَكَمْتَ فَأَحْكُمْ بَيْنَهُمْ }
بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ }

They are, listeners to calumny and consumers of unlawful gain (read suhut or suht), that which is illicit, such as bribes. If they come to you, to judge between them, then judge between them or turn away from them: the [second] option given here was abrogated by His saying, So judge between them [to the end of] the verse [Q. 5:48]. Therefore, we [Muslims] are obliged to judge between them if they request arbitration before us — and this is the more sound of al-Shāfi'ī's two opinions. If their request for arbitration involves a Muslim, however, then we are obliged to judge according to the consensus [of legal scholars and not just al-Shāfi'ī]; if you turn away from them, they cannot harm you at all; and if you judge, between them, then judge justly between them; God loves the just, those that judge fairly, meaning that He will reward them.

{ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ }

But how is it that they make you their judge when they have the Torah, wherein is God's judgement, of stoning: the interrogative here is for [provoking] amazement, in other words, they were not seeking thereby [by making you their judge] to discover the truth but a lighter punishment for them; and then they turn away, [and then] they reject your ruling of stoning, which accords with what is in their Scripture, after that, request [to you] for arbitration? Such are not believers.

{ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَابُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّاسَ وَالْأَخْشَاءَ وَلَا تَخْشَوْا بآيَاتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ }

Surely We revealed the Torah, wherein is guidance, from error, and light, that is, an exposition of the rulings, by which the prophets, from the Children of Israel, who had submitted, [who] had been compliant before God, judged for those of Jewry, as did the rabbis, the scholars among them, and the priests, the jurists, according to, because of, that which they were bidden to observe, [that which] was entrusted to them, that is to say, [that which] God bid them to observe, of God's Scripture, lest they change it, and were witnesses to, its truth. So do not fear men, O Jews, in disclosing what you have pertaining to the descriptions of Muhammad (s), the 'stoning' verse and otherwise; but fear Me, when you conceal it; and do not sell, do not exchange, My signs for a small

price, of this world, which you take in return for concealing them. Whoever does not judge according to what God has revealed — such are the disbelievers, in it.

{ وَكُتِبَ عَلَيْهِمْ فِيهَا أَنْ تَنْفُسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ }

And therein, in the Torah, We prescribed, We made obligatory, for them that a life, be slain in return, for a life, if it has slain one; and an eye, should be gouged out, for an eye, and a nose, is to be cut off, for a nose, and an ear, is to be amputated, for an ear, and a tooth, should be pulled out, for a tooth (a variant reading has the last four [nouns] in the nominative); and for wounds (read wa'l-jurūhu or wa'l-jurūha) retaliation, that is, the person is entitled to retaliate if this is feasible, as in the case of a hand or a leg; but in cases where one is not able to [retaliate], this is left to arbitration. Although this stipulation was prescribed for them, it is established in our Law; but whoever forgoes it, that is, retaliation, out of charity, able to restrain himself, then that shall be an expiation for him, of what he has done [of other sins]. Whoever does not judge according to what God has revealed, in the matter of retaliation and otherwise, those are the evildoers.

{ وَقَفَّيْنَا عَلَى آثَامِهِمْ بَعِيسَى ابْنَ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنِّي أَنزَلْتُ فِيهِ أَلْحَقِينَ فِيهِ هُدًى وَتُورَةً وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ }

And We caused Jesus son of Mary to follow in their, that is, the prophets', footsteps, confirming the Torah before him; and We gave to him the Gospel, wherein is guidance, from error, and light, an

exposition of the rulings, confirming (musaddiqan is a circumstantial qualifier) the Torah before it, the rulings contained therein, and as a guidance and an admonition to the God-fearing.

{ وَيُحْكُمُ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ }

We said: So let the People of the Gospel judge according to what God has revealed therein, of rulings (a variant reading of wa'l-yahkum, 'let [them] judge', is wa-li-yahkuma, making it a supplement to that which is governed by the previous verb [ātaynāhu, 'We gave to him']). Whoever does not judge according to what God has revealed — those are the wicked

{ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيُكْوِتُمْ فِي مَا آتَاكُمْ فَاسْتَقُوا الْحَيَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ }

And We have revealed to you, O Muhammad (s), the Book, the Qur'ān, with the truth (bi'l-haqq is semantically connected to anzalnā, 'We have revealed') confirming the Book that was before it and watching over it, testifying [to it] — the 'Book' means the Scriptures. So judge between them, between the People of the Scripture, if they take their cases before you, according to what God has revealed, to you, and do not follow their whims, deviating, away from the truth that has come to you. To every one of you, O communities, We have appointed a divine law and a way, a clear path in religion, for them to proceed along. If God had willed, He would have made you one community,

following one Law, but, He separated you one from the other, that He may try you in what He has given to you, of the differing Laws, in order to see who among you is obedient and who is disobedient. So vie with one another in good works, strive hastily thereunto; to God you shall all return, through resurrection, and He will then inform you of that in which you differed, in the matter of religion, and requite each of you according to his deeds.

{ وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأُحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ }

And judge between them according to what God has revealed, and do not follow their whims, and beware of them lest they seduce you, [lest] they lead you astray, from part of what God has revealed to you. But if they turn away, from the judgement revealed, and desire some other, then know that God desires to smite them, with punishment in this world, for some of their sins, [those] which they have committed, among them, their turning away, and [that He desires] to requite them for all of their sins in the Hereafter; surely, many of mankind are wicked.

{ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ }

Do they desire (yabghūn, is also read tabghūn, '[do] you desire?'), [do] they seek, the judgement of paganism, through their deceit and deviation when they turn away? (this is an interrogative meant as a disavowal). Yet who, that is, no one, is better in judgement than God for a people knowing,

Him, with certainty? These [people] are singled out for mention because they are the ones who reflect.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

O you who believe, do not take Jews and Christians as patrons, affiliating with them or showing them affection; they are patrons of each other, being united in disbelief. Whoever amongst you affiliates with them, he is one of them, counted with them. God does not guide the folk who do wrong, by affiliating with disbelievers.

{ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ نُصِيبَ دَائِرَةً فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَنَا بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْحِكُونَا عَلَىٰ مَا أَسْرَوْنَا فِي أَنفُسِهِمْ نَادِمِينَ }

And you see those in whose hearts is sickness, weakness of faith, the like of 'Abd Allāh b. Ubayy the hypocrite; vying with one another for them, to affiliate with them, saying, as an excuse for this: 'We fear lest we suffer a turn of fortune', which time will bring round against us, such as drought or defeat, and that if Muhammad's affair should come to nothing, they will cease to supply us with provisions. God, exalted be He, says: But it may be that God will bring victory, by assisting His Prophet and making His religion prevail; or some commandment from Him, that will reveal the secrets of the hypocrites, disgracing them; and then they will end up, for what they kept secret within themselves, in the way of doubt and affiliating with disbelievers, remorseful.

{ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ }

And they say (read wa-yaqūlu, or just yaqūlu, to indicate a new [independent] sentence; or wa-yaqūla as a supplement to what follows), those who believe, to one another in amazement, when their secrets are revealed: ‘Are these the ones who swore by God their most earnest oaths, making the utmost effort thereby [to swear], that they were surely with you?, in religion. God, exalted be He, says: Their, good, works have failed, are invalid; and they have become, they have ended up as, the losers’, in this world, through ignominy, and in the Hereafter, through their punishment.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ }

O you who believe, whoever of you apostatises (read either yartadid, with separation [of the two dāl letters], or yartadd, with assimilation [of one of the dāl letters with the other]), turns back, from his religion, to disbelief — this is a notification of what God knew would happen, for some of them apostatised upon the death of the Prophet (s) — God will assuredly bring, in their place, a people whom He loves and who love Him: the Prophet (s) said, ‘They are people like him’, and he pointed to Abū Mūsā al-Ash‘arī, as reported by al-Hākim [al-Naysābūrī] in his Sahīh; humble, sympathetic, towards believers, stern, severe, towards disbelievers, struggling in the way of God, and fearing not the reproach of any reproacher, therein, in the way that the hypocrites fear the reproach of the

disbelievers. That, description mentioned, is God's bounty; He gives it to whom He will; and God is Embracing, of abundant bounty, Knowing, of those who deserve it.

{ اٰتَمَّا وَاٰتَمُّكُمْ اللّٰهُ وَرَسُوْلُهُ وَالَّذِيْنَ اٰمَنُوْا الَّذِيْنَ يَتَّبِعُوْنَ الصَّلَاةَ وَيُوْتُوْنَ الزَّكَاةَ وَهُمْ مَّرَاكِعُوْنَ }

When [‘Abd Allāh] Ibn Salām said, ‘O Messenger of God, our people have shunned us’, the following was revealed: Your patron is God only, and His Messenger, and the believers who establish prayer and pay the alms, bowing down, humble, or performing voluntary prayers.

{ وَمَنْ يَّوَلَّ اللّٰهَ وَرَسُوْلَهُ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْمُغَالِبُوْنَ }

Whoever affiliates to God and His Messenger and the believers, He will help them and assist them; for verily the party of God, they are the victors, because of His assistance to them (He has made this [hizb Allāh, ‘the party of God’] to fall in the place of [an implied] fa-innahum, ‘for verily they’, as an explication, since they belong to His party, that is, [they] His followers).

{ يَاۡٓيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا الَّذِيْنَ اتَّخَذُوْا دِيْنََكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اٰوْتُوْا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاَلْكُفٰرَ اَوْلِيَاۡءَ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ }

O you who believe, do not take as patrons those who take your religion in mockery, [as something] to be mocked, and as a game, from among (min is explicative) those who were given the Scripture before you and [from among] the disbelievers (read al-kuffāri or al-kuffāra), the idolaters — and fear God, by refraining from affiliating with them, if you are believers, [if you are] truthful in your faith.

{ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوعًا وَعِيبًا بِذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ }

And, those who, when you make the call to prayer, take it, that is, the prayer, in mockery and as a game, mocking it and laughing at it among themselves; that, [mocking] attitude, is because they are a people who do not understand.

{ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَقْمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ }

The following was revealed when the Jews said to the Prophet (s), ‘Whom among the messengers do you believe in?’, and he replied: in God and in that which has been revealed to us [Q. 2:136], and when he mentioned Jesus they said, ‘We know of no religion worse than yours!’ Say: ‘O People of the Scripture, do you spite, [do] you repudiate, us for any other cause than that we believe in God, and what has been revealed to us, and what was revealed, to the prophets, before, and that most of you are wicked?’ (wa-anna aktharakum fāsiqūn is a supplement to an āmannā, ‘that we believe’), that is to say, ‘What you repudiate, in fact, is our faith and your opposition [to it], in refusing to accept it — [a refusal] which is described as ‘wickedness’, [this wickedness] itself being the necessary consequence of such [a refusal] — but in fact this [faith of ours] is not something to be repudiated’.

{ قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مُتُوبَةً عِنْدَ اللَّهِ مَنِ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْحَنَابِرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ }

Say: 'Shall I tell you, [shall] I inform you, of what is worse than, the followers of, that, about which you are spiteful, by way of reward, requital, from God? They are, those whom God has cursed, [whom] He has removed from His mercy, and with whom He is wroth, and some of whom He has turned into apes and swine, by transformation, and, those who, worship the false deity, Satan, by obeying him (the particle minhum, 'some of whom', takes into account the [potentially plural] import of the particle min, '[those] whom', and in what precedes [minhum, 'some of whom'], the [singular] form [of min is taken into account]; a variant reading has 'abuda al-tāghūt as [the genitive of] an annexation, 'abud being a [variant] plural of 'abd; the accusative ending [of 'abuda] is because the clause is a supplement to al-qirada, 'apes'), and these were the Jews. They are worse situated (makānan is for specification), for their abode shall be the Fire, and further astray from the even way', from the path of truth (al-sawā' originally means al-wasat, 'middle'); the use of sharrun, 'worse', and adallu, 'further astray', is intended to counter their saying, 'We know of no religion worse [sharrun] than yours'.

{ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ }

When they, the hypocrites from among the Jews, come to you, they say, 'We believe'; but they have entered, unto you ensconced, in disbelief, and so they have departed, from you ensconced, in it, and they have not believed. And God knows very well what they were hiding, of hypocrisy.

{ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السَّخِطَ لَيْسَ مَا كَانُوا يَعْمَلُونَ }

And you see many of them, namely, the Jews, vying, falling headlong, in sin, in calumny, and enmity, wrongdoing, and their consuming of unlawful gain, what is illicit, like bribes; evil is that, deed of theirs, which they have been committing.

{ لَوْلَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْآثِمَ وَأَكْلِهِمُ السُّخْتِ لَئِنَّمَا كَانُوا يَصْنَعُونَ }

Why do the rabbis and the priests, among them, not forbid them from uttering sin, calumny, and consuming unlawful gain? Evil is what they have been doing, in refraining from forbidding them.

{ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غَلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَئِن يَدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْفِتْنَا بَيْنَهُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ }

The Jews said, when their circumstances became straitened, on account of their denial of the Prophet (s), after having been the wealthiest of people: ‘God’s hand is fettered’, withholding the sending forth of provision upon us — this was their metaphor for niggardliness — may God be exalted above this. God, exalted be He, says: Fettered be, withheld be, their hands, from the performance of good deeds, as an invocation against them; and they are cursed for what they have said. Nay, but His hands are extended out wide — a hyperbole for the attribute of generosity — the use of [yadā] the dual for yad, ‘hand’, is intended to imply abundance, since the utmost that an affluent person can give freely of his wealth is when he gives it with both hands. He expends how He will, in giving abundantly or straitening, and there can be no objection to this. And what has

been revealed to you from your Lord, of the Qur'ān, will surely increase many of them in insolence and disbelief, because of their [very] disbelief in it; and We have cast between them enmity and hatred until the Day of Resurrection, and so every sect among them is opposed to the other. Every time they light the fires of war, that is, for war against the Prophet (s), God extinguishes them, that is, every time they desire it [war], He repels them. And they hasten about the earth in corruption, that is, [they hasten about] corrupting, through acts of disobedience, and God does not love corrupters, meaning that He will punish them.

{ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخَانُ لَهُمْ جَنَّتِ النَّعِيمِ }

But had the People of the Scripture believed, in Muhammad (s), and feared unbelief, We would have absolved them of their evil deeds and We would admitted them to Gardens of Bliss.

{ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكُلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ }

And had they observed the Torah and the Gospel, by implementing what is in them, including believing in the Prophet (s), and what was revealed to them, of scriptures, from their Lord, they would surely have received nourishment from above them and from beneath their feet, by their being given provision in abundance, with it pouring forth from every place. Some of them, a group [among them], are a just community, implementing it [the Torah], and they are the ones who believed in the Prophet (s), the likes of 'Abd Allāh b. Salām and his companions; but many of them — evil is that, thing, which they do.

{ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ }

O Messenger, make known, all of, that which has been revealed to you from your Lord, and do not conceal any of it out of fear that you may suffer some harm; for if you do not, that is, if you do not make known all of what has been revealed to you, you will not have conveyed His Message (risālatahu, or read plural, risālātihi, 'His Messages') since to conceal some of it is to conceal it all. God will protect you from people, who may try to kill you. The Prophet (s) used to have guards up until [the time that] this [verse] was revealed, then he said, 'Depart, for God protects me now', as reported by al-Hākim. God does not guide the unbelieving folk.

{ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ }

Say: 'O People of the Scripture, you have no basis, in religion, on which to rely, until you observe the Torah and the Gospel and what was revealed to you from your Lord', by implementing what is therein, including believing in me [Muhammad (s)]. And what has been revealed to you from your Lord, of the Qur'ān, will surely increase many of them in insolence and disbelief, because of their disbelief in it; so do not grieve for the disbelieving folk, if they do not believe in you, in other words, do not be concerned with them.

{ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Surely those who believe and those of Jewry ([this constitutes] the subject of the clause), namely, the Jews, and the Sabaeans, a sect among them, and the Christians (and [what follows] substitutes for the [above] subject): whoever, of them, believes in God and the Last Day and behaves righteously — no fear shall befall them, neither shall they grieve, in the Hereafter (this [fa-lā khawfun ‘alayhim wa-lā hum yahzanūn, ‘no fear shall befall them, neither shall they grieve’] is the predicate of the subject and also indicates the predicate of [the clause beginning with] inna, ‘surely’).

{ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَمْرُسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ }

And We made a covenant with the Children of Israel, to believe in God and His messengers, and We sent messengers to them. Every time a messenger came to them, from among them, with what their souls did not desire, in the way of truth, they denied it; some, of them, they denied, and some, of them, they slay, such as Zachariah and John (the use of [the present tense] yaqtulūn, ‘they slay’, instead of [the perfect tense] qatalū is to narrate past events [as if in the present] and to conclude [in harmony with] the end-rhyme of the verses).

{ وَحَسِبُوا أَنَّ أَكْفَانَ فَتَنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ }

And they thought, they presumed that, there would be no (read as an lā takūnu, where an has been softened; or read an lā takūna, where it [an] requires a [following] subjunctive, that is to say, ‘that there would [not] befall [them]’) trial, a punishment against them, for their denial of the

messengers and their slaying of them; and so they were wilfully blind, to the truth and could not see it, and deaf, [unable] to hear it. Then God relented to them, when they repented, then they were wilfully blind and deaf, a second time, many of them (kathīrun minhum substitutes for the [third] person ['they']); and God sees what they do, and will requite them for it.

{ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ }

They indeed are disbelievers those who say, 'Indeed God is the Messiah, son of Mary' (a similar verse has preceded [Q. 5:17]). For the Messiah said, to them, 'O Children of Israel, worship God, my Lord and your Lord, for, I am a servant and not a god. Verily he who associates anything with God, in worship, for him God has made Paradise forbidden, He has forbidden him admittance to it, and his abode shall be the Fire; and for wrongdoers (wa-mā li'l-zālimīna min, the min is extra) there shall be no helpers', to guard them against the chastisement of God.

{ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَثَلَاثَةٌ وَمِنَ الْإِلَهِ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ }

They are indeed disbelievers those who say, 'God is the third of three', gods, that is, He is one of them, the other two being Jesus and his mother, and they [who claim this] are a Christian sect; when there is no god but the One God. If they do not desist from what they say, when they declare

a trinity, and profess His Oneness, those of them who disbelieve, that is, [those] who are fixed upon unbelief, shall suffer a painful chastisement, namely, the Fire.

{ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَحِيمٌ }

Will they not turn in repentance to God and seek His forgiveness?, for what they say (the interrogative is intended as a rebuke); God is Forgiving, to the one who repents, Merciful, to him.

{ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَأَنَّا بِكُلَانِ الْأَطْعَامِ نَنْظُرُ كَيْفَ يَبِينُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرُ أَنَّى يُؤْفَكُونَ }

The Messiah, son of Mary, was only a messenger; messengers passed away before him, and so he passed away like them, for he is not a god as they claim, otherwise he would not have passed away; his mother was a truthful woman, [siddīqa means] extremely truthful; they both used to eat food, like all other human beings, and one who is such cannot be a god because of his compound being and fallible nature, and because of the [impurities such as] urine and excrement that he produces. Behold, in amazement, how We make the signs, of Our Oneness, clear to them, then behold, how they are turned away!, [how] they are turned away from the truth despite the proof being established.

{ قُلْ أَعْبُدُونِ مَنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

Say: 'Do you worship besides God, that is, other than Him, what cannot hurt or profit you? God is the Hearer, of your sayings, the Knower', of your circumstances (the interrogative is meant as a disavowal).

{ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ }

Say: 'O People of the Scripture, Jews and Christians, do not go to extremes, do [not] overstep the bounds, in your religion, other than those, extremes, of truth, neither lowering nor elevating Jesus above his proper place, and do not follow the whims of a people who went astray formerly, on account of their extremism — these were their forefathers — and have led many, [other] people, astray, and strayed from the even way', from the path of truth (al-sawā' originally means 'middle').

{ لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ }

Cursed were the disbelievers of the Children of Israel by the tongue of David, when he invoked God against them and they were transformed into apes — these were the people of Eilat — and by Jesus, son of Mary, when he invoked God against them and they were transformed into pigs — they were the ones [who ate] at the Table [cf. Q. 5:115, below] — that, cursing, was because of their disobedience and their transgression.

{ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ }

They did not prevent one another, that is, one would not forbid the other from committing again, any indecency that they committed; verily evil was what they used to do, [verily evil] was this deed of theirs.

{ كَرِيًّا كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمْتَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ }

You, O Muhammad (s), see many of them affiliating with those who disbelieve, from among the Meccans, out of spite for you. Evil is that, in the way of deeds, which their souls have offered on their behalf, for [the day of] their inevitable return, such that God is wroth with them and in the chastisement they shall abide.

{ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ }

Yet had they believed in God and the Prophet, Muhammad (s), and what has been revealed to him, they would not have affiliated with them, namely, [with] the disbelievers; but many of them are wicked, rebellious against faith.