

45 And Allāh best knows your enemies. And Allāh is sufficient as a Friend and Allāh is sufficient as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَىٰ بِاللَّهِ وَلِيًّا ۖ وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

46 Some of those who are Jews alter words from their places^a and say, We have heard and we disobey; and (say), Hear without being made to hear, and (say), *Rā‘i-nā*, distorting with their tongues and slandering religion. And if they had said, We hear and we obey, and hearken, and *unzur-nā*,^b it would have been better for them and more upright; but Allāh has cursed them on account of their disbelief, so they believe not but a little.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا ۗ وَاسْمِعْ غَيْرَ مُسْمِعٍ ۖ وَارْعِنَا لَيْتَا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ ۗ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا ۖ وَأَسْمِعْ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۗ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

47 O you who have been given the Book, believe in what We have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers.^a And the command of Allāh is ever executed.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلٍ ۚ أَنْ تَطِغَسَ وَجُوهُكُمْ فَتَرُدُّوهَا عَلَىٰ أَدْبَارِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

48 Surely Allāh forgives not that a partner should be set up with Him, and forgives all besides that to whom

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ

46a. The corruption of the previous books is constantly referred to in the Holy Qur’ān, and, as the words clearly show, it implies a corruption of the text as well as a false rendering of it. The subject of the perversion of “holy writ” is specially dealt with in 2:75–79, 5:13, 41, and here; see 2:79a. The verification referred to in v. 47 and elsewhere implies only a verification of the general principles and particularly of the prophecies contained in those books.

46b. See 2:104a.

47a. The word *wujūh* (sing., *wajh*) may mean either *faces* or *chiefs and leaders* (R, under *ṭams*) while *ṭams* means *obliteration* or *destruction* (R). The *obliteration of faces* is evidently a metaphorical expression meaning *depriving them of greatness and prosperity and bringing on them disgrace and adversity* (Bd). The same idea is intensified in *turning them on their backs*. The reference here is supposed to be to their ultimate banishment from Arabia.

The second form of punishment is their being overtaken by the curse which overtook the Sabbath-breakers, for which see 2:65b.

He pleases. And whoever sets up a partner with Allāh, he devises indeed a great sin.^a

بِاللَّهِ فَقَدْ اِفْتَرَىٰ اِثْمًا عَظِيمًا ﴿٤٨﴾

49 Hast thou not seen those who attribute purity to themselves? Nay, Allāh purifies whom He pleases, and they will not be wronged a whit.^a

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُرْكُوْنَ اَنْفُسَهُمْ وَّيَلِ اللّٰهُ يَرْكِيْ مَنْ يَّشَاءُ وَلَا يَظْلُمُوْنَ فَتَتَّبِعُوْهُ ۗ ﴿٤٩﴾

50 See how they forge lies against Allāh! And sufficient is this as a manifest sin.^a

اَنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكُذِبَ ۗ وَكَفٰى بِهٖ اِثْمًا مُّبِيْنًا ﴿٥٠﴾

SECTION 8: Kingdom granted to Abraham's Descendants

51 Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery^a and diviners and say of those who disbelieve: These are better guided in the path than those who believe.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا صِيبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْحِجْبِ وَالطَّاعُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰؤُلَاءِ اَهْدٰى مِّنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿٥١﴾

48a. *Shirk* or setting up partners with Allāh is spoken of as the gravest sin. A man's wrong belief does not in any way detract from the glory of God, but a belief in false deities lowers the dignity of man. Man is made to rule nature itself and all creatures, but when he lowers himself before creatures lower than himself whom he was really made to rule, he sets at naught the very purpose of his creation. It should be noted that *shirk* or setting up gods with God does not only mean idol-worship or worship of the forces of nature or a belief in the Divinity of mortals, but also includes the blind obedience which is rendered to great men; see 9:31a and also the next footnote. It should be further remembered that the forgiveness spoken of here relates to those who die while guilty of *shirk*, but even they will be received into the mercy of God after suffering the consequences of their deeds. If a man is guilty of *shirk* and repents of it before his death all his sins including *shirk* are washed off and forgiven because he gives a new turn to his life.

49a. *Fatīl* means originally *pellicle of a date stone* or *dirt of the skin rolled between the fingers*; hence a *very small thing* (LL). The reference in *those who attribute purity to themselves* is to such doctors of law and monks (9:31) (as also to '*ulamā*' or *pīrs* to be met with among Muslims) who consider themselves to be above their votaries from whom they demand blind obedience to themselves. Hence such people are spoken of in connection with the mention of setting up partners with God in the previous verse.

50a. Laying claim to purity for themselves is here called a *manifest sin*.

51a. *Jibt* means an *idol* or *idols* (LL): 'Umar said, it means sorcery (B.65:iv,10). Some consider it to be the same word as *jibs*, which means a *worthless thing* (Rz), or a *thing in which there is no good*. For *tāghūt* see 2:256b. Here it is explained as meaning *kāhīn* or *diviner*: Jābir said that every tribe had its own diviner (B. 65: iv, 10). It is related that in making a compact with the Quraysh the Jews worshipped their idols (Rz). But the words seem to refer to the general debasement of the Jews, who believed in all kinds

52 Those are they whom Allāh has cursed. And whomever Allāh curses, thou wilt not find a helper for him.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ
اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ۝

53 Or have they a share in the kingdom? But then they would not give to people even the speck on a date-stone.^a

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا الْآيُتُونَ
النَّاسَ نَصِيرًا ۝

54 Or do they envy the people for that which Allāh has given them of His grace? But indeed We have given to Abraham’s children the Book and the Wisdom, and We have given them a grand kingdom.^a

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝

55 So of them^a is he who believes in him, and of them is he who turns away from him.^b And Hell is sufficient to burn.

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ
عَنهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝

56 Those who disbelieve in Our Messages, We shall make them enter Fire. As often as their skins are burned, We shall change them for other skins,^a that they may taste the chastisement. Surely Allāh is ever Mighty, Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ
نَارًا طَيِّبَةً كُلَّمَا أُنْضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ
جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ
اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝

of enchantment, divination, and sorcery, and had long bidden farewell in practice to the pure monotheism of Moses.

53a. The reference is apparently to the temporal and spiritual kingdom which was promised to Abraham’s seed, as clearly stated in the next verse. The Jews had been deprived of both. Love of wealth had debased them to such an extent that they were not fit for even temporal kingdom which could not be granted to a people who would not deal liberally with others.

54a. By the *people* are meant the Arabs. The promised kingdom was still in Abraham’s seed, but was now transferred from the descendants of Israel to those of Ishmael, in accordance with the covenant made with Abraham; see 2:124a.

55a. The children of Abraham, among whom were the Jews, are meant.

55b. The personal pronoun is for the Holy Prophet Muḥammad, who was now the true exponent of Abraham’s religion.

56a. The form used signifies the continuance of the torment in accordance with the metaphor of fire.

57 And those who believe and do good deeds, We shall make them enter Gardens wherein flow rivers, to abide in them forever. For them therein are pure companions and We shall make them enter a pleasant shade.^a

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدُّ خَلْفِهِمْ
جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَرُدُّوا إِلَيْهِمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

58 Surely Allāh commands you to make over trusts^a to those worthy of them, and that when you judge between people, you judge with justice. Surely Allāh admonishes you with what is excellent. Surely Allāh is ever Hearing, Seeing.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى
أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ
بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59 O you who believe, obey Allāh and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day.^a

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط

57a. *Zill* implies *mightiness* and *inaccessibility* and also a *state of ease*: the words are used here in allusion to *happiness* and *pleasantness* of life (R).

58a. This section deals with the granting of kingdom to the Muslims, who are here required to entrust the affairs of State to people who are worthy of this responsibility. The words that follow, requiring judges to be just, corroborate this significance, the whole verse stating the reciprocal duties of the governed and the governors. Explaining the word *amānat* (sing. of *amānāt*, the word occurring here and translated *trusts*), I'Ab said that it means *duties* (LA). The Prophet himself explained the word *amānat* as meaning *Government* or *affairs of State*. "The Prophet said, When the *amānat* (trust) is wasted, wait for the *sā'ah*, i.e. *the hour* or the *doom*. It was said, How will the trust be wasted, O Messenger of Allāh? He said, When Government is entrusted to those unworthy of it, then wait for the doom" (B. 81:35).

59a. This verse lays down three important rules of guidance in matters relating to the welfare of the Muslim community and especially in those relating to affairs of State. These are obedience to God and His Messenger in the first place; secondly, obedience to those in authority from among the Muslims; and thirdly, referring matters to God and His Messenger in cases of dispute with those in authority. God and His Messenger are thus the final authority. This is explained in the Ḥadīth. "To hear and obey," said the Prophet, "is binding so long as one is not commanded to disobey God; when one is commanded to disobey God, he shall not hear or obey (the authorities)" (B. 56:108). The words *ulu-l-amr*, meaning *those in authority*, have a wide significance, so that in different matters relating to the life of man different persons would be in authority. Thus the commander of a section of the army was considered as one in authority (B. 65: iv, 11). Temporal authorities are to be obeyed in secular matters while religious authorities must be obeyed in religious matters. It is especially in matters religious that differences would

This is best and more suitable to (achieve) the end.^b

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

SECTION 9: The Prophet must be Obeyed

60 Hast thou not seen those who assert that they believe in that which has been revealed to thee and that which was revealed before thee? They desire to seek the judgment of the devil,^a though they have been commanded to deny him. And the devil desires to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا
أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَّبِعُوا كُفْرًا إِلَى الظَّالِمِينَ وَقَدْ أُمِرُوا
أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥٩﴾

61 And when it is said to them, Come to that which Allāh has revealed and to the Messenger, thou seest the hypocrites turning away from thee with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ
وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا ﴿٦٠﴾

arise, in which case it would be necessary to refer the matter to God and His Messenger; in other words to the Qur’ān and Ḥadīth. The great Imām Abū Ḥanīfah is himself reported to have said: “Give up my word for the Word of Allāh; give up my word for the word of the Messenger of Allāh”.

As regards the secular authorities, the rule is laid down in the Ḥadīth that “the authority of those entrusted with it should not be disputed, unless,” the Prophet added, “you see an act of open disbelief in which you have a clear argument from Allāh” (B. 93:2).

The words of the verse speak only of those in authority *from among you*, and the question therefore arises, what should the Muslims do in case they have to live under non-Muslim authority? In such a case the Prophet’s own example in his relations with Abyssinia is a sufficient guide. About a hundred of the companions were advised by the Prophet to seek shelter in the Christian kingdom of Abyssinia where they lived for about ten years subject to the laws of the land. The rule is, however, laid down in clear words as already quoted that “when one is commanded to disobey God, he shall not hear or obey the authorities”.

59b. *Ta’wil* (from *āla*, he returned) signifies *interpretation*, because the words are returned to their sense. But from the same original sense of *returning* follows its use in the sense of *marja’*, i.e. *final sequel*, and ‘*āqibah*, i.e. *issue, end, results* (LL), and this is the significance which suits the context here.

60a. For *taḡhūt* see 2:256b. The people spoken of here are the hypocrites as made clear in the verse that follows. The reference here is said to be to Ka’b, son of Ashraf, a Jew; others think it is to Abū Bardah, a diviner; others consider the *taḡhūt* here to be a particular *idol* or *idols generally*, to whom disputes were taken to be decided by divination (Rz). The hypocrites inclined to idols, or the diviners who, being their leaders in devil-worship, are called *devils*.

62 But how is it that when a misfortune befalls them on account of that which their hands have sent before, they come to thee swearing by Allāh: We desired naught but good and concord?

فَكَيْفَ إِذَا أَصَابَهُمْ مُصِيبَةٌ بِمَا قَالُوا
أَيَدِيَهُمْ ثُمَّ جَاءُوكَ يُحْلِفُونَ بِاللَّهِ
إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63 These are they, the secrets of whose hearts Allāh knows; so turn aside from them and admonish them and speak to them effective words concerning themselves.^a

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَاعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64 And We sent no messenger but that he should be obeyed by Allāh's command. And had they, when they wronged themselves, come to thee and asked forgiveness of Allāh, and the Messenger had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), merciful.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

65 But no, by thy Lord! they believe not until they make thee a judge of what is in dispute between them, then find not any straitness in their hearts as to that which thou decidest and submit with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمَوكَ
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا وَهُمْ قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

66 And if We had enjoined them, Lay down your lives^a or go forth from your homes, they would not have done it except a few of them. And if they had done what they are

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَهُمْ
أَوْ ائْتُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ
مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ

63a. A person is said to be *baligh* (from *balagha*, meaning *he attained the utmost point to which he directed his course*) who is *chaste in speech* or *effective* or *penetrating in tongue*. Applied to a saying, it also signifies *an effectual speech* or *a speech producing an effect* (LL).

66a. The companions of the Prophet had to lay down their lives in defence of their faith, and had to leave their homes for the sake of their religion. But the hypocrites at Madinah were too weak of heart to undergo such hardships. They were only required to contribute to the struggle which was being carried on for national defence and to obey the Prophet's orders which was a far easier task, but they did not do even this.

exhorted to do, it would certainly have been better for them and more strengthening:

67 And then We would certainly have given them from Ourselves a great reward,

68 And We would certainly have guided them in the right path.

69 And whoever obeys Allāh and the Messenger, they are with those upon whom Allāh has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!^a

70 Such is the grace from Allāh, and Allāh is sufficient as Knower.

لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٧﴾

وَإِذَا لَأَتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٨﴾

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلْمًا ﴿٧٠﴾

69a. Those upon whom Allāh has bestowed favours are spoken of as belonging to four classes: (1) The prophets. (2) The truthful — the original word *ṣiddiq* literally means *one who is always truthful* and in the religious language *one who is true in his saying and his belief, and who confirms his truth by his deed or acting (ll. 3)*. (3) The faithful — the original word *shahid* means *one who bears witness to the truth of the religion of Allāh*, both by his words and deeds, and one slain in defence of his religion is included because he too gives evidence of the truth of religion by laying down his life. (4) The righteous or those who stick to the right course in all their deeds, come what may.

Those who obey Allāh and the Messenger are here told that they are *with* the perfect ones who belong to the four classes, the prophets, the truthful, the faithful and the righteous. The significance is clear. They have not attained to the perfection of these four classes of the perfect ones, yet they are *with* them, i.e., they will be in their company in the life to come. The Prophet’s sayings make it clear. He is reported to have said; “The truthful and honest merchant is with the prophets, the truthful and the faithful” (Tr. 12:4). It does not mean that an honest merchant becomes a prophet, but that he is in the company of the prophets. According to another *ḥadīth*, the Prophet was asked about a person who loves a people but is not one of them, and he replied that *a man is with those whom he loves* (B. 78:96). And Anas is reported to have said: “I love the Messenger of Allāh and I love Abū Bakr and ‘Umar and I hope that Allāh will raise me with them, though I have not done the deeds which they did” (B. 62:6). Thus this verse promises to those who have not attained to perfection the company of those who have attained to perfection when the former have done their best to obey God and His Messenger.

At any rate none can become a prophet by obeying the Prophet. If this were true, not only would all the truthful and the faithful and the righteous be prophets, because they perfectly obeyed Allāh and His Messenger, but even all those who tried to follow them would have been raised to the dignity of prophethood which is absurd on the face of it. And to talk of some people becoming prophets after the door to prophethood has been closed is sheer ignorance of the basic principles laid down by the Holy Book.

SECTION 10: Believers must defend Themselves

71 O you who believe, take your precautions, then go forth in detachments or go forth in a body.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا
ثُبَاتٍ أَوْ الْفِرُّوا جَمِيعًا ﴿٧١﴾

72 And among you is he who would hang back. Then if a misfortune befalls you he says: Allāh indeed bestowed a favour on me as I was not present with them.

وَأَنَّ مِنْكُمْ لَمَنْ لِيُبْتَغِيَ قَوْلَ أَصَابِكُمْ
مُصِيبَةً قَالُوا قَدْ آتَمَّ اللَّهُ عَلَيَّ إِذْ لَمْ
أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73 And if bounty from Allāh comes to you, he would cry, as if there were no friendship between you and him: Would that I had been with them, then I should have achieved a mighty success!

وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ
كَأَن لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَأْتِيَنِي
عُنْتٌ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74 So let those fight in the way of Allāh who sell this world's life for the Hereafter. And whoever fights in the way of Allāh, be he slain or be he victorious, We shall grant him a mighty reward.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ
فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ
نُؤْتِيَهُ أَجْرًا عَظِيمًا ﴿٧٤﴾

75 And what reason have you not to fight in the way of Allāh, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper!^a

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76 Those who believe fight in the way of Allāh, and those who disbelieve fight in the way of the devil. So fight

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ

75a. This verse explains what is meant by fighting in the way of Allāh. While most of the believers who had the means had escaped from Makkah, which is here spoken of as the city whose people are oppressors, there remained those who were weak and unable to undertake a journey. These were still persecuted and oppressed by the Makkans, as is clearly shown by the words of the verse, and not only men, but even women and young children, were persecuted. Fighting to deliver them from the persecution of the oppressors was really fighting in the way of Allāh. The next verse shows that these very opponents are spoken of as fighting in the way of the devil.

against the friends of the devil; surely the struggle of the devil is ever weak.^a

الطَّاعُونَ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ
كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

SECTION 11: Attitude of the Hypocrites

77 Hast thou not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate. But when fighting is prescribed for them, lo! a party of them fear men as they ought to fear Allāh, or with a greater fear, and say: Our Lord, why hast Thou ordained fighting for us? Wouldst Thou not grant us respite to a near term?^a Say: The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَكَلِمًا
كَلِيمًا عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ
خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ
قُلْ مَتَاءُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ
لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

78 Wherever you are, death will overtake you, though you are in towers, raised high. And if good befalls them, they say: This is from Allāh; and if a misfortune befalls them, they say: This is from thee. Say: All is from Allāh. But what is the matter with these people that they make no effort to understand anything?

أَيْنَ مَا تَكُونُوا يَأْتِ كُرْسُوكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ
فِي بُرُوجٍ مُشْتَبِهَةٍ وَإِنْ صُيْبَتْكُمْ حَسَنَةٌ
يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ صُيْبَتْكُمْ
سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ
مِنْ عِنْدِ اللَّهِ قُلْ أَلَمْ يَكُنْ لَكُمْ الْقَوْمُ لَا
يَكْفُرُونَ يَقْفَهُونَ حَدِيثًا ﴿٧٨﴾

79 Whatever good befalls thee (O man), it is from Allāh, and whatever misfortune befalls thee, it is from thyself.^a And We have sent thee (O

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ

76a. This is a prophecy that those who are siding with the devil and are fighting against the Truth will ultimately be vanquished.

77a. The injunction to fight was distasteful, and more particularly so to those who were weak in faith. Had there been any hope of plunder to animate the ranks of Muslims, those who loved this world most (who are here called the hypocrites) would have been foremost in fighting; but as they knew that they were fighting against odds, they considered the execution of this order as equivalent to courting death, and requested to be granted a respite until they died a natural death.

79a, see next page.

Prophet) to mankind as a Messenger. And Allāh is sufficient as a witness.

لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80 Whoever obeys the Messenger, he indeed obeys Allāh. And whoever turns away, We have not sent thee as a keeper over them.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81 And they say: Obedience. But when they go out from thy presence, a party of them plan by night doing otherwise than what thou sayest.^a And Allāh writes down what they plan by night, so turn aside from them and trust in Allāh. And Allāh is sufficient as having charge of affairs.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ خَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُسِرُّونَ ۗ فَاصْوِضْ لَهُمْ وَعَلَىٰ كُلِّ عَلَىٰ اللَّهِ وَكَفَىٰ بِاللَّهِ وَكَفَىٰ ﴿٨١﴾

82 Will they not then meditate on the Qur'ān? And if it were from any other than Allāh, they would have found in it many a discrepancy.^a

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَكَوَّكُنَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوْ جَدُّوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

79a. Good and evil, or benefits and misfortunes, proceed from Allāh; but while He sends benefits from Himself, i.e. out of His beneficence, no evil or misfortune afflicts a man unless his own hands have called for it. There is no discrepancy in the two statements, the one made at the end of the last verse — *All is from Allāh* — and the other made here. The previous verse states that the hypocrites attributed their misfortunes to the Prophet; they are told that misfortunes were sent by Allāh. This verse tells them that, though sent by Allāh, the immediate cause of these misfortunes was to be found in their own doings.

81a. The reference here is to the secret counsels of the hypocrites, who were always plotting against the Prophet while they kept an appearance of obedience to him.

82a. The Qur'ān was not written out and given on one occasion, but it continued to be delivered in small portions during twenty-three years under the most varying circumstances. From the solitary recluse of the cave of Hīrā', the Prophet had to pass through such a variety of circumstances to be the sole monarch and legislator of the whole of Arabia, that the life of no other individual human being affords us such a varying study. It is quite true that the earlier revelation deals mostly with such problems as Divine Unity and Majesty and the responsibility of human actions in general, while the later revelation had to deal with a large number of questions relating to the social and moral well-being of society; but what strikes one throughout the entire revelation is that it keeps up one and the same strain — absolute submission to Allāh, entire trust in Him, perfect confidence of future success, a liberal view of humanity, an attitude of charity towards all nations and religions, and goodness to all alike. The spirit of the revelations to the solitary, persecuted, and rejected preacher of Makkah does not differ in these and a hundred other particulars from the spirit of the revelations to the sole temporal and spiritual monarch of Arabia. There are no discrepancies even in the details of narratives — such, for instance, as are met with in the Bible — and this is especially true of the numerous prophecies which were uttered by the Prophet when an absolutely helpless

83 But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search out knowledge of it would have known it. And were it not for the grace of Allāh upon you and His mercy, you would certainly have followed the devil save a few.^a

وَأِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ طَوْقُ رَدُّهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّهُ الَّذِينَ يَسْتَدِطُّونَهُ
مِنْهُمْ طَوْقُ وَلَا فَضْلَ اللَّهِ عَلَيْكُمْ وَرَحْمَتَهُ
لَا تَلْبَعُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٣٧﴾

84 Fight then in Allāh’s way — thou art not responsible except for thyself; and urge on the believers. It may be that Allāh will restrain the fighting of those who disbelieve. And Allāh is stronger in prowess and stronger to give exemplary punishment.^a

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ
يُكَلِّفَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ
بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٤٤﴾

85 Whoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And Allāh is ever Keeper over all things.^a

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نصيبٌ
مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ
كِفْلٌ مِنْهَا ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٥٠﴾

86 And when you are greeted with a greeting, greet with one better than

وَأِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا

man. Had they not proceeded from the Omniscient Being, Who knows the future as He knows the past, they could certainly not have been free from numerous discrepancies.

83a. Divine grace and mercy were manifested by raising a prophet who delivered them from the bondage of sin and from the slavery of the devil.

84a. These words show how great was the confidence of the Prophet in the ultimate triumph of the noble cause with which he was entrusted. The primary duty to defend Islām lay on him alone, as against all the hosts of Arabia. This shows that he never put any trust in the prowess of his followers, and his confidence was based solely on Divine help. With no material resources, he was sure not only that he would be able to restrain the fighting of his powerful opponents, but also that they would meet with condign punishment at his hands.

85a. The meaning is that he who joins himself to another and assists him, and becomes to him as one of a pair or an intercessor in doing good or evil, and thus aids him and strengthens him, partakes with him the benefit or the harm of it (R). It is also held by some that *shafā’at* here implies “that one institutes for another a way of good or a way of evil, which the other imitates, and thus becomes to him as if he were one of a pair” (LL). The connection is clear; the Prophet made himself an example of good for others to imitate or to aid him. For the meaning of *shafā’at*, see 2:48b.

it, or return it.^a Surely Allāh ever takes account of all things.

أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

87 Allāh, there is no god but He — He will certainly gather you together on the Resurrection day, there is no doubt in it. And who is more true in word than Allāh?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

SECTION 12: How to deal with the Hypocrites

88 Why should you, then, be two parties in relation to the hypocrites while Allāh has made them return (to disbelief) for what they have earned? Do you desire to guide him whom Allāh leaves in error? And whomsoever Allāh leaves in error thou canst not find a way for him.^a

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَسْرَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْتَدُوا مَنِ أَضَلَّ اللَّهُ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَكُنْ تَجِدَ لَهُ سَبِيلًا ۝

89 They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allāh's way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them,

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَاِلْيَاءَ وَلَا نَصِيرًا ۝

90 Except those who join a people between whom and you there is an

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ

86a. A greeting is a prayer for the good of another, *tahiyah* being originally a prayer for one's long life. The Islamic greeting is *al-salāmu 'alai-kum*, which means *peace be to you*, so that when two Muslims meet they are required to pray for one another's good. The minimum requirement is that a greeting must be returned in the same words. Hence the other party says *wa 'alaikum al-salām*, meaning *and to you be peace*. But it is recommended that the greeting should be returned in better words, and hence, to the words of the reply are added the words *wa raḥmatu-llāhi wa barakātuh*, i.e. *and the mercy of Allāh and His blessings*. But what is really aimed at is that a Muslim should always wish good for, or do good to, his brother, and the other is required to do greater good in return.

88a. Clearly those waverers are implied here who went back to disbelief after they accepted Islām, and thus again joined the disbelievers. As to their identity, there are six different conjectures, and I need not puzzle the reader with these.

alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if Allāh had pleased, He would have given them power over you, so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then Allāh allows you no way against them.^a

91 You will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it.^a So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them. And against these We have given you a clear authority.

أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ طَوْ كَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ
فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا
إِلَيْكُمْ السَّلَامَ لَمَّا جَعَلَ اللَّهُ لَكُمْ
عَلَيْهِمْ سَبِيلًا ④

سَتَجِدُونَ الْآخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ طَوْ كَمَا سَأَلُوا إِلَى الْفِتْنَةِ
أُرْكِسُوا فِيهَا فَإِنْ لَمْ يُعَاهِدْ لَكُمْ وَيَلْقُوا
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فُجِدْ وَهُمْ
وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَادْلِيْكُمْ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ⑤

SECTION 13: Murderer of a Muslim

92 And a believer would not kill a believer except by mistake.^a And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا
خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهَا

90a. This verse explains the previous one, showing clearly that even waverers were not to be killed or fought against if they refrained from fighting, though they may have gone over to disbelief after accepting Islām. The commentators agree that the persons referred to in this verse were disbelievers and not Muslims, and they are generally supposed to have been the Banī Mudlaj (Bd). Note also that we have here the clear injunction that if any people offered peace, they were not to be fought against.

91a. By *mischief*, or *fitnah*, is meant *war with the Muslims* (Rz). Two tribes, Asad and Ghafān, came to the Muslims and showed an inclination to remain at peace, but when they went back and their people invited them to join them in fighting with the Muslims, they responded to the call. Such people could not be trusted. The importance of these directions in time of war, when the Muslims were hemmed in on all sides by enemies, can hardly be overestimated.

92a. This verse and the one following it show that the man who killed a believer intentionally could not be a believer. In the state of warfare which then existed in Arabia, disbelievers often made use of ruses, professing a firm belief in Islām and thus tempting the Muslims to go over to them as religious teachers, and afterwards murdering them.

unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means should fast for two months successively: a penance from Allāh. And Allāh is ever Knowing, Wise.

93 And whoever kills a believer intentionally, his punishment is hell, abiding therein; and Allāh is wroth with him and He has cursed him and prepared for him a grievous chastisement.^a

94 O you who believe, when you go forth (to fight) in Allāh's way, make investigation, and say not to any one who offers you salutation, Thou art not a believer,^a seeking the

إِلَّا أَنْ يَصِدَّقُوا طَرَفًا كَانَ مِنْ قَوْمِ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ آتَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَعُونَ

93a. The commentators are agreed that this verse speaks of a disbeliever who murders a believer. In fact, the word *intentionally* stands here for murdering a man because he is a believer, as this was what the disbelievers often did.

94a. The original word for salutation is *salām* (meaning *peace*). The first word of the Muslim salutation stands therefore for the Muslim salutation. The Muslims were surrounded by enemies on all sides, yet they were told not to presume that every Arab tribe belonged to the enemy camp but were to make an investigation first, whether the tribe was really hostile to Islām. Even when a man belonging to an enemy tribe offered the Muslim salutation, to show that he was a Muslim, he was to be taken as a brother Muslim and could not be dealt with as an enemy. I'Ab relates a case in which the Muslims while searching for the enemy came upon a man who was tending his goats. The man offered them the Muslim salutation but was killed as he gave no other indication of being a Muslim (B. 65: iv, 18). It was to stop such cases that the revelation came. Incidentally, it lays down the principle that no Muslim can be called a *kāfir*; not even the man whose claim to Islām is borne out only by offering the Muslim salutation. The general tendency among the Muslims to declare each other *kāfir* is, however, so strong that even the plain injunction of this verse is set at naught under the pretext that no Jew or Christian or Hindu can be called a Muslim simply because he offers the Muslim salutation. What the verse lays down is not when a person known to us as a Jew or a Christian or a Hindu can be declared to have become a Muslim, but that a Muslim cannot be called a *kāfir* if he gives indication of his being a Muslim simply by offering the Muslim salutation.

good of this world’s life. But with Allāh there are abundant gains. You too were such before, then Allāh conferred a benefit on you; so make investigation. Surely Allāh is ever Aware of what you do.^b

95 The holders-back from among the believers, not disabled by injury, and those who strive hard in Allāh’s way with their property and their persons, are not equal. Allāh has made the strivers with their property and their persons to excel the holders-back a (high) degree. And to each Allāh has promised good. And Allāh has granted to the strivers above the holders-back a mighty reward —

96 (High) degrees from Him and protection and mercy. And Allāh is ever Forgiving, Merciful.

عَرَضَ الْحَيَاةِ الدُّنْيَا فَوَيْدَا اللَّهُ مَعَانِمُ
كَثِيرَةً كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقُعْدُونَ مِنَ الْمُؤْمِنِينَ الَّذِينَ
أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقُعْدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ
الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقُعْدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٦﴾

SECTION 14: Muslims who remained with the Enemy

97 (As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say: What were you doing? They will say: We were weak in the earth. (They will) say: Was not Allāh’s earth spacious, so that you could have migrated therein? So these it is whose refuge is hell — and it is an evil resort.^a

إِنَّ الَّذِينَ كَفَرُوا هُمْ الْمَلِكَةُ طَالِبِي
أَنْفُسِهِمْ قَالُوا لِمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ
أَرْضَ اللَّهِ وَاَسْعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

94b. The Muslims were forbidden to kill a man merely because he was a disbeliever. This is made clear in Section 12, where it is laid down that only those disbelievers could be killed who fought against the Muslims. But even when a people fought against the Muslims, a man from among them was not to be killed if he gave the slightest indication that he was a Muslim.

97a. By *those who were unjust to themselves* are meant persons who were convinced of the truth of Islām, but chose to remain among the disbelievers, who did not allow them to give expression to their beliefs, notwithstanding that they had the means to join the Muslims and avow Islām openly.

98 Except the weak from among the men and the women and the children who have not the means, nor can they find a way (to escape);

99 So these, it may be that Allāh will pardon them. And Allāh is ever Pardoning, Forgiving.

100 And whoever flees in Allāh's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allāh and His Messenger, then death overtakes him, his reward is indeed with Allāh. And Allāh is ever Forgiving, Merciful.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَكُمْ وَلَا
يَهْتَدُونَ سَبِيلَكُمْ ﴿٩٨﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَ
كَانَ اللَّهُ عَفُورًا غَفُورًا ﴿٩٩﴾

وَمَنْ يَهْجُرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى
اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

SECTION 15: Prayer when Fighting

101 And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble.^a Surely the disbelievers are an open enemy to you.

102 And when thou art among them and ledest the prayer for them, let a party of them stand up with

وَأِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَنْ يَفْتِكُمُ الَّذِينَ كَفَرُوا وَإِنَّ الْكُفْرَانَ
كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ فَلْتَقُمْ
طَائِفَةٌ مِنْهُمْ مَعَكَ وَيَأْخُذُوا بِسِلْحِهِمْ

101a. It is agreed that the prayer service on a journey is shorter than the ordinary prayer service in the *zūhr*, *‘aṣr* and *ishā* prayers and consists of two *rak‘ahs fard* instead of four. It is further clear from reports that this was so before the revelation of this verse. According to ‘A’ishah, prayer as instituted from the first consisted of two *rak‘ahs* only, whether one was journeying or not, and later on ordinary service in these three prayers was increased to four (B. 8:1). According to I‘Ab, prayer as enjoined from the first consisted of four *rak‘ahs* in these three prayers ordinarily, and two *rak‘ahs* when journeying (Ms. 6:5). According to both these views, the shortening of prayer as mentioned in this verse is quite different from the ordinary shorter service of the journey, and its details are given in the next verse. According to ‘Umar, however, the shortening on a journey was a result of the revelation of this verse, and though originally this shortening was allowed only when there was danger from the enemy, it was later on allowed on every journey, whether there was any danger or not. When a question was put to him why prayer was being shortened on a journey when there was no longer any danger, there being peace all around, he replied that he put the same question to the Prophet of God and was told that the shortening “was a *ṣadaqah* (or charitable gift) of God, so accept His gift” (AD. 4:1).

thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precautions. Surely Allāh has prepared abasing chastisement for the disbelievers.^a

103 So when you have finished the prayer, remember Allāh standing and sitting and reclining. But when you are secure (from danger) keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times.^a

104 And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you

فَإِذَا سَجَدُوا فَأَقْبِلُوا مِنْ وَّرَائِكُمْ وَاذْنَبْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حُدُودَهُمْ وَاسْلُحْتَهُمْ وَذَ الَّذِينَ كَفَرُوا
لَوْ تَوَفَّقُوا عَنْ آسِلِحَتِكُمْ وَآمَنَتِكُمْ
فَيَدَّبُّونَ عَلَيْكُمْ مُبِيتَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ
كُنْتُمْ مَرُوضَى أَنْ تَضَعُوا آسِلِحَتَكُمْ وَخُذُوا
حُدُودَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا
وَرُكُوعًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ
عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا
تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ط

102a. This verse and the previous one show the importance of prayer in Islām, which could not be neglected even when facing the enemy. The soldiers of Islām were not men with whom fighting was a primary occupation; the chief object of their lives, as these verses show, was to hold communion with the Diving Being, forgetting even their imminent danger, when the time of holding such communion arrived.

According to what is stated in this verse, the congregation performed only one *rak'ah* of prayer with the Prophet who was leading the prayer and said two *rak'ahs*, but we are told in a ḥadīth that the other *rak'ah* was said by each part of the congregation separately (B. 12:1). This shows the importance of offering prayer in congregation which could not be neglected even on the field of battle.

103a. By *kitāb mauqūt*, or a *timed ordinance*, is meant an ordinance regulated as to time, or *ordained to be performed at fixed times*. The hours of prayer were therefore fixed by the Prophet under Divine guidance, and the observance of the hours of prayer is an essential part of the due observance of prayer. It is this feature of the Islamic prayer which makes it a unique force in the unification of the human race.

hope from Allāh what they hope not.
And Allāh is ever Knowing, Wise.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

SECTION 16: Hypocrites are Dishonest

105 Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allāh has taught thee. And be not one pleading the cause of the dishonest,^a

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتُحْكَمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ
وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ۝

106 And ask the forgiveness of Allāh. Surely Allāh is ever Forgiving, Merciful.^a

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝

107 And contend not on behalf of those who act unfaithfully to their souls. Surely Allāh loves not him who is treacherous, sinful:

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِمًا ۝

108 They seek to hide from men and they cannot hide from Allāh, and He is with them when they counsel by night matters which please Him not. And Allāh ever encompasses what they do.^a

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ
اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى
مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝

105a. With a little difference in details, the commentators agree that the occasion of the revelation of these verses was a dispute between a Muslim and a Jew, in which judgment was given by the Prophet against the Muslim. Ta'mah ibn Ubairaq had stolen a coat of mail, and having hidden it at a Jew's, afterwards accused the Jew of the theft, while his tribe supported him. The Prophet, notwithstanding the open enmity of the Jews, cleared the Jew of the charge. It was a time when every Muslim hand was sorely needed for the defence of Islām, and a verdict against a man supported by his whole tribe meant the loss of that tribe. But such considerations did not carry any weight with the Prophet. Thus these verses lay down the broad principle that dishonesty must be punished, and the balance of justice must be held equal between Muslims and non-Muslims and between friends and foes.

106a. The injunction in this as well as the previous verse is meant for every Muslim who is called upon to act as a judge. He must be strictly just as between his own people and aliens, and must further ask the protection of Allāh from being guilty of an act of injustice, even unknowingly, for it is only through Divine protection, that a man in this position can avoid partiality.

108a. Those who supported the guilty man are spoken of here. All such persons are condemned as hypocrites. The same subject is continued in the verses that follow.