

that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."^[1]

أَوْ أَخْطَأْنَا رَبِّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا
وَلَا تُحِثْ عَلَيْنَا مَا أَطَاقَهُ لَنَا بِهٖ ۖ وَأَعْفُ عَنَّا
وَأَعْفِرْنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٧﴾

Sûrat Âl-'Imrân (The Family of Imran) III

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),

4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آل عمران

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٦٧﴾

زَلَّ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٦٨﴾

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّا الَّذِينَ كَفَرُوا

يَأْتِنَتْ آلِهَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ

ذُو نِقَامٍ ﴿٦٩﴾

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاءِ ﴿٧٠﴾

[1] (V.2:286) Narrated Abu Mas'ûd Al-Badri رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recited the last two Verses of *Sûrat Al-Baqarah* at night, that will be sufficient for him." (*Sahih Al-Bukhârî*, Vol.5, *Hadîth* No.345).

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabari*).

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٨﴾

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ
فِي قُلُوبِهِمْ زَيْجٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَأَبْغَاءَ تَأْوِيلِهِ. وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَإِلَّا سَخُونَ فِي الْعَصْفِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٩﴾

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٧٠﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ
إِنَّ اللَّهَ لَا يُخْلِفُ الْعِمْكَادَ ﴿٧١﴾

إِنَّ الَّذِينَ كَفَرُوا أَلْفُ مِائَةٍ مِنْهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
هُمْ وَقُودُ النَّارِ ﴿٧٢﴾

كَذَّبَ آلُ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا
بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿٧٣﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

20. So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves^[1].

21. Verily! Those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ...then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفُ
الدِّينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَيِّنَاتٍ مِنْهُ وَمَنْ يَكْفُرْ يَأْتِ اللَّهَ
فَاتٍ اللَّهُ سَرِيعُ الْحِسَابِ ﴿١٩﴾

فَإِنْ حَاجُّوكُمْ فَقُلْ أَسَلَمْتُ لِلَّهِ وَمَنْ اتَّبَعَنِي
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسَلَمْتُمْ
فَإِنْ أَسَلَمُوا فَغَدَاهُمْ هُدًى وَإِنْ تَوَلَّوْا فَآسَآ
عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرِ الْعِبَادِ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ يَأْتِ اللَّهَ وَيَقْتُلُونَ
الْبَنِيْنَ يَعْبُدُونَ الدِّينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَيَّرَهُمْ
بِعَذَابِ أَلِيمٍ ﴿٢١﴾

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يَدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَوَلَّوْا فَرِيقًا
مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

[1] (V.3:20): See footnote of (V.3:85).

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

26. Say (O Muhammad صلى الله عليه وسلم): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endure with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment)^[2], and to Allah is the final return.

[1] (V.3:26): See the footnote of (V.3:73)

[2] (V.3:28) The Statement of Allah عز و جل "But Allah warns you against Himself (i.e. His

Punishment)." (3:28). Narrated 'Abdullah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There is none who has a greater sense of *Ghailah*" than Allah, and for that reason He has forbidden *Al-Fawahish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes (to be praised more than Allah does)." (*Sahih Al-Bukhan*, Vol. 9, *Hadith* No. 500).

لَا يَتَّخِذُ الْكُفْرَانُ الْإِيمَانَ أَزْوَاجًا مَن ذُوهُ
لَا يَتَّخِذُ الْكُفْرَانُ الْإِيمَانَ أَزْوَاجًا مَن ذُوهُ
لَا يَتَّخِذُ الْكُفْرَانُ الْإِيمَانَ أَزْوَاجًا مَن ذُوهُ
لَا يَتَّخِذُ الْكُفْرَانُ الْإِيمَانَ أَزْوَاجًا مَن ذُوهُ

يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ لَسَوْفَ يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ
يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ لَسَوْفَ يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ
يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ لَسَوْفَ يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ
يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ لَسَوْفَ يُؤْتِيكَ يَوْمَئِذٍ أَجْرَكَ

قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَبَعْدَهَا
قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَبَعْدَهَا
قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَبَعْدَهَا
قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَبَعْدَهَا

كُلُّ قَوْمٍ يَدْعُوا لِحُبِّهِمْ
كُلُّ قَوْمٍ يَدْعُوا لِحُبِّهِمْ
كُلُّ قَوْمٍ يَدْعُوا لِحُبِّهِمْ
كُلُّ قَوْمٍ يَدْعُوا لِحُبِّهِمْ

يَوْمَئِذٍ يَدْعُوا لِحُبِّهِمْ
يَوْمَئِذٍ يَدْعُوا لِحُبِّهِمْ
يَوْمَئِذٍ يَدْعُوا لِحُبِّهِمْ
يَوْمَئِذٍ يَدْعُوا لِحُبِّهِمْ

29. Say (O Muhammad صلى الله عليه وسلم): “Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things.”

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

31. Say (O Muhammad صلى الله عليه وسلم to mankind): “If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

32. Say (O Muhammad صلى الله عليه وسلم): “Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم).” But if they turn away, then Allâh does not like the disbelievers^[1].

33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the *‘Alamin* (mankind and jinn) (of their times).

34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

35. (Remember) when the wife of ‘Imrân said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.”

36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I

قُلْ إِن تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ بِعَلْمِ اللَّهِ
وَيَسْمِعُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَّامُ الْغُيُوبِ ﴿٢٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا وَيَحْذَرُكَ اللَّهُ نَفْسَهُ وَاللَّهُ
رءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ
وَآلَ عِمْرٰنَ عَلَى الْعٰلَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضًا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي
بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ

* *Ghairah*: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

^[1] (V.3:32) See the footnote of (V. 3:85).

glorify (Him) in the afternoon and in the morning.^[1]

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and jinn) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irkâ'i* (bow down) along with *Ar-Râkî'ûn* (those who bow down)."

44. This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle^[2] and in manhood, and he will be one of the righteous."

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ

وَطَهَّرَكِ وَأَصْلَحَكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَذْكُرِي

مَعَ الرَّكُوعِ ﴿٤٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ

لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمُهُمْ أَيُّهُمْ يَكْفُلُ

مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ

بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

[1] (V. 3:41) See *Tafsir Al-Qurtubi*, Vol.4, Page.82.

[2] (V.3:46) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from *Bani Isra'el* called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allâh! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and

47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be!"—and it is.

48. And He (Allah) will teach him [‘Isa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurat (Torah) and the Injeel (Gospel).

49. And will make him [‘Isa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.

51. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

قَالَ رَبِّ اجْعَلْ لِي آيَةً يَا مَعْزُومُ ﴿٥٧﴾
 قَالَ رَبِّ اجْعَلْ لِي آيَةً يَا مَعْزُومُ ﴿٥٧﴾
 قَالَ رَبِّ اجْعَلْ لِي آيَةً يَا مَعْزُومُ ﴿٥٧﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾

49. And will make him [‘Isa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُهُ مَا يَشَاءُ وَيُرِيدُ ﴿٥٨﴾

51. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

expelled him out of it and abused him. Jurai performed abluion and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, "O Allah! Make my child like him." On that the child left her breast and facing the rider said: "O Allah! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet ﷺ, علي الله عليه وسلم, sucking his finger (in way of demonstration.)]. After a while they (some people) passed by, this (slave-girl)! On that the child left her breast, and said, "O Allah! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Sahih Al-Bukhān, Vol. 4, Hadith No. 645).

52. Then when 'Isâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill 'Isâ (Jesus) عليه السلام], and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, c.g. the Taurât (Torah), the Injjeel (Gospel), the Qur'ân] till the Day of Resurrection^[1]. Then you will return to Me

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ
أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَبِيرٌ

الْمَكْرِينِ ﴿٥٤﴾

إِذْ قَالَ اللَّهُ لِيَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ

إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ

الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا

كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

[1] (V.3:55) The advent (descent) of 'Isâ (Jesus), [son of Maryam (Mary)] عليه السلام.

a) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, surely ['Isâ (Jesus)], the son of Maryam (Mary) عليه السلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'ân (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah*" (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'ân): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. 'Isâ (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام or a Jew's or Christian's] death, and on the Day of Resurrection, he ['Isâ (Jesus) عليه السلام] will be a witness against them." (4:159).

and I will judge between you in the matters in which you used to dispute.”

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.”

57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the *Zalimun* (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'an).

59. Verily, the likeness of 'Isā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him [‘Isā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isā (Jesus) being a slave of Allāh, and having no share in Divinity], say: (O Muhammad ﷺ) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.”

فَأُولَئِكَ كَفَرُوا فَعَزَّوهُمْ فِي دَرَجَاتٍ مِّنْهُنَّ لَأُولَئِكَ فِي الْعَذَابِ مُوَسَّوُونَ ﴿٧٧﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي الْحَيَاةِ الدُّنْيَا فَلَهُمْ أَجْرٌ كَثِيرٌ ﴿٧٨﴾

وَمَا نَحْنُ بِمُحْسِنِينَ ﴿٧٩﴾

أَلَمْ يَخْلُقْنَا مِنْ ذُرِّيَّتِهِ وَأَنزَلَ عَلَيْنَا الْكِتَابَ لَعَلَّ نَتَّقِيهِ ﴿٨٠﴾

أَلَمْ يَجْعَلْ لَنَا قُلُوبًا فَذَرِكُنَا ﴿٨١﴾

فَمَنْ جَادَلَكَ فِي بَعْدِ مَا جَاءَكَ مِنَ الْحَقِّ لِنُفِثَ بِهِ فَأَعْتَدْنَا لِلْكَافِرِينَ أَجْرًا عَظِيمًا ﴿٨٢﴾

وَأَنذَرْنَاكَ فِيهَا لِقَاءَ رَبِّكَ الَّذِي تُكْفَرُ ﴿٨٣﴾

(See *Faith Al-Ban*, Vol.7, Page No.302) According to the quotation of Kushmahani there is the word *Al-Izayah* instead of *Al-Harb*. (*Sahih Al-Bukhārī*, Vol.4, *Hadith* No.657).

b) Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said: "How will you be when the son of Maryam (Mary) [i.e. 'Isā (Jesus)] descends amongst you, and he will judge people by the Law of the Qur'an and not by the law of the Injeel (Gospel)." (*Faith Al-Ban*, Vol. 7, Pages 304 and 305) (*Sahih Al-Bukhārī*, Vol.4, *Hadith* No. 658).

* The *Izayah*: a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islam) will not be accepted by 'Isā (Jesus) عليه السلام, but all people will be required to embrace Islam and there will be no other alternative.

62. Verily! This is the true narrative [about the story of 'Īsâ (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
وَلِئَلَّا يَتَّخِذَ الْكُفُورُ لِلْكَافِرِينَ

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

64. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh^[1]."

قُلْ يَا أَهْلَ الْكِتَابِ تَمَّ اتَّوَأْتِ إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا

[1] (V.3:64) Narrated Ibn 'Abbās رضي الله عنهما: Abu Sufyān narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allāh's Messenger صلى الله عليه وسلم. While I was in Shām, a letter sent by the Prophet صلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyān) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyān's companions) that I am going to ask him (i.e. Abu Sufyān) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allāh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islām) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abu Sufyān added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allāh's Prophet) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyān), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have

Then, if they turn away, say: "Bear witness that we are Muslims."

said that he (i.e. Muhammad صلی اللہ علیہ وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and you reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Sufyān said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakāt, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلی اللہ علیہ وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allah's Messenger صلی اللہ علیہ وسلم and read it, wherein was written:

In the Name of Allah, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allah, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allah's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyān added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah' (i.e. Muhammad صلی اللہ علیہ وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allah's Messenger صلی اللہ علیہ وسلم would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahih Al-Bukhārī, Vol.6, Hadith No.75).

* Abu Kabshah was not the father of the Prophet صلی اللہ علیہ وسلم but it was a mockery done by Abu Sufyān out of hostility against the Prophet صلی اللہ علیہ وسلم.

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

يٰٓأَهْلَ الْكِتَابِ لِمَ تَحٰجِرُونَ فِي اِبْرٰهِيْمَ
وَمَا اُنزِلَتِ التَّوْرَةُ وَاَلْاِنْجِيْلُ اِلَّا مِنْ بَعْدِهٖ
اَفَلَا تَعْقِلُوْنَ ﴿٦٥﴾

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.

هٰٓاَنْتُمْ هٰٓؤُلَآءِ حٰجَجْتُمْ فِيمَا لَكُمْ بِهٖ
عِلْمٌ فَلِمَ تَحٰجِرُونَ فِيمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٦٦﴾

67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105)¹¹.

مَا كَانَ اِبْرٰهِيْمَ يَهُودِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ
حَنِيفًا مَّسْلَمًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers.

اِنَّ اَوَّلِي النَّاسِ بِاِبْرٰهِيْمَ الَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا
النَّبِيُّ وَاَلَّذِيْنَ ءَامَنُوْا وَاللّٰهُ وَاٰلِهٖٓ السَّمٰوٰتِ
وَالْاَرْضِ لَمُوْمِنِيْنَ ﴿٦٨﴾

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

وَدَّتْ طٰٓيْفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْكُمْ
وَمَا يُضِلُّوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٦٩﴾

70. "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ
وَاَنْتُمْ تَشْهَدُوْنَ ﴿٧٠﴾

71. "O people of the Scripture (Jews and Christians): Why do you mix truth with

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبٰطِلِ
وَتَكْفُرُوْنَ بِالْحَقِّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾

¹¹ (V.3:67) See the footnote of (V.2:135).

Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn* (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴿٧٤﴾

﴿٧٥﴾ وَمِنَ أَهْلِ الْكِتَابِ مَن إِن تَأْمَنَهُ بِمِطْقَارِ يَوْمِهِ إِلَيْكَ وَمِنْهُمْ مَن إِن تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ

إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا

لَيْسَ عَلَيْنَا فِي الْأُمُتِينَ سَبِيلٌ وَيَقُولُونَ

عَلَى اللَّهِ الْكُذِبُ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

بَلَى مَن أَوْفَى بِعَهْدِهِ وَأَتَّقَ فَإِنَّ اللَّهَ

يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا

قَلِيلًا أُولَئِكَ لَا يَخْلُقُ لَهُمْ فِي الْآخِرَةِ

وَلَا يَكْتُمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ

لِيُحَسِّبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ

الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ

وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ

وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ

وَالنَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي

مِن دُونِ اللَّهِ وَلَكِن كُونُوا رَبَّيُنَا بِمَا كُنْتُمْ

تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

80. Nor would he order you to take angels and Prophets for lords (gods)^[1]. Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism – worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

85. And whoever seeks a religion other than Islâm, it will never be accepted of

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلْكُفْرِ سُبُلًا وَاللَّيْتَنَ وَالنَّبِيَّاتِ أَرْبَابًا
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ سُبُلًا أَلَمْ تُسَلِّمُوا

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ
مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ ۖ وَلَتُنصُرُنَّهُ ۚ
قَالَ أَأَقْرَبُكُمْ وَأَخَذْتُمْ عَلَيَّ دَالِكُمْ إِيصْرِي
قَالُوا أَلْقَرْنَا قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ
مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

أَفَعَدِدُونَ لِلَّهِ يَجْعَلُونَ لَهُ دِينًا
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَأَمِنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

[1] (V.3:80) Narrated 'Umar رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)", for I am only a slave. So call me the slave of Allâh and His Messenger." (*Sahih Al-Bukhârî*, Vol.4, *Hadîth* No. 654).

* The Christians overpraised 'Isâ (Jesus) عليه السلام till they took him as a god besides Allâh.

him, and in the Hereafter he will be one of the losers^[1].

وَهُوَ فِي الآخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

[1] (V.3:85).

a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol.1, *Hadith* No. 240). [See also (V.3:116)]

b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Ihsân* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See *Sahih Al-Bukhârî*, Vol. I, *Hadith* No.50 and 87) And the Statement of Allâh عز وجل: "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضى الله عنه: One day while the Prophet صلى الله عليه وسلم was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."** Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform *As-Salât* (*Iqamât-as-Salât*), to give the *Zakât* and to observe *Saum* (fasts) during the month of *Ramadân*,"** then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز وجل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.

(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel عليه السلام) left and the Prophet صلى الله عليه وسلم asked his Companions to call him back, but they could not see him. Then the Prophet صلى الله عليه وسلم said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عنه said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (*Sahih Al-Bukhârî*, Vol.1, *Hadith* No.47).

* In this *Hadith*, only 4 articles are mentioned, while in another *Hadith*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

**Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Zâlimûn* (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom^[1]. For them is a painful torment and they will have no helpers.

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

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ زَادُوا كُفْرًا
لَنْ نَقْبَلَ تَوْبَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَافِرًا فَلَنْ يَقبَلَ
مِنْ أَحَدِهِمْ مِثْلُ الْأَرْضِ ذَهَبًا
وَلَوْ أَتَدَّى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

[1] (V.3:91). Narrated Anas bin Mâlik رضى الله عنه: Allâh's Prophet صلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship) with Allâh (i.e. to accept Islâm, but you refused).'" (Sahih Al-Bukhârî, Vol. 8, Hadîth No. 546).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the *Zâlimûn* (disbelievers).

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn* (mankind and jinn).

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Âlamîn* (mankind, jinn and all that exists)^[1].

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ
وَمَا يُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا
مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ
صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكُذْبَ مِنْ بَعْدِ ذَلِكَ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ
آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
غَفِيْرٌ عَنِ الْعَالَمِينَ ﴿٩٨﴾

[1] (V.3:97).

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

قُلْ يَا هَلْ أَكْتَبِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

قُلْ يَا هَلْ أَكْتَبِ لِمَ تَصُدُّونَ عَن سَبِيلِ
اللَّهِ مَن ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا فِرْقًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ، وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ
إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا أَنْفَعُوا اللَّهَ حَقَّ تَقَابُلِهِ وَلَا مَمُونٌ
إِلَّا وَأَنْتُمْ مُّسْلِمُونَ ﴿١٠٢﴾

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Allâh], then Allâh stands not in need of any of the '*Ālamîn*.' (V.3:97) (*Sahih Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lû'û wal-Marjân*] (*Sahih Muslim*).

be not divided among yourselves,^[1] and remember Allâh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma‘rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.”

107. And for those whose faces will become white, they will be in Allâh’s Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allâh: We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٣﴾

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
تَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَدَعَوْا عَلَىٰ أَعْقَابِهِمْ لِتَكْفُرُوا ﴿١٠٦﴾

وَأَمَّا الَّذِينَ أبيضتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ
هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

[1] (V.3:103) It has been narrated by Abu Hurairah رضى الله عنه in the *Hadith* Books (*At-Tirmidhi, Ibn Mâjah* and *Abu Dâwûd*) that the Prophet صلى الله عليه وسلم said: “The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur’ân and the Prophet’s *Sunnah* (legal ways, orders, acts of worship, statements of the Prophet صلى الله عليه وسلم)].”

injustice to the 'Âlamîn (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh^[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress

وَمَا لِلَّهِ رَبُّدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ أَمَّا أَهْلَ الْكِتَابِ
لَكَانَ خَيْرًا لَّهُمْ وَنَتَّهُمُ الْمُؤْمِنُونَ
وَآكَرَهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرُّوكُمْ وَلَا أَذَىٰ سٍ وَإِنْ يَفْتَدُواكُم
مِّنْكُمْ لَا ذَبَارَئِمٌ لَّابْتَصُرُونَ ﴿١١١﴾

ضَرَبَتْ عَلَيْهِمُ اللَّذَّةَ أَلَّيْنَ مَا تَفْعَلُوا إِلَّا يَحْسِلُ مِنَ
اللَّهِ وَحَسِبَ مِنَ النَّاسِ وِبَاءٌ وَيَعْصِبُ مِنَ اللَّهِ
وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ذَٰلِكَ يَأْتَهُمْ
كَأَنَّهُمْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ
يَغْيِرُ حَقَّ ذَٰلِكَ يَمَاعَصُوا وَكَأَنَّهُمْ يُعَتَّدُونَ ﴿١١٢﴾

[1] (V.3:110) a) Narrated Abu Hurairah رضى الله عنه: The Verse:

"You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*], are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (*Sahih Al-Bukhârî*, Vol. 6, *Hadîth* No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh wonders at those people who will enter Paradise in chains." (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 254).*

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust.

123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much^[1] that you may be grateful.

صُدُّوهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

هَآئِنْتُمْ أَوْلَاءُ تُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَصَوْا عَلَيْكُمْ إِلَّا نَمْلًا مِّنَ الْعَيْطِ قُلْ مَوْتُوا
بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

إِنْ تَمَسَّكُمْ حَسَنَةٌ سُّوُّهُمْ وَإِنْ تُصِيبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ
بِعَمَالِهِمْ لَخَبِيرٌ ﴿١٢٠﴾

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقْعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ
وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

[1] (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"

إِذ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ كُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

128. Not for you (O Muhammad صلى الله عليه وسلم) but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

130. O you who believe! Eat not *Ribâ* (usury)^[1] doubled and multiplied, but fear Allâh that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

[1] (V.3:130)

a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law), (4) to eat up *Ribâ* (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

131. And fear the Fire, which is prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.^[1]

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Those who spend (in Allâh’s Cause) in prosperity and in adversity,^[2] who repress anger,^[3] and who pardon men; verily, Allâh loves *Al-Muhsinûn*^[4] (the good-doers).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[5]

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ وَمَنْ يَغْفِرُ اللَّهُ فَذُنُوبُهُمْ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh’s Orders).

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَقْعُ آجُرُ الْعَمَلِينَ ﴿١٣٦﴾

[1] (V.3:132) See the footnote of (V.3:85).

[2] (V.3:134) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Charity is obligatory everyday on every joint of a human being". If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (*Sahih Al-Bukhârî*, Vol.4, *Hadîth* No.141).

* To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

[3] (V.3:134) Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahih Al-Bukhârî*, Vol.8, *Hadîth* No.135).

[4] (V.3:134) *Al-Muhsinûn*: Doers of good, those who perform good deeds totally for Allâh’s sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh’s Messenger, Muhammad صلى الله عليه وسلم.

[5] (V.3:135) See the footnote of (V.42:25).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

قَدَحَلَّتْ مِنْ قَبْلِكُمْ سُنَنٌ فَيَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ ﴿١٣٧﴾

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٩﴾

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists and wrong-doers).

إِنْ يَمَسَّكُمْ فَوْحٌ فَقَدِمَسَ الْقَوْمَ فَزَحٌّ
مِثْلُهُ. وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمُ
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكَافِرِينَ ﴿١٤١﴾

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

144. Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ

will he do to Allâh; and Allâh will give reward to those who are grateful.

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers — See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.^[1]

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.

اللَّهُ سَتِيحًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كَتَبْنَا مُوَدَّتَهَا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَجَّزَى الشَّاكِرِينَ ﴿١٤٦﴾

وَكَايُنَ مِنْ نَجْيٍ فَتَمَلَّعَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا
وَهَبُوا لِمَا آصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَاثَرُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَاصْنُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

فَقَاتَلَهُمُ اللَّهُ تَوَّابًا دُنْيَا وَآخِرَةً وَحَسَنَ ثَوَابَ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

يَتْلُوهَا الَّذِينَ آمَنُوا إِنْ نَطَعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٥٠﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

[1] (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah bin Jundub رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*) then he (that Muslim) is like him (*Mushrik*). (This *Hadîth* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of *Jihâd*, *Abu Dâwûd*].

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; Their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad (صلى الله عليه وسلم)) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet (صلى الله عليه وسلم)) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad (صلى الله عليه وسلم)): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
يَمَّا أَشْرَكُوا يَا اللَّهُ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَمَا وَلَهُمُ النَّارُ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
إِذْ تَحْسَبُونَهُمْ بِإِذْنِهِ ۖ حَتَّى إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأُمُورِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ
مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الدُّنْيَا وَمَنْ يُرِيدُ الْآخِرَةَ ثُمَّ
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا
عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

إِذْ تَضَعُونَ وَلَا تَكُونُونَ
عَلَى أَحَدٍ وَالرُّسُولُ يَدْعُوكُمْ فِي
أَخْرَجَكُمْ فَأَتَيْتُمْ عَنْ غَائِبٍ
لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُبَاسًا يُعْشَى
طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ أَلَامَرْتُكُمْ بِاللَّهِ
يُخَفِّفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ
لَوْ كُنَّا لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هُنَّ قُلُوبًا لَوْ كُنَّا
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ ۗ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٤﴾

might test what is in your breasts; and to purify^[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths).

158. And whether you die, or are killed, verily, unto Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who

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

يَتَّيِبَهَا الَّذِينَ آمَنُوا لَا تَتَّكِنُوا كَالَّذِينَ كَفَرُوا وَقَالُوا
لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

فِيمَا رَحِمْتُمْ مِّنَ اللَّهِ لَئِنْ لَبِثْتُمْ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا
الْقَلْبِ لَا تَفْضُوا مِنْ حَوْلِكَ فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ

[1] (V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsir Al-Qurtubi*).

is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*),^[1] and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah*

فَلْيَسْئَلِ الْمُؤْمِنُونَ ﴿١٦١﴾

وَمَا كَانَ لِنَبِيِّ أَنْ يَقْتُلُ وَمَنْ يَقْتُلْ يَأْتِ بِمَا عَمِلَ
يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ
وَمَا لَهُ مِنْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٣﴾

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ مِمَّا
يَعْمَلُونَ ﴿١٦٤﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُكَّعِهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

[1] (V.3:161) *Al-Ghulul*: (Stealing from the war booty before its distribution), and the Statement of Allâh تعالى: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulul*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulul* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.'" (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 307).

of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.^[1]

وَأِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٩﴾

165. (What is the matter with you?)
When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come

أَوَلَمْ آصَابْتَكُمْ مُصِيبَةٌ فَمَقَابِلَهَا أَكْبَرُ فَلَمْ تُؤْمِنُوا بِهَا قُلْ هَذَا قُلُوبُنَا أَتَتْهَا قَدْ أَصَابَتْكُمْ مِثْلَهَا

[1] (V.3:164) Following the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم. And the Statement of Allāh عز وجل - "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'ân which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahih Al-Bukhârî*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allāh's Messenger صلى الله عليه وسلم said to us, "Certainly *Al-Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allāh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt *Al-Amânah* from it) and also learnt it from the *Sunnah*. [Both the Qur'ân and *As-Sunnah* strengthened their (the faithful believer's) *Amânah*]." (*Sahih Al-Bukhârî*, Vol.9, *Hadîth* No.381).

B) Narrated Abu Hurairah رضى الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allāh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (*Sahih Al-Bukhârî*, Vol.9, *Hadîth* No.384).

C) Narrated Jâbir bin 'Abdullâh رضى الله عنهما: Some angels came to Prophet Muhammad صلى الله عليه وسلم while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad صلى الله عليه وسلم, obeys Allāh; and whoever disobeys Muhammad صلى الله عليه وسلم, disobeys Allāh. Muhammad صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (*Sahih Al-Bukhârî*, Vol. 9, *Hadîth* No.385).

D) Narrated Abu Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ân and the *Sunnah*), and the example of the one who disobeys me and disbelieves the truth I have brought." (*Sahih Al-Bukhari*, Vol. 9, *Hadîth* No. 387).

to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownelves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

عَلَىٰ كُلِّ نَفْسٍ وَّجَدِيرٌ ﴿١٦٦﴾

وَمَا أَصَابَكُمْ يَوْمَ التَّنَجُّ الْحَمْعَانِ فَيَا ذِينَ اللَّهِ
وَلْيَعْلَمِ الْمُؤْمِنِينَ ﴿١٦٧﴾

وَلْيَعْلَمِ الَّذِينَ نَاقَبُوا وَقِيلَ لَهُمْ تَبَاؤُا قَاتِلُوا
فِي سَبِيلِ اللَّهِ أَوْ ادْعُوا قَالُوا لَوْ نَعْلَمُ قَتَلْنَا
لَأَتَّبَعْنَكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٨﴾

الَّذِينَ قَالُوا لِأَخْوَاهِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا
مَا قَاتِلُوا قُلُوبًا فَادْرَأْهُمُ وَعَنْ أَنْفُسِكُمْ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٩﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧٠﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ
لَا يَضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٣﴾

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."^[1]

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا كُمْ فَأَخْشَوْهُمْ فَرَأَوْهُمْ فَأَمَرُوا حَسْبَنَا اللَّهُ وَيَعْمَ الْوَكِيلُ ﴿١٧٣﴾

فَأَنْقَلَبُوا بِنِعْمَةٍ مِنْ اللَّهِ وَفَضْلِ لَمْ يَمَسْسَتْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُمْ مُؤْمِنِينَ ﴿١٧٥﴾

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

[1] (V.3:173) Allâh's Statement: "Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'"

a) Narrated Ibn 'Abbâs رضي الله عنهما: (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (*Sahih Al-Bukhârî*, Vol. 6, *Hadith* No. 86).

b) Narrated Ibn 'Abbâs رضي الله عنهما: The last statement of Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire, was: "Allâh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (*Sahih Al-Bukhârî*, Vol. 6, *Hadith* No. 87).

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا أُمُتُوا لَهُمْ خَيْرٌ
لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّئُهُمْ لِيُزِدُوا إِسْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ
عَلَىٰ الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِن رُّسُلِهِ مَن يَشَاءُ
فَأَمِلُوا بِاللهِ وَرُسُلِهِ وَابْتِغُوا فَالْحُكْمَ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection^[1]. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنهَاهُمُ اللَّهُ
مِّن فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ
مَا بَدَّلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مَبْدُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلَ دُونِ عَذَابِ
الْحَرِيقِ ﴿١٨١﴾

[1] (V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands" in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet صلى الله عليه وسلم recited this Divine Verse: "And let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty." (V.3:180).

*Fath Al-Bâri, Vol. 4, Pages No.11-13 (Sahih Al-Bukhâri, Vol. 6, Hadith No. 88).

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدْنَا لَآلَّا نُؤْمِنُ
لِرَسُولٍ حَتَّىٰ يَأْتِينَا بَيْرَتَانِ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ
فَلْتَمَثَّلُوا لَمْ يُقْتَلُوا فَتَلْمِزُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Bayyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٨٥﴾

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

لَنُتَلَوِّتْكُمْ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ
وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَمِن الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ
مِن عِزِّ الْأُمُورِ ﴿١٨٦﴾

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away

وَإِذ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَسِدُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِمُ ثَمَنًا قَلِيلًا فَبُيِّنَتْ

behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrong-doers) find any helpers.

193. “Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous).

194. “Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of

مَا يَشْتَرُونَ ﴿١٨٧﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ
أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا أَسْمَعُ مَا دُبَايَاتِي لِلْإِيمَانِ
أَنْ ءَامِنُوا بِرَبِّكُمْ فَفَاتِنَا رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَايَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ

Resurrection, for You never break (Your) Promise.”

195. So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards.”

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the

الْقِيَامَةَ إِنَّكَ لَا تَخْلِفُ الْعَهْدَ ﴿١٩٥﴾

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ وَأُنزِلُ بَعْضَكُمْ مِّنْ بَعْضٍ فَاذْكُرُوا
الَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقَاتَلُوا وَقَاتَلُوا لِأَكْفُرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
تُورَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٧﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيَسَّ الْمِهَادُ ﴿١٩٨﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلْنَا مِنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٩﴾

وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعُوا
لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾

يَأْتِيهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَاصْبِرُوا

enemy can attack you, and fear Allâh, so that you may be successful.

وَرَابِطُوا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٠٦﴾

Sûrat An-Nisâ' (The Women) IV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever an All-Watcher over you.

2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.^[2]

3. And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

5. And give not unto the foolish your property which Allâh has made a means of

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 رَقِيبًا ﴿١٠٦﴾

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيٰثَ بِالطَّيْبِ
وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا
كَبِيرًا ﴿١٠٧﴾

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ
لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَتَلَّتْ وَرَبِّعْ فَإِنْ خِفْتُمْ
أَلَّا تَعْلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ
أَلَّا تَعْلُوا ﴿١٠٨﴾

وَأْتُوا النِّسَاءَ صَدَقَاتِهِنَّ مَخَلَّةً فَإِنْ طِبْنَ لَكُمْ عَنْ
شَيْءٍ مِنْهُ فَمَّا فَكُلُوهُ هَيْسًا مِمَّا رَزَقْنَاكُمْ

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

^[1] (V.4:1) See the footnote of (V.2:27).

^[2] (V.4:2). See the footnote of (V.3:130).