

109 Behold! You are they who may contend on their behalf in this world’s life, but who will contend with Allāh on their behalf on the Resurrection day, or who will have charge of their affairs?

هَآئِنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الدُّنْيَا قَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا ﴿١٠٩﴾

110 And whoever does evil or wrongs his soul, then asks forgiveness of Allāh, will find Allāh Forgiving, Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

111 And whoever commits a sin, commits it only against himself. And Allāh is ever Knowing, Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ بِهِ عَلَى
نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

112 And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ
بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

SECTION 17: Secret Counsels of the Hypocrites

113 And were it not for Allāh’s grace upon thee and His mercy, a party of them had certainly designed to ruin thee. And they ruin only themselves,^a and they cannot harm thee in any way. And Allāh has revealed to thee the Book and the Wisdom, and taught thee what thou knewest not, and Allāh’s grace on thee is very great.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ
وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114 There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allāh’s pleasure, We shall give him a mighty reward.

لَا خَيْرَ فِي كَثِيرٍ مِنْ دَجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَ مَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

113a. *Aqalla-hū* is the equivalent of *ahlaka-hū*, he destroyed him or brought him to perdition (LL).

115 And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows other than the way of the believers, We turn him to that to which he (himself) turns and make him enter hell; and it is an evil resort.^a

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

SECTION 18: Idolatry condemned

116 Surely Allāh forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allāh, he indeed goes far astray.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117 Besides Him they call on nothing but female divinities^a and they call on nothing but a rebellious devil,^b

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118 Whom Allāh has cursed. And he said: Certainly I will take of Thy servants an appointed portion;

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

119 And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle,^a and bid them so

وَأَلْبِسْهُمْ سُوءًا وَلَا مِثْلَهُمْ وَلَا مِثْلَهُمْ
فَلْيَبْشُرُوا إِذَانَ الْأَنْعَامِ وَلَا مِثْلَهُمْ فَلْيَعْبُدُوا

115a. This verse clearly speaks of the hypocrites, who followed a way other than the way of the believers. Only a distortion of the words could make them signify that it was a sin to differ with the majority of the Muslims on any question of religion.

117a. *Ināth* has two significances, either of which may be adopted. (1) It signifies *inanimate things*, as trees and stones and wood. (2) It also means *idols*, because they named the idols as *females*, for instance Lāt, 'Uzzā, Manāt, (LL). Ḥasan says every one of the Arabian tribes had an idol, which they called the *unthā* (lit., *female*) of such a tribe (Rz). Hence the word may also be translated as *feminine divinities*.

117b. *Marid* and *mārid* have both the same significances, viz., *one devoid of all good* (R). According to LL the significance of *marid* is *insolent or rebellious*.

119a. The practice of slitting or cutting off the ear of certain animals was a prevalent form of polytheism in Arabia, for such an animal was looked upon as devoted to certain idols. See further 5:103a.

that they will alter Allāh’s creation.^b And whoever takes the devil for a friend, forsaking Allāh, he indeed suffers a manifest loss.

120 He promises them and excites vain desires in them. And the devil promises them only to deceive.

121 These — their refuge is hell, and they will find no way of escape from it.

122 And those who believe and do good, We shall make them enter Gardens in which rivers flow, to abide therein for ever. It is Allāh’s promise, in truth. And who is more truthful in word than Allāh?

123 It will not be in accordance with your vain desires^a nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allāh a friend or a helper.

124 And whoever does good deeds, whether male or female, and he (or she) is a believer — these will enter the Garden, and they will not be dealt with a whit unjustly.

حَقَّقَ اللَّهُ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۝

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ۝

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا يَجِدُونَ
عَنْهَا مَخْرَجًا ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ
مِنَ اللَّهِ قِيلًا ۝

لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِيَّ أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝

119b. A comparison with 30:30 will show clearly that by *Allāh’s creation* is here meant the *religion of Allāh*, because the true religion is the natural religion of man. In 30:30 we have: “So set thy face for religion, being upright, the nature made by Allāh in which He has created men. There is no altering Allāh’s creation. That is the right religion — but most people know not”. By the devil’s changing the creation of Allāh is therefore meant the changing of the natural religion of man which requires obedience to Allāh and His laws. Some commentators understand by changing the creation of Allāh *the using of His created things for an object other than that for which they were created*, and worshipping objects such as the sun, etc., which were really created to be subservient to man.

123a. The vain desires of the idolaters were that they would not be raised after death: “And they say: There is nothing but our life of this world, and we shall not be raised again” (6:29). As regards the People of the Book: “And the Jews and the Christians say: We are the sons of Allāh and His beloved ones” (5:18). The true law — the law of nature — is described in what follows, that evil or good has its own reward.

125 And who is better in religion than he who submits himself entirely to Allāh while doing good (to others) and follows the faith of Abraham, the upright one? And Allāh took Abraham for a friend.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ
لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126 And to Allāh belongs whatever is in the heavens and whatever is in the earth. And Allāh ever encompasses all things.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ط
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

SECTION 19: Equitable Dealings with Orphans and Women

127 And they ask thee a decision about women. Say: Allāh makes known to you His decision concerning them; and that which is recited to you in the Book is concerning widowed women, whom you give not what is appointed for them, while you are not inclined to marry them, nor to the weak among children, and that you should deal justly with orphans. And whatever good you do, Allāh is surely ever Knower of it.^a

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ط قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ ۖ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَى النِّسَاءِ الَّتِي لَا تَوْلِيهِنَّ مَا كَتَبَ
لَهُنَّ وَرَدَّعْنَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الْوَالِدِينَ ۖ وَأَنْ تَقْوَمُوا لِلْيَتَامَىٰ بِالْقِسْطِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

127a. The reference in the words, *that which is recited to you in the Book*, is to v. 3, see 3a. There is almost a consensus of opinion on this point. *Yatāma-l-nisā'i* means *orphans of women*; also *women having no husbands or widows (LA)*. The doing of good to women and orphans is stressed in the Holy Qur'ān again and again. What is stated here is that a decision regarding the doing of good to women, to weak children and to orphans has already been given. The words, *and that which is recited to you in the Book is concerning widowed women whom you give not what is appointed for them while you are not inclined to marry them*, are parenthetical, being a reference to v. 3. Whatever significance of the words *yatāma-l-nisā'i* is adopted, the meaning of the parenthetical passage is that the order given in v. 3 in the words *if you fear that you cannot do justice to orphans marry such women as seem good to you*, relates to orphans of the women (or to widows) whom their share in inheritance was denied, both their share and the share of their orphan children, nor were people inclined to marry them owing to the burden which they brought with them in the shape of their children. So the permission was given that they may marry such women, even up to four. It is an admitted fact that widows and their orphaned children received no share of inheritance. The Qur'ān brought about a great change: it required the giving of inheritance to both women and their orphaned children, and it also recommended that such women should be taken in marriage. The reference to v. 3 is made further clear in v. 129 which speaks of justice between wives.

128 And if a woman fears ill-usage from her husband or desertion^a no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allāh is ever Aware of what you do.

129 And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allāh is ever Forgiving, Merciful.

130 And if they separate, Allāh will render them both free from want out of His ampleness. And Allāh is ever Ample-giving, Wise.

131 And to Allāh belongs whatever is in the heavens and whatever is in the earth. And certainly We enjoined those who were given the Book before you and (We enjoin) you too to keep your duty to Allāh. And if you disbelieve, surely to Allāh belongs whatever is in the heavens and whatever is in the earth. And Allāh is ever Self-sufficient, Praiseworthy.

132 And to Allāh belongs whatever is in the heavens and whatever is in the earth. And Allāh suffices as having charge of affairs.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَكَانَ تَسْتَطِيعُونَ أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَكَوَحْرَصَتِكُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَكْفُرُوا بِمَا كَانُمْ عَلَقَتْهُ وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا ذَكِيمًا ﴿١٣١﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا ذَكِيمًا ﴿١٣٢﴾

128a. There are two words, *nushūz* and *i’rād*, used here. The former literally means *rising*, and *nushūz* on the part of the wife has already been explained in 34e. *Nushūz* on the part of the husband signifies *treating her unjustly, being unkind to her or disliking and hating her* (LL), and hence it is rendered here as *ill-usage* or *cruelty*. *I’rād* is literally *turning away, avoiding, shunning or leaving a thing*. Hence I render it as *desertion*.

133 If He please, He will take you away, O people, and bring others. And Allāh is ever Powerful to do that.

إِنْ يَشَاءُ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

134 Whoever desires the reward of this world — then with Allāh is the reward of this world and the Hereafter. And Allāh is ever Hearing, Seeing.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ
سَمِيعًا بَصِيرًا ﴿١٣٤﴾

SECTION 20: Hypocrisy Condemned

135 O you who believe, be maintainers of justice, bearers of witness for Allāh, even though it be against your own selves or (your) parents or near relatives — whether he be rich or poor, Allāh has a better right over them both.^a So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allāh is ever Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَاللَّهُ أَدْنَىٰ بِهِمَا فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136 O you who believe, believe in Allāh and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before. And whoever disbelieves in Allāh and His angels and His Books and His messengers and the Last Day, he indeed strays far away.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ
الَّذِي نَزَّلَ مِن قَبْلُ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

137 Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief,^a

لَٰنَ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ
كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا كَرِهَ اللَّهُ

135a. The meaning is that you should not be partial to the rich man on account of some favour that you may expect from him or some harm that you fear from him, nor should you state other than the truth when the person against whom you bear witness is a poor man, on account of compassion for him. Allāh has a better right over them means that they should be dealt with justly. Thus, neither ties of kinship and love nor considerations of fear, favour, or compassion should make one swerve a hair's breadth from the truth.

137a. There were some waverers who again and again went over to disbelief. The mention in v. 136 of the Book "which He revealed before", shows clearly that the Jews are meant, among whom there were many hypocrites.

Allāh will never forgive them nor guide them in the (right) way.^b

138 Give news to the hypocrites that for them is a painful chastisement^a—

139 Those who take disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allāh.

140 And indeed He has revealed to you in the Book that when you hear Allāh’s messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allāh will gather together the hypocrites and the disbelievers all in hell^a—

141 Those who wait (for misfortunes) for you. Then if you have a victory from Allāh they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not prevail over you and defend you from the believers? So Allāh will judge between you on the day of Resurrection. And Allāh will by no means give the disbelievers a way against the believers.

لِيُعْزَمَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۝

بَشِيرِ الْمُنَافِقِينَ بَأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي
حَدِيثِ عَدْوِيٍّ ۝ إِنَّكُمْ إِذًا مِثْلَهُمْ ۝ إِنَّ
اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي
جَهَنَّمَ جَمِيعًا ۝

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ
فَتْحٌ مِنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۝
وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ لَأَقْلُواكُم
نَسْتَعِذُّ بِكُمْ وَإِنَّمَا اللَّهُ يُجِزِي
بِكُمْ يَوْمَ الْقِيَامَةِ ۝ إِنَّ اللَّهَ
يَجْعَلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝

137b. Allāh’s not guiding them is the consequence of their own actions. They wavered first but in the end became firm in disbelief.

138a. *Tabshīr* (related to *bushrah*, i.e. *complexion*) originally denotes the *announcing of an event which produces a change in the complexion*. In common acceptance it is used with regard to *the news which rejoices a man*, but is sometimes used for *the announcement of an event which grieves a man* (LL).

140a. See 6:68 which was revealed at Makkah. The Muslims are told to leave the assembly where truth is derided. Criticism is quite a different thing and a Muslim should always be ready to meet any criticism of his religion.

SECTION 21: End of the Hypocrites

142 The hypocrites seek to deceive Allāh, and He will requite their deceit to them.^a And when they stand up for prayer, they stand up sluggishly — they do it only to be seen of men and remember Allāh but little,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا
يُرَاءُونَ النَّاسَ وَلَا يُدْرِكُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

143 Wavering between that (and this) — (belonging) neither to these nor to those.^a And whomsoever Allāh leaves in error, thou wilt not find a way for him.

مُدْبِدِينَ بَيْنَ بَيْنَ ذَلِكَ ۗ لَا إِلَى هَؤُلَاءِ
وَلَا إِلَى هَؤُلَاءِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَكُنْ
تَجِدْ لَهُ سَبِيلًا ﴿١٤٣﴾

144 O you who believe, take not the disbelievers for friends rather than the believers. Do you desire to give Allāh a manifest proof against yourselves?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أُرِيدُونَ
أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

145 The hypocrites are surely in the lowest depths of the Fire,^a and thou wilt find no helper for them,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجِ الْأَسْفَلِ
مِنَ النَّارِ ۗ وَكُنْ تَجِدْ لَهُمْ نَصِيرًا ﴿١٤٥﴾
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا

146 Save those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh — these are with the believers. And Allāh will soon grant the believers a mighty reward.

بِاللَّهِ وَآخَصُوا بِدِينِهِمْ ۗ فَلَيْسَ مَعَ
الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾

142a. For the meaning of *khada'a* and *khāda'a* see 2:9a. *Khādi'u-hum* means here *the requiter to them of their deceit* (LL). A comparison of this passage with the similar passage occurring in 2:9 makes the meaning perfectly clear.

143a. *Mudhabdhib*, lit., *much driven away*, has the same significance as *mudhabdhib*, i.e., *wavering or vacillating between two things or affairs* (LL). The reference in *that and this* is to belief and disbelief, which is made clear by the words that follow — *belonging neither to these nor to those*, which refer to the *believers* and *disbelievers* spoken of in the concluding words of v. 141.

145a. Insincerity in religion is the worst of all sins. Hence the hypocrites are spoken of as being in the lowest depths of the Fire. The most important question for every believer is: Are his actions in accordance with his avowed beliefs? Does he do what he says? If not, there is a tinge of hypocrisy in him. Elsewhere it is said: “O you who believe, why say you that which you do not? It is most hateful in the sight of Allāh that you say that which you do not” (61:2, 3). The next verse makes a pointed reference to this — God will not punish the Muslims if they are true to their beliefs.

147 Why should Allāh chastise you if you are grateful and believe? And Allāh is ever Multiplier of rewards,^a Knowing.

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ
وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

Part 6

148 Allāh loves not the public utterance of hurtful speech, except by one who has been wronged.^a And Allāh is ever Hearing, Knowing.

لَا يَحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149 If you do good openly or keep it secret or pardon an evil, Allāh surely is ever Pardoning, Powerful.^a

إِنْ تَبَدُّوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْهُ
سَوْءٌ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150 Those who disbelieve in Allāh and His messengers and desire to make a distinction between Allāh and His messengers and say: We believe in some and disbelieve in others; and desire to take a course in between —

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151 These are truly disbelievers; and We have prepared for the disbelievers an abasing chastisement.

أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا ﴿١٥١﴾

152 And those who believe in Allāh and His messengers and make no distinction between any of them, to them He will grant their rewards. And Allāh is ever Forgiving, Merciful.^a

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِنْهُمْ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿١٥٢﴾

147a. The word *shākir* when used as an attribute of the Divine Being signifies *One Who gives large reward for small works* or *in Whose estimation small works performed by His servants increase, and Who multiplies His rewards to them* (T, LL).

148a. The use of defamatory speech of every kind regarding others is strictly forbidden, but justification for it may exist in case a person has in some way been wronged.

149a. If you pardon the evil which anyone has done to you, Allāh will pardon your evils, and grant you even good reward; He is not only Pardoning, but also Powerful to grant good reward.

152a. To make distinction between Allāh and His messengers means to believe in one and not in the other. Islām requires the acceptance of all prophets who were raised for the regeneration of men, and hence a denial of any one of the prophets named in the Holy Qur’ān takes a man out of the category of believers and places him among the disbelievers.

SECTION 22: Transgressions of the Jews

153 The People of the Book ask thee to bring down to them a Book from heaven; indeed they demanded of Moses a greater thing than that, for they said: Show us Allāh manifestly. So destructive punishment overtook them on account of their wrongdoing. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this. And We gave Moses clear authority.

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ
كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى الْكَبِيرَ
مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ
الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ أَخَذُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَقَوْنَا عَنْ
ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

154 And We raised the mountain above them at their covenant. And We said to them: Enter the door making obeisance. And We said to them: Violate not the Sabbath; and We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبَيْتِنَا فِيهِمْ وَقُلْنَا
لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا
تَعُدُّوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿١٥٤﴾

155 Then for their breaking their covenant and their disbelief in the messages of Allāh and their killing the prophets wrongfully and their saying, Our hearts are covered; nay, Allāh has sealed them owing to their disbelief, so they believe not but a little:^a

فَبِمَا نَقَضُوا صَيْدِيَّاتَهُمْ وَلَفَّتْهُمُ آيَاتُ اللَّهِ
وَكَتَلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حِسِّمْ وَقَوْلِهِمْ قُلُوبُنَا
غُلَّتْ لَيْلٌ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

156 And for their disbelief and for their uttering against Mary a grievous calumny:^a

وَكَفَرْتُمْ بِمَرْيَمَ إِذْ نَبَاها وَعَلَيْكُمْ
قَوْلُهُمْ عَلَى مَرْيَمَ إِذْ نَبَاها عَظِيمًا ﴿١٥٦﴾

157 And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allāh, and they killed him not, nor did they cause his death on the cross,^a but he

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ
شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ

155a. The incidents referred to in vv. 153–155 have been mentioned in detail in sections 6-8 of ch. 2, see the footnotes there.

156a. The calumny referred to was that Mary was guilty of fornication (Rz). Jewish tradition in this connection mentions Panther (Jewish Life of Jesus).

157a. The words *mā ṣalabū-hu* do not negative Jesus' being nailed to the cross; they negative his having expired on the cross as a result of being nailed to it. *ṣalb* is a

was made to appear to them as such.^b And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain:

لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۖ

well-known way of killing (T, LA). *Ṣalaba-hū* means *he put him to death in a certain well-known manner* (LL). That Jesus died a natural death is plainly stated in 5:117: “and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wast the Watcher over them”. See 5:117a. The Gospels contain clear testimony showing that Jesus Christ escaped death on the cross. The following points may be noted: (1) Jesus remained on the cross for a few hours only (Mark 15:25; John 19:14) but death by crucifixion was always tardy. (2) The two men crucified with Jesus were still alive when taken down from the cross; the presumption is that Jesus too was alive. (3) The breaking of legs was resorted to in the case of the two criminals, but dispensed with in the case of Jesus (John 19:32, 33). (4) The side of Jesus being pierced, blood rushed out and this was a certain sign of life. (5) Even Pilate did not believe that Jesus actually died in so short a time (Mark 15:44). (6) Jesus was not buried like the two criminals, but was given into the charge of a wealthy disciple of his, who lavished care on him and put him in a spacious tomb hewn in the side of a rock (Mark 15:46). (7) When the tomb was seen on the third day, the stone was found to have been removed from its mouth (Mark 16:4), which would not have been the case if there had been a supernatural rising. (8) Mary, when she saw him, took him for the gardener (John 20:15), which shows that Jesus had disguised himself as a gardener. (9) Such disguise would not have been needed if Jesus had risen from the dead. (10) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in (John 20:25–28). (11) He still felt hunger and ate as his disciples ate (Luke 24:39–43). (12) Jesus Christ undertook a journey to Galilee with two of his disciples walking side by side with him (Matt. 28:10), which shows that he was fleeing for refuge; a journey to Galilee was not necessary to rise to heaven. (13) In all post-crucifixion appearances Jesus is found hiding himself as if he feared being discovered. (14) Jesus Christ prayed the whole night before his arrest to be saved from the accursed death on the cross, and he also asked his disciples to pray for him; the prayers of a righteous man in distress and affliction are always accepted. He seems to have even received a promise from God to be saved, and it was to this promise that he referred when he cried out on the cross: “My God, my God, why hast Thou forsaken me?” Heb. 5:7 makes the matter still more clear, for there it is plainly stated that the prayer of Jesus was accepted: “When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared”.

The statements made in the Qur’ān corroborate the above statements quoted from the Gospels. Jesus did not die on the cross, nor was he killed as were the two thieves, but to the Jews he appeared as if he were dead.

157b. The words *shubbiha la-hum* may bear two interpretations: *he was made to be like (it) or to resemble (it)*; or *the matter was made dubious or obscure* (LL). The *Rūḥ al-Ma’ānī* says the meaning may be that *the matter became dubious to them*. The story that someone else was made to resemble Jesus is not borne out by the words of the Qur’ān, which could only mean, if an object were mentioned, that Jesus was made to resemble someone, not that someone was made to resemble Jesus.

158 Nay, Allāh exalted him in His presence. And Allāh is ever Mighty, Wise.^a

بَلْ سَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿٥٨﴾

159 And there is none of the People of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them.^a

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ
قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ﴿٥٩﴾

160 So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allāh's way.

فَظَلَمُوا مِنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ
طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبَصَدَّوهُمْ عَنْ
سَبِيلِ اللَّهِ كَثِيرًا ﴿٦٠﴾

161 And for their taking usury — though indeed they were forbidden it — and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement.

وَآخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْرَهُمْ
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ
مِنْهُمْ عَذَابًا أَلِيمًا ﴿٦١﴾

162 But the firm in knowledge among them and the believers believe in that which has been revealed to thee and that which was revealed before thee, and those who keep up prayer and give the poor-rate

لِكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ

158a. For the significance of *raf'* see 3:55b. Being exalted in the Divine presence was opposed to being killed on the cross. Deut. 21:23 explains this, for there we have, *he that is hanged is accursed of God*. If Jesus had died on the cross he would have been accursed; hence the statement made here — he was not killed on the cross and accursed but he was exalted in the Divine presence.

159a. Both the Jews and the Christians necessarily believe in the death of Jesus on the cross, while according to the Holy Qur'ān they have really no sure knowledge of it. The Jews reject his claim to Messiahship on the basis of Deut. 21:23: "He that is hanged is accursed of God". Their belief is that since Jesus died on the cross he was accursed, and no one who is accursed of God can be a prophet. Following quite a different line of argument, a Christian believes that Jesus died on the cross and was accursed. He admits the truth of Deut. 21:23, but he says that unless Jesus were accursed he could not take away the sins of those that believe in him. As in Gal. 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree". Hence the fundamental principle of the belief of both Jews and Christians is that Jesus died on the cross, and the meaning of the verse is clear, viz., every Jew and Christian, notwithstanding that he has no sure knowledge at all, must believe before his death that Jesus died on the cross.

and the believers in Allāh and the Last Day — these it is to whom We shall give a mighty reward.

سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿٣٦﴾

SECTION 23:

Previous Revelation bears out Quranic Statements

163 Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالتَّيِّبِينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَيُوسُفَ وَأَيُّوبَ وَهَارُونَ وَ
سُلَيْمَانَ وَأَتَيْنَادَاوُدَ رُجُومًا ﴿٣٧﴾

164 And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allāh addressed His word, speaking (to him)^a—

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلِهِ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَى تَكْلِيمًا ﴿٣٨﴾

165 Messengers, bearers of good news and warners, so that the people may have no plea against Allāh after the (coming of) messengers. And Allāh is ever Mighty, Wise.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٣٩﴾

166 But Allāh bears witness by that which He has revealed to thee that He has revealed it with His knowledge, and the angels (also) bear witness. And Allāh is sufficient as a witness.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٤٠﴾

164a. The prophets spoken of here all belong to the Israelite race. Abraham and his immediate descendants are mentioned first; then follow the three prophets of Israel who suffered great tribulations, viz. Jesus, Job, and Jonah. The next group is that of the four who were both rulers and prophets, viz. Moses, Aaron, David and Solomon. But as David and Moses stand in a special relation to the Holy Prophet, the former singing his praises throughout his Psalms and the latter prophesying his advent in the clearest words, they are spoken of separately at the end. The good news which they brought relates as much to the peace and happiness which is granted to the righteous as to the advent of one who, coming at the end, should unite the qualifications of all the prophets in his own person, and accordingly make the nations of the earth as one nation.

167 Those who disbelieve and hinder (others) from Allāh's way, they indeed have erred, going far astray.

لِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٧﴾

168 Those who disbelieve and act unjustly, Allāh will never forgive them, nor guide them to a path,

لِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٨﴾

169 Except the path of hell, to abide in it for a long time. And that is easy to Allāh.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

170 O mankind, the Messenger has indeed come to you with truth from your Lord, so believe, it is better for you. And if you disbelieve, then surely to Allāh belongs whatever is in the heavens and the earth. And Allāh is ever Knowing, Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ
مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا
فَأِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَ
كَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢٠﴾

171 O People of the Book, exceed not the limits in your religion nor speak anything about Allāh, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allāh and His word^a which He communicated to Mary and a mercy from Him.^b So believe in Allāh and His

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا النَّبِيُّ
عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ
أَنْقَلَبَ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا
بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا كَثْرَةُ سُلُطَانِهِمْ

171a. *Kalimah*, or *word*, is here equivalent to *prophecy*, in which sense the word is frequently used in the Holy Qur'ān. Jesus is called a *prophecy* because he was born in accordance with a prophecy from Allāh, just as in a saying the Holy Prophet speaks of himself as “*the prayer of my father Abraham*”, the significance being that he appeared in fulfilment of Abraham's prayer. For a fuller explanation see 3:45a. And the significance of *ilqā'* varies according to its object. When its object is a tangible thing, it implies the act of throwing or casting. But you say *alqaitu ilai-hi khair-an*, i.e., *I did good to him*, and *alqaitu ilai-hi-l-mawaddata*, i.e., *I offered love to him* (T, LL), and *alqā ilayya sirra-hū*, i.e., *he revealed to me his secret* (T in art. *sirr*), and *alqaitu ilai-hi-l-qaula* which corresponds to what is said here, the object of the verb being *kalimah* instead of *qaul*, both having the same meaning, must be rendered *I communicated to him the saying*. Sale's and Rodwell's *conveying into Mary* and Palmer's *casting into Mary*, as if the object were a tangible one, are foreign to the real sense of the word.

171b. *Rauh* and *rūh* both mean *mercy* of Allāh, according to Az (LL under *rauh*), this being the proper significance of the word in the passage under discussion. *Rūh* also signifies *inspiration* or *Divine revelation* (T, LL). If this significance is adopted, it would be an explanation of what is said in the foregoing words, i.e. His prophecy which He communicated to Mary. The passage would thus mean that the advent of Jesus was in accordance with a prophecy and an inspiration from the Divine Being. Even if we take *spirit* to

messengers. And say not, Three.^c Desist, it is better for you. Allāh is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as having charge of affairs.

خَيْرًا لَّكُمْ إِذْ سَأَلَ اللَّهُ إِلَهُ وَاحِدًا سُبْحَانَكَ
أَنْ يَكُونَ لَكَ وَكَدُمَكَ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ طَوْ كَفَى بِاللَّهِ وَكِيلًا ﴿٣١﴾

SECTION 24: Prophethood of Jesus

172 The Messiah disdains not to be a servant of Allāh, nor do the angels who are near to Him. And whoever disdains His service and is proud, He will gather them all together to Himself.

لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ طَوْ مَنْ
يَسْتَنكِفُ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرُ
فَسَيَحْشُرُهُمُ إِلَيْهِ جَمِيعًا ﴿٣٢﴾

173 Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement, and they will find for themselves besides Allāh no friend nor helper.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجْرَهُمُ بِزِينَةٍ مِّنْ
فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا فَاسْتَكْبَرُوا
فَيُعَذِّبُهُمُ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٣٣﴾

174 O people, manifest proof has indeed come to you from your Lord and We have sent down to you a clear light.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ
رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿٣٤﴾

be the meaning of the word *rūh*, it does in no way carry Jesus a step beyond the limits of mortality, for of Adam also it has been said, *I breathed My spirit into him* (15:29). In fact, according to the Holy Qur’ān the spirit of God is breathed into every man: “Then He made him complete and breathed into him of His spirit and gave you ears and eyes and hearts” (32:9). Further we have a saying referred to by LL under *rauḥ*, *ahya al-nāsa bi-rūhi-hi*, where the correct reading is *rūh*, and not *rauḥ*, meaning *He (God) has quickened all men with His spirit*. And *rūh-un min-hu*, which could only mean *a spirit from Him*, is further evidence that even in this sense the word is not exclusively applicable to Jesus, for he is not *the* word of God or *the* spirit from Him, but only *a* word or *a* spirit.

171c. The doctrine of Trinity is plainly rejected here. There are not three persons in Godhead, but only one: *Allāh is only one God*. The Holy Qur’ān nowhere says that the Christian Trinity is formed of Jesus, Mary, and God, although it no doubt refers to the Roman Catholic doctrine of the worship of Mary in 5:116, for which see 5:116a.

175 Then as for those who believe in Allāh and hold fast by Him, He will admit them to His mercy and grace, and guide them to Himself on a right path.

قَامًا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ ۗ
وَيَهْدِي لَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾

176 They ask thee for a decision. Say: Allāh gives you a decision concerning the person who has neither parents nor children. If a man dies (and) he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two (sisters), they shall have two-thirds of what he leaves. And if there are brethren, men and women, then for the male is the like of the portion of two females. Allāh makes clear to you, lest you err. And Allāh is Knower of all things.^a

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ
إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ
مَا تَرَكَ ۗ وَهُوَ يَرِيهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الثُّلُثَيْنِ ۗ مِمَّا تَرَكَ ۗ وَإِنْ كَانُوا إِخْوَةً
رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَىٰ ۗ يَبِينُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

176a. The rule given here supplements the law of inheritance as given at the commencement of this chapter, and is said to have been revealed very late. As explained in 12b, the *kalālah* spoken of here is different from the *kalālah* spoken of in v. 12. Here there are neither children nor parents and therefore the whole of the inheritance goes to the brothers and the sisters.

Reversion to the law of inheritance just after speaking of Jesus Christ has perhaps a deeper meaning. It is a fact that no prophet appeared among the Israelites after Jesus Christ, and therefore his death really left Israel without a spiritual head who should rise to the eminence of prophethood. The spiritual kingdom which was promised to Abraham and which hitherto remained in the house of Israel, was now taken from the Israelites and made over to the brother nation, the Ishmaelites. This would also explain the words addressed to Moses: "God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18:15), where the spiritual inheritance is clearly made to devolve on the brethren of the Israelites, i.e., the Ishmaelites, and thus *from the midst of thee* is clearly explained as meaning *from the midst of thy brethren*. Moses saw clearly that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the Prophet who was to be his *like*. And Jesus made the same clear in different words when he said, addressing the Israelites: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21:43).