

التفسير الميسر

TAFSIR MADE EASY

Surah al-Fatihah & Surah al-Baqarah

TRANSLATED BY
Khalil Klopfenstein

التَّائِبِينَ

TAFSIR MADE EASY

Surah al-Fatihah & Surah al-Baqarah

TRANSLATED BY
Khalil Klopfenstein

**Copyright © Khalil Klopfenstein
All Rights Reserved**

**Translated by
[Khalil Klopfenstein, 1444](#)**

**This publication may not be reproduced in any manner without the express
permission of the translator.**

**Cover Design:
[Kantar Design Services](#)
[@kantardesign](#) on Instagram and Twitter
www.kantardesign.com**

For comments or corrections contact: tulayhah@gmail.com

**For our other publications visit:
tulayhah.wordpress.com
grandislamicbooks.wordpress.com**

**For enquiries on how to acquire more copies of this book contact:
orders@grandmasjid.com
WhatsApp +1-314-771-3311**

Table of Contents

Introduction to <i>at-Tafsīr al-Muyassar</i>	i
Translator’s Foreword	ii
Al-Isti’ādhah	v
Sūrah al-Fātiḥah	1
Sūrah al-Baqarah	2
Appendix 1: Reading Schedule	51
Appendix 2: Link Between the Name and Theme of Sūrah al-Baqarah	53
Appendix 3: The Importance of Tafsīr and Its Sources	54
Appendix 4: Glossary	55
Appendix 5: About the Translator	58

Teacher's Name:	Student's Name:
Parent's Name:	Phone Number:

[illegible]

Introduction to *at-Tafsir al-Muyassar*

As its name suggest, *at-Tafsir al-Muyassar* – “*Tafsir Made Easy*” – is an abridged book of tafsir designed to be easily accessible to general audiences. It was commissioned by the Ministry of Islāmic Affairs of Saudi Arabia and written by a group of Scholars under the direction of Sheikh Ṣāliḥ Āl ash-Sheikh, then-Minister of Islāmic Affairs of the Kingdom of Saudi Arabia. The work was then reviewed by a committee of Scholars from the King Fahd Qur’ān Complex and then further reviewed by two scholarly committees from the Ministry of Islāmic Affairs.

In his introduction to the book, Sheikh Ṣāliḥ Āl ash-Sheikh listed the following 12 guiding principles that the authors used when authoring the work:

- 1) Explaining each Āyah according to the theological understanding of the pious predecessors.
- 2) Giving priority to authentically transmitted explanations over other explanations.
- 3) Limiting it to conveying only the most correct explanation of each Āyah.
- 4) Highlighting the Qur’ānic guidance and sharī’ah objectives throughout this tafsir.
- 5) Using simple and easy to understand wordings throughout the tafsir and explaining any unfamiliar terminology or wordings.
- 6) Limiting the explanation to the extent that is relevant to the Āyah at hand and avoiding repetition of topics that will be explained elsewhere.
- 7) Explaining the Āyah directly without quoting narrations, except where that is necessary.
- 8) Aligning the explanation with the recitation of Ḥafṣ ‘an ‘Āṣim.
- 9) Excluding discussions of the differing recitations and linguistic matters.
- 10) Explaining each Āyah in turn and mentioning the number of the Āyah before each explanation.
- 11) Limiting the explanation to an amount which would fit in the margins of the Madīnah Muṣṣḥaf.
- 12) Bearing in mind that this explanation will be translated into other languages, and therefore avoiding any specialized terminology which would make translation difficult.

Together, these 12 points highlight some of *at-Tafsir al-Muyassar*’s distinguishing features and why a number of contemporary Scholars have recommended it for both the common person and the beginning student of knowledge. One of the leading scholars of the Qur’ānic sciences today, Sheikh Muṣā’id aṭ-Ṭayyār, wrote, “For anyone who wants to embark on the first stage of learning, this book is an important and valuable book to begin with.”

We ask Allāh to reward all those involved in producing this valuable work, those involved in its distribution, and those who read it and study it. He is certainly All-Hearing and responds to those who supplicate to Him.

Translator's Foreword

Introduction

One of the early Muslims by the name of Iyās ibn Mu'āwiyah رحمته الله once said,

مَثَلُ الَّذِينَ يَقْرَأُونَ الْقُرْآنَ وَهُمْ لَا يَعْلَمُونَ تَفْسِيرَهُ، كَمَثَلِ قَوْمٍ جَاءَهُمْ كِتَابٌ مِنْ مَلِكِهِمْ لَيْلًا وَلَيْسَ عَنْدهُمْ
مِصْبَاحٌ، فَتَدَاخَلَتْهُمْ رَوْعَةٌ وَلَا يَدْرُونَ مَا فِي الْكِتَابِ؛ وَمَثَلُ الَّذِي يَعْرِفُ التَّفْسِيرَ كَمَثَلِ رَجُلٍ جَاءَهُمْ
بِمِصْبَاحٍ فَقَرَأُوا مَا فِي الْكِتَابِ.

“Those who recite the Qur’ān without knowing its explanation are a like a people who receive a letter from their ruler during the night but do not have any lamp. They begin to feel anxious since they don’t know what the letter contains. But a person who knows the explanation is like a man who brings them a lamp so that they can read what is in the letter.”¹

It is our hope that this explanation of Sūrah al-Fātiḥah and Sūrah al-Baqarah can be a lamp bringing light into Muslim homes and Muslim hearts and fostering a connection with the messages that our Lord has sent to us. While our relationship with the Qur’ān often starts with reading and reciting the Qur’ān, the real enjoyment of the Qur’ān comes from understanding it, and the sweetest fruits of the Qur’ān come from putting it into practice in our lives. There are many levels to understanding the Qur’ān, and this introductory work serves as a starting point.

Who Is This Book For?

This work fills an important gap in the existing English-language Islāmic library, which is the step beyond mere translations but before reaching the lengthier more detailed books of tafsīr. *At-Tafsīr al-Muyassar* was originally written for non-specialists looking to better understand the meanings of what they are reading, and that is likewise the goal of this translation.

For the ḥifdh student who wants to learn the basic meanings of his daily memorization portion in a quick and simple way, this book is for you. For the new Muslim or newly-practicing Muslim who needs that little bit of extra detail to meaningfully navigate an unfamiliar text, this book is for you. For the Muslim that has never engaged with the Qur’ān in a language they understood and is now ready to start, this book is for you. And for anyone at the outset of their journey to understand the beautiful messages of their Lord, this book is for you.

Notes About the Translation and Layout

This translation has aimed to match the easily-accessible style of the original *at-Tafsīr al-Muyassar* by using simple vocabulary and natural English phrasing as much as possible. We have also mimicked the original layout, matching one page of explanation to its corresponding page of the muṣḥaf. A translation of each Āyah is presented in **blue font**, which is then followed by the scholarly explanation in black font.

We appreciate any feedback on these efforts. If you find any typos or errors, please contact us at tulayhah@gmail.com.

This work was originally published in monthly installments on the Tulayhah.wordpress.com website. In that installment-based format, Sūrah al-Baqarah was divided into 34 sections of similar size based on shared meanings.

¹ *Tafsīr al-Qurṭubī*, 1/41.

These divisions were borrowed from Sheikh Fayṣal Āl Mubārak’s tafsīr and have been listed in the index of this translation in hopes that this list might help readers to better organize their reading.

Next Steps

The original *at-Tafsīr al-Muyassar* is an explanation of the entire Qur’ān. The translation that you have in your hand only covers Sūrah al-Fātiḥah and Sūrah al-Baqarah. While it is a long-term goal to continue translating this work, we wanted to share this portion that Allāh has enabled us to complete thus far.

Every Muslim is aware of the special status of Sūrah al-Fātiḥah, which the Prophet ﷺ described as the greatest Sūrah in the Qur’ān.²

The great Companion ‘Abdullāh ibn Mas’ūd رضي الله عنه once described Sūrah al-Baqarah by saying,

إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَإِنَّ لِكُلِّ شَيْءٍ لُبًّا، وَإِنَّ لُبَّ الْقُرْآنِ الْمُفَصَّلُ.

“Everything has an apex, and the apex of the Qur’ān is Sūrah al-Baqarah. And everything has a core, and the core of the Qur’ān are the Mufaṣṣal Sūrahs.”³

On that note, we hope to continue translating and publishing *at-Tafsīr al-Muyassar*, moving next to the Mufaṣṣal Sūrahs, which are the last seventh of the Qur’ān running from Sūrah Qāf to Sūrah an-Nās. Al-Ḥamdu-lillāh, at the time of this writing we have already completed a translation of Juz’ ‘Amma and Juz’ Tabārak is underway.

In closing, we ask Allāh to accept this effort and make it a source of benefit for the Muslims.

Khalil Klopfenstein
Ramaḍān 26, 1444
Corresponding to April 17, 2023

² *Ṣaḥīḥ al-Bukhārī*, no. 5006.

³ *Tafsīr Ibn Kathīr*, 1/150. Graded as *ḥasan* by Sheikh al-Albānī in *as-Silsilah aṣ-Ṣaḥīḥah*, 2/135.

الْإِسْتِعَاذَةُ

al-Isti'adhah – Seeking Refuge

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge in Allāh from the accursed *Shayṭān*.”

Allāh has directed any person who recites the Qur’ān to seek refuge in Allāh from the accursed *Shayṭān*. He said:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

“So when you recite the Qur’ān, seek refuge in Allāh from the accursed *Shayṭān*.” [Sūrah an-Naḥl: Āyah 98]

That is because the Qur’ān is a guidance for mankind and a cure for what is in the chests, while the *Shayṭān* is a source of evil and misguidance. So Allāh commanded every person who recites the Qur’ān to seek Allāh’s protection for himself against the accursed *Shayṭān*, his temptations and his followers.

The scholars are unanimously agreed that the *isti’adhah* is not an Āyah of the Qur’ān, which is why it is not written in the *mushafs*.

The meaning of

أَعُوذُ بِاللَّهِ

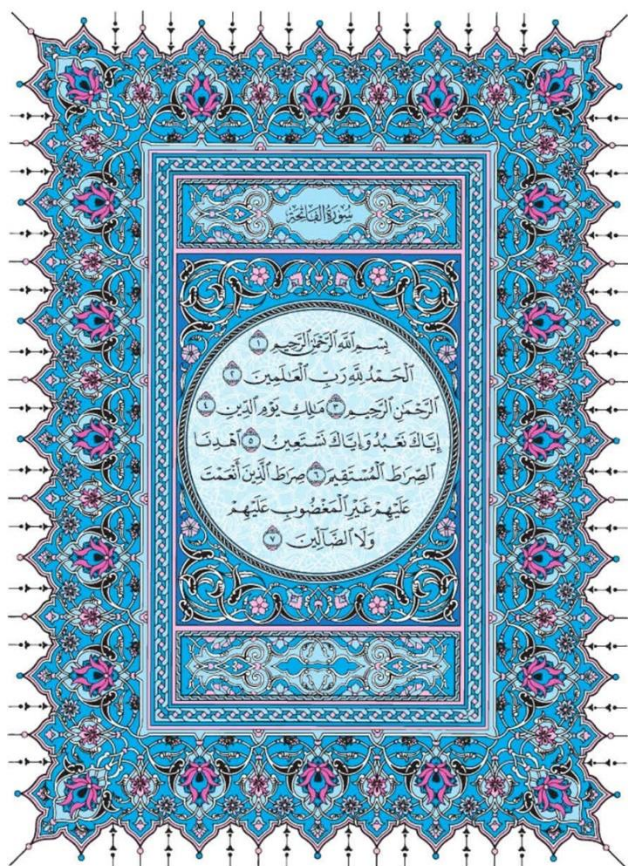
“I seek refuge in Allāh” is: I seek aid and protection in Allāh alone.

مِنَ الشَّيْطَانِ

“from the *Shayṭān*” i.e. from every arrogant and rebellious *Jinn* or human being who wants to turn me away from obeying my Lord and reciting His Book.

الرَّجِيمِ

“accursed” i.e. expelled from Allāh’s mercy.



This Sūrah is called *al-Fātiḥah* [the Opening] because it is what the magnificent Qur’ān opens with. And it is called *al-Mathānī* [the Oft-Repeated] because it is recited in every unit of prayer. And it also has other names.

1. I begin reciting the Qur’ān **“With the Name of Allāh”**, asking for His help.

Allāh is a unique name of the *Rabb*, the only One who deserves to be worshiped. This is Allāh’s most exclusive Name; no one else is called by this name.

“ar-Raḥmān” is the One who has wide-reaching *raḥmah* [mercy], the One whose *raḥmah* extends to all of the creation.

“ar-Raḥīm” [the Especially Merciful] to the believers.

These are two of His Names, both showing that *ar-Raḥmah* is one of Allāh’s attributes, in a way that matches with His greatness.

2. **“All praise belongs of the Lord of all creation”** This is praising Allāh for His attributes, all of which are qualities of perfection. It is also praising Him for His blessings – both outwardly and inwardly, spiritual and worldly.

Inside this praise is a command for His worshipers to praise Him, for He alone deserves that, and He is the One who began all of creation and controls all of their affairs and Who nurtures His creation as a whole with His blessings and His followers in particular with faith and righteous good deeds.

3. **“ar-Raḥmān ar-Raḥīm”** *“ar-Raḥmān”* is the One whose *raḥmah* [mercy] extends to all creation. *“ar-Raḥīm”* [the Especially Merciful] to the believers. And these are two of Allāh’s Names.

4. **“The Owner of the Day of Recompense”** He alone is the

Owner of the Day of Resurrection, which is the day that all deeds will be rewarded.

When a Muslim recites this Āyah in every unit of his prayers, it reminds him of the Last Day and motivates him to prepare for it by doing good deeds and holding back from disobedience and sins.

5. **“You we worship, and You we ask for help”** We single out You alone to worship, and we seek aid from You alone in all of our concerns, for You control all things – no one else controls even a speck of creation.

This Āyah shows that it is not allowed for a worshiper to direct any part of any type of worship – such as *du’ā*, or pleading, or sacrifice, or *ṭawāf* – to anyone or anything other than Allāh alone.

This Āyah is also a cure for the heart against the disease of being attached to others besides Allāh, as well as the sicknesses of showing off, self-amazement, and pride.

6. **“Guide us to the Straight Path”** Show us, direct us and enable us to follow the straight way, and plant us firmly on it until we meet You. That path is Islām, the clear way which takes one to Allāh’s pleasure and His Jannah. It is the way that His final Messenger and Prophet Muḥammad showed us. The only way for a worshiper to reach ultimate joy is for him to steadily follow this path.

7. **“The path of those whom You have favored, not those who have earned anger nor those who are astray”** The way of the Prophets, the truthful ones, the martyrs and the righteous ones whom You have blessed, for they are the guided and upright people. Do not make us those who follow the path of the ones You are angry with – those who know the truth but do not follow it. Those are the Jews and others who are like them. And do not make us among the misguided – those who do not follow guidance to escape ignorance. Those are the Christians and those who follow their ways.

This *du’ā* cures the Muslim’s heart from the sickness of rejecting, ignoring, and deviating from the truth. It also shows that the greatest blessing without any exception is the blessing of Islām, for whoever recognizes the truth and follows it is upon the Straight Path. And there is no doubt that, after the Prophets, the Companions of Allāh’s Messenger are the best of the people in that regard. So this Āyah shows their virtue and great status – may Allāh be pleased with them.

And it is highly recommended after reciting *al-Fātiḥah* in one’s *ṣalāh* to say **“Āmīn”**. This means, “O Allāh, accept this!” And saying **“Āmīn”** is not an Āyah of Sūrah *al-Fātiḥah* according to the agreement of the scholars, which is why they agreed to not write it in the *mushafs*.

"With the Name of Allāh, ar-Raḥmān ar-Raḥīm"

1. *"Alif Lām Mīm"* These letters and the other disconnected letters at the beginnings of *Sūrahs* point to the miraculous inimitable nature of the Qur'ān, for the Qur'ān presented a challenge to the *mushrikūn* which they could not respond to, despite the fact that the Qur'ān is built from the very same letters which make up the Arabic language. So the Arabs' inability to produce anything similar to the Qur'ān, despite them being the most eloquent of people, shows that the Qur'ān is revelation from Allāh.

2. *"That is the Book about which there is no doubt. It is a guidance for the muṭṭaqūn"* That Qur'ān is a tremendous book, and there is no doubt that it is from Allāh. So, due to its clarity, it is not acceptable for anyone to have doubts about it. The *muṭṭaqūn* – those who fear Allāh and follow His commandments – gain beneficial knowledge and good deeds from it.

3. *"Those who believe in the Unseen and establish the prayer and spend out of what We have provided for them"* They are the ones who believe in the unseen matters which neither their senses nor their intellects alone can grasp. That is because those are things that can only be known through Allāh's revelation to His Messengers, such as belief in the Angels, belief in Paradise and the Hellfire, or other things which Allāh or His Messenger have told us about.

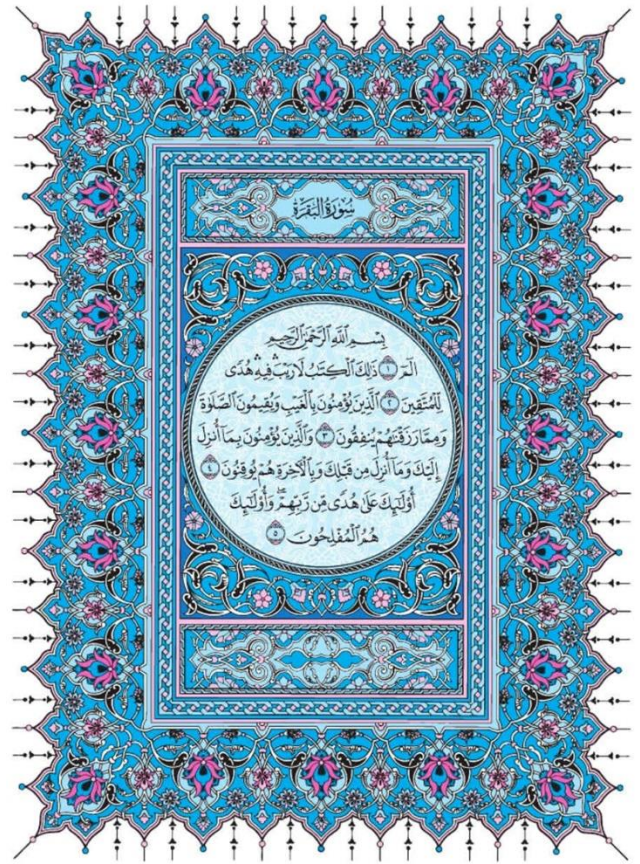
(*Al-Īmān* – belief – is overarching term for believing in Allāh, His Angels, His Books, His Messengers, the Last Day, and *al-Qadr*, both the good of it and the bad, and then confirming that belief both verbally and with the deeds of one's heart, tongue and limbs.)

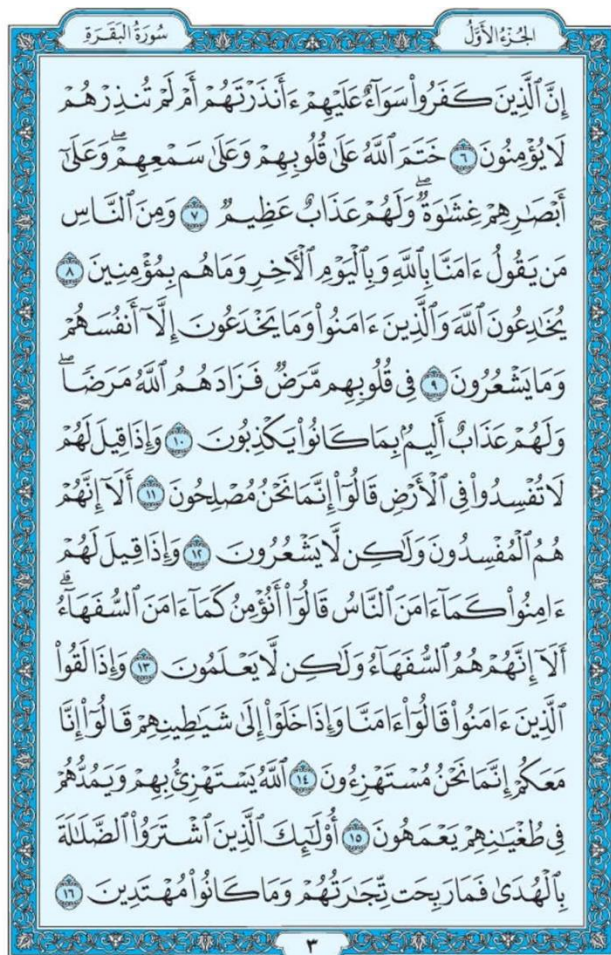
Then in addition to believing in the Unseen, they are also committed to performing their prayers in their proper times and the proper ways according to what Allāh legislated for His Prophet Muḥammad ﷺ. And out of the wealth that We have given them, they spend in charity, and this could be the required or optional type of charity.

4. *"And those who believe in what was sent down to you and in what was sent down before you, and they are certain of the Hereafter."* They are those who believe in the Qur'ān that was sent down to you, O Messenger, as well as the *Ḥikmah* which was sent down to you, meaning the *Sunnah*, and also in all the Books which were sent down before you to the previous Messengers, such as the *Tawrah*, the *Injil* and others. They also believe in a place of life after death and the reckoning and repayment it holds. This is a belief in their hearts that can be seen on their tongues and their limbs.

And the reason why the Last Day is mentioned specifically is because believing in it is one of the greatest motivating factors for doing good deeds, avoiding prohibited things and holding oneself accountable.

5. *"These are the ones on guidance from their Lord, and these are the ones who are successful."* The people who possess these traits will travel following a light from their Lord with assistance from their Creator and Guide. They are the successful ones who will reach their goal and be saved from the harm they were fleeing.





6. *“Those who disbelieve, it is the same to them whether you warn them or don’t warn them; they will not believe”* Those who reject what has been sent down to you from your Lord out of pride and wrongdoing will never believe, regardless of whether you, O Messenger, try to strike fear in their hearts and warn them of Allāh’s punishment or simply leave them as they are. That is because of their stubborn persistence in falsehood.

7. *“Allāh has set a seal over their hearts and over their hearing, and there is a covering over their vision. And they will have a terrible punishment.”* Allāh has placed a stamp over the hearts and hearing of these people and placed a cover over their vision because of their disbelief and obstinacy after the truth has been made clear to them. So they will not come in line with the guidance, and they will have a severe punishment in the Hellfire.

8. *“And there are some people who say, ‘We believe in Allāh and in the Last Day’ though they are not believers.”* And there is a group of people who teeter confusedly between the believers and the disbelievers. They are the *munāfiqūn* whose tongues say, “We believe in Allāh and in the Last Day” though internally they deny them and do not believe.

9. *“They try to fool Allāh and those who believe but they fool no one but themselves without realizing it”* Due to their ignorance, they believe that they are fooling Allāh and those who believe by outwardly displaying faith while concealing disbelief. However, they fool no one but themselves, for the end result of their deception comes back against them. Because of their great ignorance they do not even suspect this, due to how rotten their hearts are.

10. *“There is a sickness in their hearts, so Allāh increased them in sickness. There will be a painful punishment for them because they used to lie.”* There was doubt and sickness in their

hearts and then they were tested with sins which would require them to be punished, so Allāh then increased them in doubt. They will have an agonizing punishment because of their lying and hypocrisy.

11. *“When they are told, ‘Do not ruin the earth,’ they say, ‘We are only fixing it.’”* When they are caringly told to stop causing trouble on the earth with disbelief, sins, spreading the secrets of the believers, and aligning themselves with the disbelievers, they lie and argue by responding, “We only want to improve things!”

12. *“Rather, they are the ones who ruin, but they do not recognize it.”* The things they do while claiming to improve things is the very definition of ruin. But because of their ignorance and obstinacy they do not realize this.

13. *“And when they are told, ‘Believe as the people believe,’ they say, ‘Should we believe as the fools believe?’ Rather, they are the fools, yet they do not know.”* And when the *munāfiqūn* are told, “Believe like the belief of the *Ṣaḥābah*” – which is belief of the heart, tongue and limbs – they argue and say, “Should we believe like the belief of people with weak intellect and thinking, so that we would all be equally foolish?” So Allāh responded to them by saying that this foolishness is specific to them, but they do not know that they are in a state of misguidance and loss.

14. *“And when they meet those who believe they say, ‘We believe,’ but when they are alone with their shayṭāns they say, ‘We are with you. We were only mocking.’”* When these *munāfiqūn* meet the believers they say, “We believe in Islām just like you.” But when they turn away and go to their disbelieving leaders who rebel against Allāh then they make it clear to them that they are following the disbelieving way and have never left it; they were only making fun of the believers and mocking them.

15. *“Allāh mocks them and prolongs them in their transgression while they wander blindly”* Allāh mocks them and lets them continue as they are so that they will increase in misguidance, confusion and uncertainty. And He will repay them for mocking the believers.

16. *“Those are the ones who have bought misguidance for guidance, so their exchange has brought no profit, nor were they guided.”* These *munāfiqūn* have sold themselves in a losing deal, for they took disbelief while leaving belief. So they will not gain anything. On the contrary, they have lost guidance, and that is an obvious loss.

17. *"They are like someone who lights a fire and then when it lit up what was around him Allāh took away their light and left them in the darknesses unable to see."* The condition of the *munāfiqūn* who believed – outwardly but not internally – that Muḥammad ﷺ is Allāh's Messenger and then disbelieved is that they became like someone stumbling in the darknesses of their misguidance without even realizing it. And there is no hope for them to escape this darkness. Their situation is like that of a group of people on a dark night, with one of them making a great fire for heat and light. After the fire was shining bright and lighting the surrounding area, it was extinguished and darkened. So the people around it found themselves in layers of darkness, unable to see anything, without any guidance to a path or a way out.

18. *"Deaf, dumb and blind, so they will not return."* They are deaf, unable to hear the truth with any deep thought; dumb, unable to speak the truth; and blind, unable to see the light of guidance. Because of that, they are unable to go back to the belief that they had left, and they wanted to exchange that guidance for misguidance.

19. *"Or like a rainstorm from the sky containing darknesses, thunder and lightning. They put their fingers in their ears due to the thunderclaps out of fear of death. And Allāh encompasses the disbelievers."* Or there is the condition of another group of *munāfiqūn* who sometimes see the truth clearly but at other times are in doubt about it. Their situation resembles that of a group of people who are traveling through barren land when a strong rain pours down on them, bringing multiple layers of darkness with it, one on top of the other, along with a bombardment of thunder and brightness of the lightning and stunning thunderclaps which make them put their fingers in their ears out sheer fright, afraid of being destroyed. And Allāh encompasses the disbelievers; they are not able to escape or outrun Him.

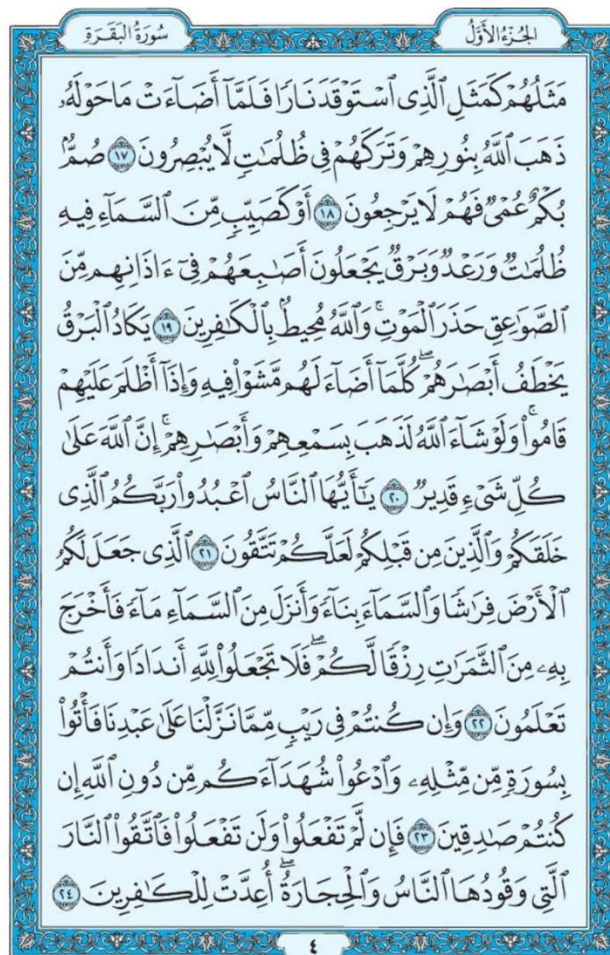
20. *"The lightning practically snatches their vision away. Whenever it lights things up for them they walk in it, but when darkness comes over them they stand still. And if Allāh had wished He could have taken away their hearing and their vision. Allāh is certainly Able to do anything."* The lightning nearly takes away their sight due to how bright it is. Despite that, whenever it lights things up for them they walk in its light, but when the light goes away the path becomes dark to them so they stop in their places. And if Allāh were not granting them a delay, He would take away their hearing and their vision, for He is Able to do that at any time. He is certainly Able to do anything.

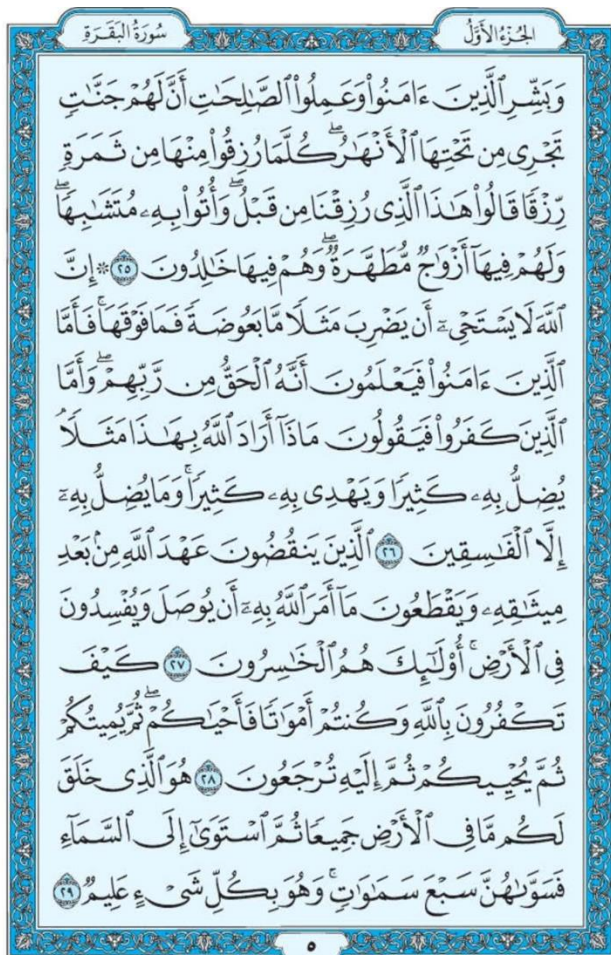
21. *"O mankind! Worship your Lord Who created you and those before you so that you might have taqwā"* This is a call from Allāh to the whole of mankind telling them to worship Allāh who has nurtured and raised them up with His blessings and to fear Him and not go against His religion. For Allāh brought you into existence out of nothing, and He brought those who were before you into existence as well. This is so that you would be among those who have *taqwā*, those that Allāh is pleased with and who are pleased with Allāh.

22. *"He Who made the earth a bed for you and the sky a canopy, and He sent rain down from the sky. With it, He brought forth fruits as provision for you. So do not take others as equals with Allāh while you know."* Your Lord is the One Who made the earth spread out for you in order to make your lives easier, and Who perfectly constructed the sky. And He sent down water from the clouds to thereby bring forth various kinds of fruits and produce as provision for you. So do not take any others as equals with Allāh in worship while you know that He alone creates and provides and that He alone deserves to be worshiped.

23. *"And if you are in doubt about what We have sent down to Our servant then produce a Sūrah like it and call your witnesses if you are truthful"* If you, O you obstinate disbelievers, are in doubt about the Qur'ān which We have sent down to Our servant Muḥammad and you claim that it is not from Allāh, then produce a Sūrah like one of the Sūrahs of the Qur'ān and seek the help of any of your helpers you are able to find if you are truthful in your claim.

24. *"Then if you are not able to do so, and you will never be able to do so, then fear the Fire whose fuel is men and stones. It has been prepared for the disbelievers."* So if you are unable now – and you will certainly be unable in the future – then protect yourselves from the Fire by believing in the Prophet and obeying Allāh. This Fire whose fuel is men and stones has been prepared for those who disbelieve in Allāh and His Messengers.





25. *"And give glad tidings to those who believe and do good deeds that there are gardens for them under which rivers flow. Every time they are given some fruits from it as provision they say, 'This is what we were given before.' And they will be given similar things. Inside, there will be pure spouses for them, and they will remain in it forever."* O Messenger, inform the people of faith and good deeds of some news that will fill them with joy, that there are incredible gardens for them in the hereafter. Rivers will flow underneath elevated palaces and shading trees. Every time Allāh provides them with some kind of delicious fruit in it they say, "Allāh provided us with this type before". Then when they taste it they find that it is something new in terms of its taste and flavor even if it does resemble the color, appearance and name of what they had before. And in the gardens there will be wives for them who are purified from every kind of uncleanness, both literal such as urine and menstrual blood and figurative such as lying and bad character. And they will be in Jannah and its enjoyment forever, neither dying nor leaving it.

26. *"Allāh is not shy to strike a parable of a mosquito or of something even smaller. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What does Allāh mean by this parable?' With it He misguides many, and with it He guides many. And He does not misguide any with it except for the sinful ones."* Allāh the Exalted is not shy to mention any part of the truth, whether big or small, even if it were a parable involving the smallest thing such as a mosquito or a fly or other such things which He has used to strike a parable for the shortcomings of everything which people worship besides Allāh. As for the believers, they recognize Allāh's wisdom in making parables of the things He has created, whether large or small. But as for the

disbelievers, they belittle such things and say, "What is Allāh's point in striking a parable of these lowly insects?" Allāh responds to them by saying that these are meant as a test and to set the believer apart from the disbeliever. Because of that, Allāh diverts many people from the truth by means of this parable due to their belittlement of it, while enabling others to increase in their faith and guidance by means of it. And Allāh does not wrong anyone, for He does not divert anyone from the truth except for those who had already diverged from obedience to Him.

27. *"Those who break Allāh's covenant after agreeing to it and cut off what Allāh has commanded to be joined and create trouble in the earth. They are the losers."* Those who violate Allāh's covenant of *Tawhīd* and obedience which He took from them directly and emphasized by sending the Messengers and revealing the Scriptures. And they oppose Allāh's religion by doing things like cutting off family ties and spreading trouble across the earth. They are the losers in both this life and the next.

28. *"How can you disbelieve in Allāh when you were dead and He gave you life? Then you will die and then you will be brought back to life and then you will be brought back to Him."* O *mushrikūn*, how can you disbelieve in Allāh's sole right to be worshiped and instead worship others alongside Him despite the undeniable proofs in your own selves? For you were not yet created and then He gave you existence and blew life into you. Then He will cause you to die when the term which has been set for you expires. Then He will bring you back to life on the Day of Resurrection. Then you will return to Him for reckoning and repayment.

29. *"He is the One Who created all that is on the earth for you and then turned to the sky and made them seven heavens. And He is All-Knowing of every thing."* Allāh alone created all the blessings that you enjoy in the earth for your benefit. Then He turned to creating the heavens and He made seven heavens. And He is All-Knowing of every thing, so His knowledge encompasses all that He has created.

30. *"And when your Lord told the Angels, 'I am going to make an authority on the earth.' They said, 'Will you place someone who corrupts it and spills blood in it while we exalt Your praises and revere You?' He said, 'I certainly know what you do not know.'"* And mention to the people, O Messenger, when your Lord told the Angels, "I am going to place a people on the earth who will follow one after the other in maintaining it." They said, "O our Lord! Teach and guide us to the wisdom behind creating these people when part of their lot is to corrupt the earth and shed blood unjustly and in anger. Meanwhile, we obey Your command and exalt You above having any shortcomings, as fits with Your Praiseworthiness and Majesty. And we praise You for every perfect and majestic Attribute of Yours." Allāh told them, "I know a benefit of creating them that you do not know which is greater than those concerns."

31. *"And He taught Ādam the names, all of them. Then He presented them to the Angels and said, 'Tell me the names of these things if you are truthful.'"* In order to illustrate Ādam's great merit, Allāh taught him the names of everything. Then He presented these named things to the Angels while saying, "Tell me the names of these things present in front of you if you sincerely believe that you are more deserving of authority over the earth than them."

32. *"They said, 'Exalted are You! We have no knowledge with us except for what You have taught us. You are certainly the All-Knowing, All-Wise.'"* The Angels said, "We exalt You above any shortcomings, our Lord! We have no knowledge with us except for what You have taught us. You alone are the All-Knower of the matters of Your creation, All-Wise in how You manage them."

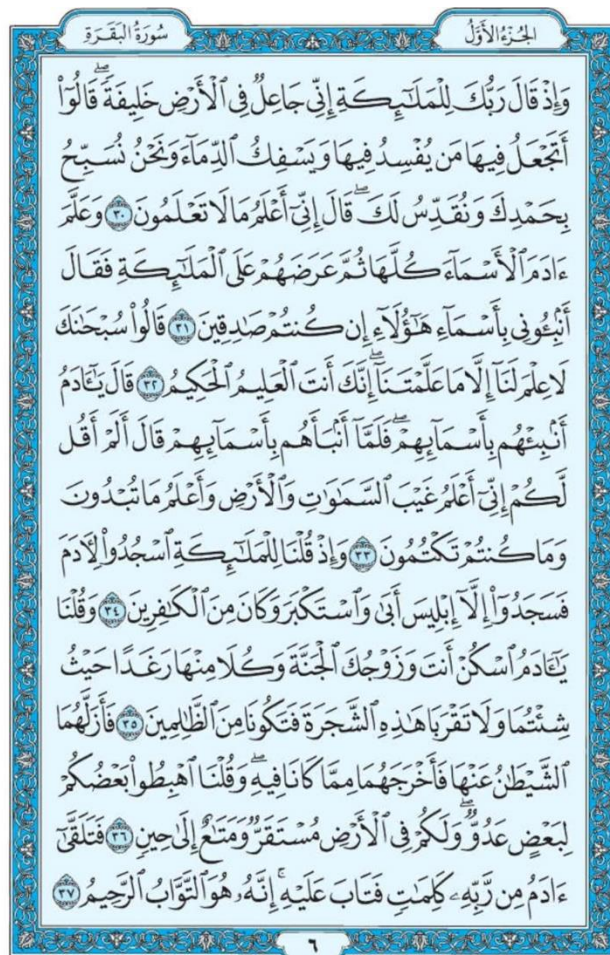
33. *"He said, 'Ādam, inform them of their names.' After he informed them of their names, He said, 'Didn't I tell you that I know the secrets of the heavens and the earth? And I know what you reveal and what you have concealed.'"* Allāh said, "Ādam, tell them the names of these things which they were not able to recognize." After Ādam informed them of this, Allāh then said to the Angels, "I certainly told you that I know what is concealed from you in the heavens and the earth, and that I know what you do openly and what you conceal."

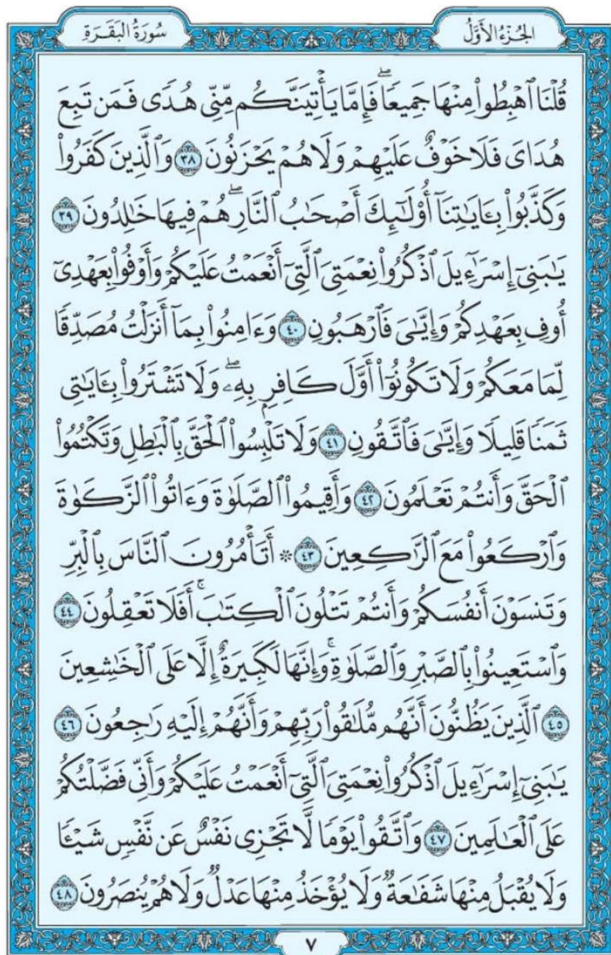
34. *"And when We told the Angels, 'Prostrate to Ādam.' So they prostrated, except for Iblis. He refused and was arrogant, and he was one of the disbelievers." And mention to the people, O Messenger, how Allāh honored Ādam when he told the Angels, "Prostrate to Ādam out of respect to him and to demonstrate his virtue." So they all obeyed Him, except for Iblis. He refused to prostrate out of arrogance and jealousy, thus becoming one who rejects Allāh and disobeys His commands.*

35. *"And We said, 'Ādam, you and your wife live in Paradise and eat from it in abundance from wherever you please. But do not approach this tree, for then you would be among the wrongdoers.'"* Allāh said, "Ādam, you and your wife Ḥawā' dwell in Paradise and enjoy its fruits with pleasure, ease and in abundance in any place the two of you like. But do not come close to this tree, so that you do not fall into disobedience and become one of those who go outside Allāh's commands."

36. *"But the Shayṭān caused them to slip out of it and removed them from where they had been. And We said, 'Go down, as enemies to one another. There is dwelling for you in the earth and enjoyment for a time.'"* But the Shayṭān caused them to go wrong by tempting them until they both ate from the tree, thus causing them to be taken out of Paradise and its pleasures. Allāh said to them, "Go down to the earth, being enemies to one another," i.e. Ādam and Ḥawā' and the Shayṭān, "There is room for you to stay and live on the earth. And make use of what is in it until your given times come to an end."

37. *"Then Ādam received words from his Lord, and He accepted his repentance. He is certainly the Oft-Forgiving, Most-Merciful." Then Ādam received and accepted some words. Allāh inspired him to repent and seek forgiveness, and these words were: "Our Lord, we have wronged ourselves and if You do not forgive us and have mercy on us, then we will be among the losers" [Sūrah al-A'rāf: Āyah 23]. So Allāh accepted his repentance and forgave him of his sins. Allāh is certainly the Oft-Forgiving and Most-Merciful towards His servants who repent.*





38. "We said, 'Get down from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance, there will be no fear for them nor will they grieve.'" Allāh told them, "Get down from Paradise all together. You and the following generations of your offspring will be sent something to guide you to the truth. For whoever follows it, there will be no fear for them about what will happen in the hereafter that lies ahead of them, nor will they feel sad about what happened in this world which has already passed.

39. "And those who disbelieve and deny Our signs – they are the inhabitants of the Fire. They will be in it forever." Those who disbelieve and deny Our recited verses and the proofs for Our sole right to be worshiped – they are the ones who will be stuck in the Hellfire, staying in it forever without leaving.

40. "O Children of Isrā'īl, remember My blessing that I gave you and fulfill My covenant so that I fulfill your covenant. And fear none but Me" O offspring of Ya'qūb, remember My many blessings to you, be grateful to Me, and fulfill My commandment to you: that you would believe in all of My scriptures and messengers and act according to My laws. If you do that, I will fulfill the promise of mercy in this life and salvation in the next life that I made to you. And it is only Me alone that you should fear. And beware of My punishment if you break the covenant and disbelieve in Me.

41. "And believe in what I have sent down confirming what is already with you and do not be the first to disbelieve in it. And do not sell My Āyāt for a small price. And have taqwā of none but Me." And believe, O Children of Isrā'īl, in the Qur'ān which I have sent down to Muḥammad, a Prophet and Messenger of Allāh. It is in agreement with what you know to be true from the Tawrah. And do not be the first group of the People of the Book to

disbelieve in it. And do not trade My Āyāt for the small price of some crumbling rubble of this worldly life. And it is only Me alone Who you should work to obey and avoid disobeying.

42. "And do not cover the truth with falsehood and conceal the truth while you know." And do not mix the truth which has been made clear to you with falsehood which you have made up. And beware of hiding the clear truth of the descriptions of Allāh's Prophet and Messenger Muḥammad ﷺ that are in your scriptures. You find them written down with you in the scriptures that you know and have in your hands.

43. "And perform the prayer and pay the zakāh and bow with those who bow." And join the religion of Islām by performing the prayer in the proper way that Allāh's Prophet and Messenger Muḥammad ﷺ brought it, and pay the required zakāh in the legislated way, and be with those who bow – the nation of the Prophet ﷺ.

44. "Do you command the people to do righteousness and forget your own selves while you recite the scriptures? Have you no sense?" What is worse than the behavior of you and your scholars when you command people to do good deeds but then disregard your own selves by not commanding yourselves to follow the greatest good, which is Islām, even though you read the Tawrah which contains the descriptions of Muḥammad ﷺ and the requirement to believe in him!? Won't you use your intellects in the proper way?

45-46. "And seek help through patience and the prayer. It is certainly weighty, except for the humble ones * those who think that they will meet their Lord and that they will return to Him." And seek help in everything you do through all forms of steadfast patience and also with the prayer. It is certainly difficult, except for the humble ones – those who fear Allāh and hope for His rewards and who are certain that they will meet their Lord, the Majestic and Exalted, after death and that they will return to Him on the Day of Resurrection for reckoning and repayment.

47. "O Children of Isrā'īl, remember My blessing that I gave you and that I favored you over all creation." O offspring of Ya'qūb, remember My many blessings to you and be grateful to Me for them, and remember that I favored you over all the created beings of your time by sending many prophets and revealing scriptures such as the Tawrah and the Injīl.

48. "And fear a day when no soul can help another soul at all and when no intercession will be accepted from him nor will any ransom be accepted from him, nor will they be helped." Fear the Day of Resurrection, a day when no one will be able to help anyone else at all, nor will Allāh accept any intercession for the disbelievers, nor will He accept any ransom from them even if it were all the riches of the world, nor will anyone be able to come forward to help them or protect them from the punishment on that day.

49. *"And when We saved you from Fir'awn's people who were inflicting a terrible punishment on you, slaughtering your sons while keeping your women alive. There was a great test from your Lord in that."* And remember how We blessed you when We saved you from the violence of Fir'awn and his followers when they were putting you through the harshest punishment. They would often kill your sons while leaving your daughters and their mothers alive to serve them. You were being tried by your Lord through that. And when you were saved from that trial, it was a great blessing that you must be grateful to Allāh for in every era and generation.

50. *"And when We split the sea for you, thus saving you, and We drowned Fir'awn's people while you were watching."* And remember how We blessed you when We divided the sea for your sakes and made dry pathways through it which you then took. So We saved you from Fir'awn and his soldiers, and from perishing in the water. Then when Fir'awn and his soldiers entered your pathways We destroyed them in the water before your very eyes.

51. *"And when We appointed forty nights for Mūsā but then you took up the calf after he left, and you were wrong-doers."* And remember how We blessed you when We appointed forty days for Mūsā in which to send down the *Tawrah* as a guidance and a light for you. Then you seized the opportunity of him being gone for a short time to take a calf which you had made with your own hands as something to worship other than Allāh – and this is the vilest form of disbelief in Allāh – and you were wrong-doers for taking this calf as a god.

52. *"Then We pardoned you after that so that you might be grateful."* Then We overlooked this evil action and accepted your repentance after Mūsā returned in hopes that you would be grateful to Allāh for His blessings and for how He favored you rather than continuing in disbelief and transgression.

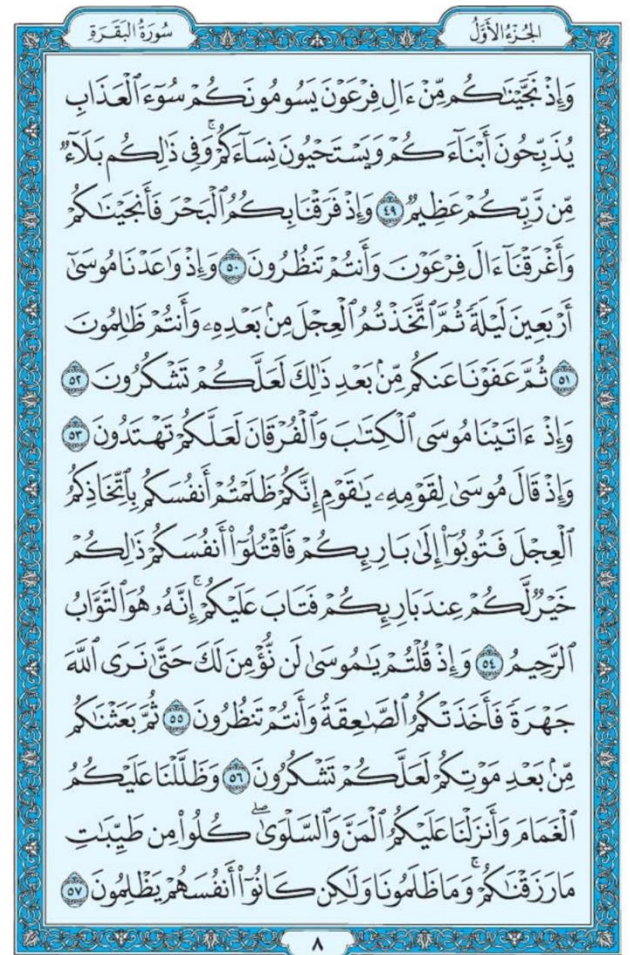
53. *"And when We gave Mūsā the scripture and the criterion so that you might be guided."* And remember how We blessed you when We gave Mūsā the scripture that distinguishes the truth from falsehood – i.e. the *Tawrah* – so that you might be guided away from misguidance.

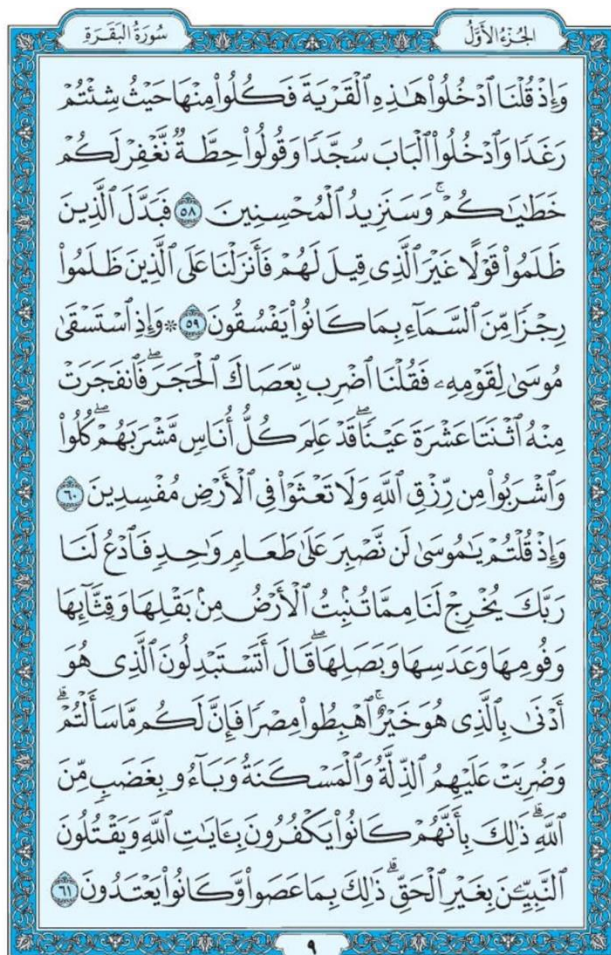
54. *"And when Mūsā told his people, 'O people, you have wronged yourselves by taking up the calf, so repent to your Creator and kill yourselves. That is better for you with your Creator.' Then He accepted your repentance. He is certainly the Oft-Forgiving, Most Merciful."* And remember how We blessed you when Mūsā told his people, "You have wronged yourselves by taking the calf as a god, so repent to your Creator by killing one another. That is better for you in the sight of your Creator than eternity in the Hellfire." So they did as they were told, and then Allāh blessed them by accepting their repentance. He is certainly the Oft-Forgiving and Merciful One to any slave of His that repents.

55. *"And when they said, 'O Mūsā, we will never believe in you until we see Allāh plainly.' Then you were struck by lightning while you were looking."* And remember when you said, "O Mūsā, we will never believe you that the speech we are hearing from you is Allāh's Speech, not until we see Allāh with our own eyes." Then fire was sent down from the sky which they saw with their own eyes. Then it killed them due to their sins and their audacity towards Allāh.

56. *"Then We raised you after you had been dead so that you might be grateful."* Then We gave you life after you had been killed by this strike so that you would be grateful for how Allāh has blessed you. For this death was a punishment for you, and then Allāh raised you back to life so that you could complete the rest of your lifespans.

57. *"And We shaded you with clouds and We sent down manna and salwā to you. Eat of the good food that We have provided for you. And they did not wrong Us, but they used to wrong themselves."* And remember how We blessed you when you were lost and wandering through the earth; We made clouds to shade you from the heat of the sun and sent down manna – which is somewhat similar to gum with a honey-like taste – and We sent down *salwā* – which is a bird resembling a quail. Then We said, "Eat of the good food that We have provided for you, and do not go against your religion," but they did not obey. They did not wrong Us by being ungrateful for these blessing; rather, it was their own selves that they were wronging because the end-result of that wrongdoing would come back on them.





58. "And when We said, 'Enter this city and eat whatever you want of it in abundance. And enter the gate in prostration, saying, "Relieve us." We will forgive you of your sins and We will increase the good doers.'" And remember how We blessed you when We said, "Enter the city of Jerusalem and eat its wholesome food in enjoyment from any part of the city. And when you enter, be humble and submissive to Allāh, saying, 'O our Lord, remove our sins from us!' We will respond to you, pardon you, and cover your faults. And We will increase the good doers in goodness and rewards due to their good deeds."

59. "But those who were unjust replaced that statement with something besides what they were told. So We then sent a punishment down from the sky on those who were unjust because of the crimes they used to commit." But the unjust and misguided members of the Children of Isrā'īl substituted Allāh's statement for another one, altering both what they had been commanded to say and what they had been commanded to do. When they entered, they crawled on their bottoms and said, "a grain of barley,"¹ showing their disrespect for Allāh's religion. So Allāh sent a punishment down on them from the sky as a result of their rebellious behavior and for having gone outside the bounds of obeying Allāh.

60. "And when Mūsā prayed for water for his people and We said, 'Use your staff to strike the rock.' Then twelve springs gushed out of it. Each group of people knew which one was theirs to drink from. Eat and drink of Allāh's provision, but do not behave wickedly on the earth, spreading corruption." And remember how We blessed you while you were thirsty in the desert when Mūsā called on Us and pleaded with Us to provide water for his people. We then said, "Use your staff to strike the rock." He struck it and twelve springs gushed out of it, matching

with the number of tribes, along with each tribe being informed of which spring was for them so that there would be no disputes. We told them, "Eat and drink of Allāh's provision, and do not rush out into the earth spreading trouble."

61. "And when you said, 'O Mūsā, we could never stand only one type of food, so call on your Lord for us to bring forth some of what the earth grows for us such as herbs, cucumbers, corn, lentils, and onions.' He replied, 'Do you want what is less to replace what is better? Go down to any city then, for what you are asking for is there for you.' Then they were struck with humiliation and poverty, and they brought Allāh's wrath on them. That was because they disbelieved in Allāh's Āyāt and wrongfully killed the Prophets. That was because they disobeyed and were transgressors." And remember when We sent sweet food and delicious fowl down to you, but then you were ungrateful for this blessing, as is your way. So We placed restrictions and blandness on you as a punishment. Then you said, "O Mūsā, we will never be able to stand only one type of food all the time without any change, so call on your Lord on our behalf to bring some food for us out of what grows from the earth such as herbs, vegetables, cucumbers, edible grains, lentils, and onions. Mūsā rebuked them by saying, "Do you crave these types of low-value foods while abandoning the valuable provisions that Allāh has chosen for you? Go down from this desert to any city; you will find plenty of what you desire in its fields and marketplaces."

Then when they went down, it became clear to them that they were giving greater weight to their own choices – as they had done in every circumstance – than to Allāh's decisions and that they were preferring their own desires over what Allāh had chosen for them. That is why these qualities of humiliation and lack of character were attached to them. They brought Allāh's wrath on them because they turned away from Allāh's religion and because they used to disbelieve in Allāh's Āyāt and wrongfully and aggressively killed the Prophets. That was a result of their disobedience and because they crossed the limits their Lord had set.

¹ Translator's note: The word for "a grain of barley" – حبة "habbah" – resembles the word for "relieve us" – حطة "hiṭṭah" – that they were commanded to say.

62. *“Those who believe and those who were Jews or Christians or Sabe’ans who believed in Allāh and the Last Day and did good deeds – they will have their reward with Allāh, and they will not have any fear nor will they grieve.”* The believers of this nation who believe in Allāh and His Messengers and act according to His divine legislation, and those from the previous nations such as the Jews and the Christians who lived before Muḥammad ﷺ was sent, and the Sabe’ans (a people who maintained their natural monotheistic inclination without having any specific religion that they followed) – all of these groups will certainly have their rewards waiting for them with their Lord so long as they truly, correctly and sincerely believed in Allāh, believed in the Day of Resurrection and Repayment, and carried out the deeds which are pleasing to Allāh. They will not have any fear of what lies ahead of them in the Hereafter, nor will they grieve over what they missed in the worldly life.

But after Muḥammad ﷺ was sent, he was the final seal of the Prophets and Messengers sent to all mankind. So Allāh will not accept any religion other than the one he brought, which is Islām, from anyone after that.

63. *“And when We took an oath from you and raised the mountain above you: ‘Take what We have given you firmly and remember what is in it so that you might be pious.’”* And remember, O Children of Isrā’īl, when We took a solemn oath from you to believe in Allāh and to worship Him alone. We raised mount Ṭūr above you and told you, “Take the scripture that We have given you seriously and hold to it! If you do not, We will bring this mountain down on you. And do not forget the *Tawrah*, neither its words nor its commands, so that you would have taqwā of Me and fear My punishment.”

64. *“Then after that you turned away. Were it not for Allāh’s*

grace and mercy towards you, you would have surely been among the losers.” Then you opposed My command and disobeyed once more after having taken the covenant and the mountain having been raised. This is how you always behave. Were it not for Allāh’s grace towards you and His mercy in forgiving you and overlooking your faults, you would have certainly become among the losers, both in this life and the next.

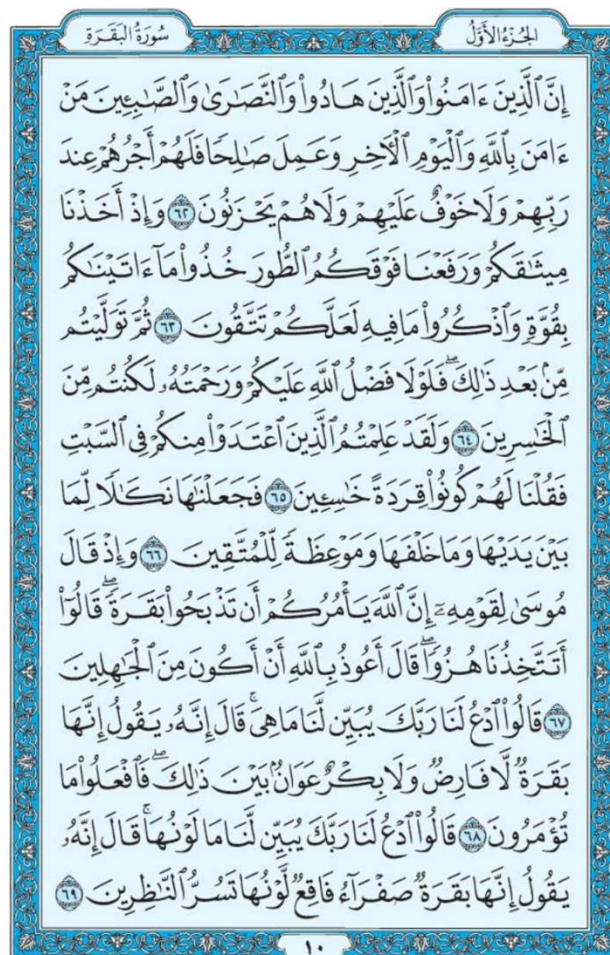
65. *“And you certainly know about those of you who transgressed the Sabbath, so We said to them, ‘Be apes, despised.’”* And you certainly know, O Jewish people, the punishment that was unleashed on your ancestors, the people of the town that disobeyed Allāh when it came to the agreement He had taken from them to honor the Sabbath. They tried to work around this rule in order to catch fish on the Sabbath by setting out nets and digging trenches and then bringing in the nets on Sunday as a way to get around this prohibition. But after they did this, Allāh transformed them into reviled apes.

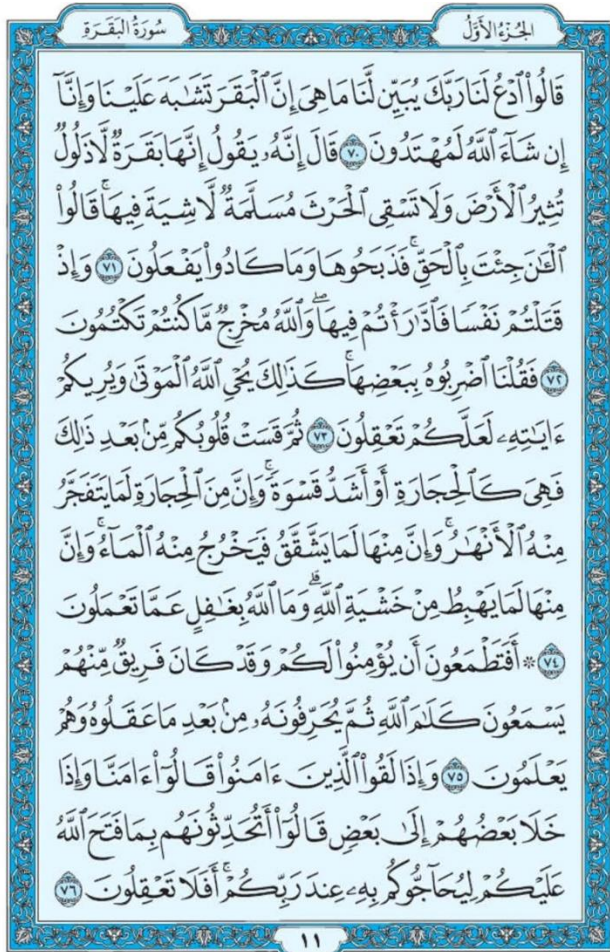
66. *“So We made that a deterring punishment for those that were present and for those who came later, and as an exhortation for the pious ones.”* So We made this town a lesson for those who were present in the surrounding towns, that the news of this town and what had happened to them reached them, as well as a lesson for any people after them who might commit similar sins. And We also made it a reminder for the righteous people, so that they would know that they are following the truth and would be encouraged in that.

67. *“And when Mūsā told his people, ‘Allāh has commanded you to slaughter a cow.’ They said, ‘Are you making fun of us?’ He replied, ‘I seek refuge with Allāh from being one of the ignorant people.’”* And remember, O Children of Isrā’īl, the crime of your ancestors and how stubborn they were and how much they argued with Mūsā when he told them, “Allāh has commanded you to slaughter a cow,” to which they arrogantly responded, “Are you treating us like something to mock and belittle?” Then Mūsā replied to them by saying, “I seek Allāh’s protection against being someone who mocks.”

68. *“They said, ‘Call on your Lord for us so that He will make it clear to us what it is.’ He said, ‘He says, ‘It is a cow neither old nor young – of medium age between those.’ Now do as you have been commanded!’”* They said, “Call on your Lord for us to clearly give us a description of this cow.” So he replied to them by saying, “Allāh is telling you, ‘Its description is that it is neither old and decrepit nor a young calf; instead it is of a middle ground between those two.’ Now rush to obey your Lord’s command.”

69. *“They said, ‘Call on your Lord for us so that He will make it clear to us what its color is.’ He said, ‘He says, ‘It is a yellow cow, bright in color, pleasing to onlookers.’”* Then they went back to their arguing by saying, “Call on your Lord for us to clearly tell us its color.” He said, “He says, ‘It is a yellow cow, very yellow in color, pleasing to those who look at it.’”





70. *"They said, 'Call on your Lord for us so that He will make it clear to us what it is. All the cows look alike to us. We will certainly be – if Allāh wills – guided.'"* The Children of Isrā'īl said to Mūsā, "Call on your Lord for us to clearly tell us more details besides those, for there are many cows with these characteristics so it is unclear to us which one we should choose. And we will certainly – if Allāh wills – be guided to the cow that we have been commanded to slaughter."

71. *"He said, 'He says, 'It is a cow neither trained to plow the earth nor to irrigate the field; faultless without any spots.'"* They said, 'Now you have brought the truth.' So they slaughtered it, although they almost did not." Mūsā told them, "Allāh says, 'It is a cow that has not been tamed to perform the work of plowing the earth for crops, nor one that has been trained to bring water for irrigation. It is free from any blemishes, without spots of any color besides the color of its hide.'" They said, "Now you have brought the actual description of this cow," so now they had no choice but to slaughter it after having tried at length to avoid that, and they had been close to not doing it at all due to their stubbornness. This was their way; they made things difficult so Allāh made things difficult for them.

72. *"And when you killed a person and disputed about it. And Allāh brought out what you were concealing."* And remember when you killed a person and then argued with one another about it, each person defending himself against the accusation of murder. And Allāh exposed what you had been hiding about the murder of the victim.

73. *"Then We said, 'Strike him with part of it.' Like that, Allāh gives life to the dead and shows you His signs so that you might understand."* Then We said, "Strike the murdered person with this slaughtered cow and Allāh will raise him back to life so that

he can tell you who murdered him." So they struck him with part of it and then Allāh gave him life and he told them who his killer was. Like that Allāh will give life to the dead on the Day of Resurrection, and He shows you, O Children of Isrā'īl, His miracles that prove His absolute power so that you can use your minds to reflect and then stop yourselves from disobeying Him.

74. *"Then their hearts became hardened after that, like rocks or even harder. For there are some rocks from which rivers burst forth, and there are some that break open and then water comes forth, and there are some that fall down out of fear of Allāh. And Allāh is not unaware of what you do."* But despite all that, you did not benefit from it, for after each of these amazing miracles your hearts became harder and rougher so that good could not penetrate them nor did they soften in the face of the clear miraculous signs which I showed to you. It continued like that until your hearts became like solid rocks. In fact they became even rougher than that, for there are some rocks which expand and burst open until water comes flowing out of them and becomes a running river. And there are some rocks which crack and split and then springs and streams come forth. And there are some rocks which fall from the heights of mountains out of fear and exaltation of Allāh. And Allāh is not unaware of what you do.

75. *"So do you hope that they will believe you when a group of them has heard the Speech of Allāh and then distorted it after having understood, knowingly?"* O Muslims, have you forgotten the actions of the Children of Isrā'īl? Do your souls really imagine that the Jews will believe in your religion? For their scholars have heard Allāh's Speech in the *Tawrah*, but they then changed it by distorting it from its true meaning after having understood its real message, or by changing its wordings while knowing full-well that they were intentionally and wrongfully changing the Speech of the Lord of all creation.

76. *"And when they meet those who believe, they say, 'We believe.' But when they are alone with one another, they say, 'Would you tell them about what Allāh has made clear to you? Then they would use it to argue with you in front of your Lord! Won't you use sense?'"* When these Jews meet those who believe, they say with their tongues, "We believe in your religion and your Messenger who was foretold in the *Tawrah*." But when these Jewish *munāfiqūn* are alone with one another, they disapprovingly say, "Would you tell the believers what Allāh has made clear to you about Muḥammad in the *Tawrah*, which would then become a proof for them against you in front of your Lord on the Day of Resurrection? Don't you have any sense? Don't do that!"

77. “Don’t they know that Allāh knows what they conceal and what they reveal?” Do they commit all of these crimes without knowing that Allāh knows all that they hide and all that they do openly?

78. “And some of them are illiterate ones who do not know anything of the scripture except for false ideas, and all they can do is suppose.” There is a group of the Jews who do not know how to read or write, nor do they know the *Tawrah* or the descriptions of Allāh’s Prophet and Messenger Muḥammad ﷺ that it includes. The only part of it that they have is lies and false ideas.

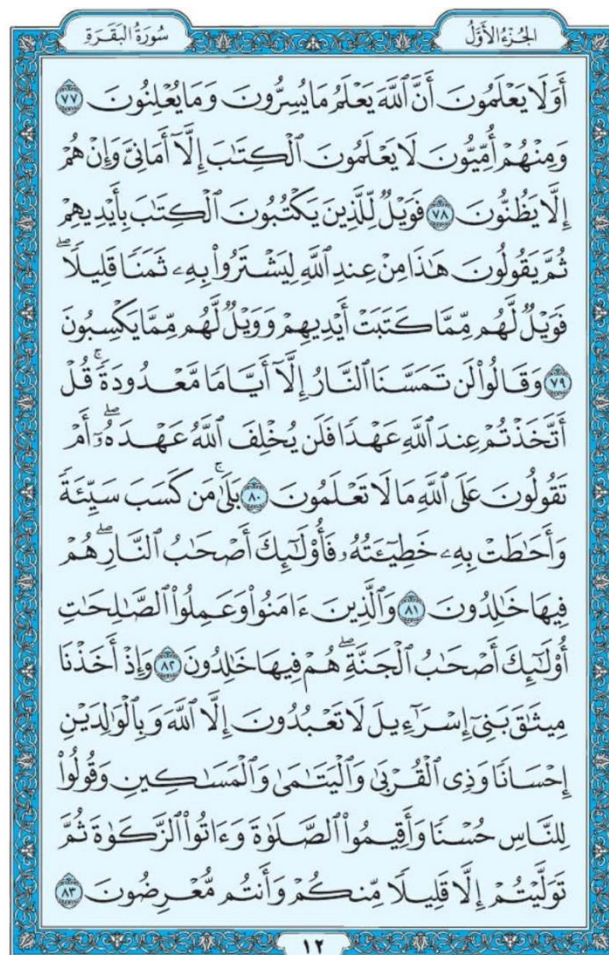
79. “So woe to those who write the scripture with their own hands and then say, ‘This is from Allāh’ in order to gain a small amount from that. So woe to them for what they write with their own hands and woe to them for what they earn!” So destruction and a threat of severe punishment for the evil Jewish leaders who wrote the scripture with their own hands and then said, “This is from Allāh” despite the fact that it went against what Allāh had revealed to His Prophet Mūsā. They did this in exchange for some benefit in this worldly life. They will face a terrible punishment for writing these false things with their own hands, and they will face a terrible punishment for the unlawful wealth, such as bribery and other such things, that they gained from it.

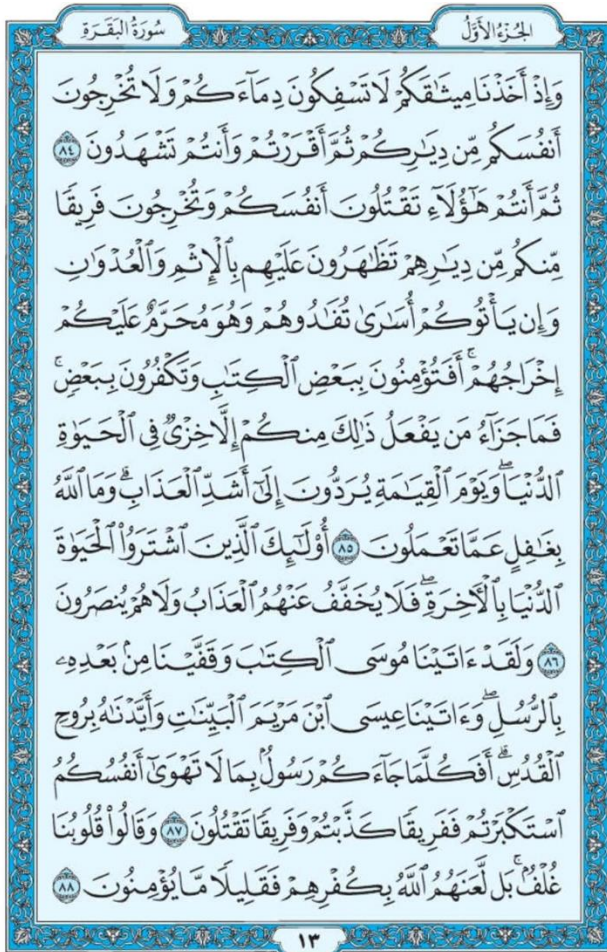
80. “And they said, ‘The Hellfire will only touch us for a limited number of days.’ Say, ‘Have you taken a promise from Allāh? For Allāh does not break His promises. Or are you saying something about Allāh that you do not know?’” The Children of *Isrā’īl* said, “The Hellfire will only harm us in the Hereafter for a small number of days.” Tell them, O Messenger, in order to show that their claims are false, “Do you have a promise from Allāh for this? For Allāh does not break His promises. No, you do not. Instead you say things about Allāh that you do not know by creating lies.”

81. “On the contrary, whoever earns a sin and his sin surrounds him, they are the dwellers of the Hellfire. They will be in it forever.” Allāh’s firm decree is that whoever commits sins until they lead him into disbelief and his sins overcome him from all directions – which is something that only happens to those who take others as partners alongside Allāh, – it is those people who are *mushrikūn* and disbelievers. They will be stuck in the fire of Hell forever without any end.

82. “But those who believe and do righteous deeds, they will be the dwellers of Jannah. They will be in it forever.” In contrast to that, it is Allāh’s firm decree that those who sincerely believe in Allāh and His Messengers and do good deeds in alignment with the divine guidance that Allāh revealed to His Messengers – those people will remain in Jannah for the entire Hereafter, forever without any end.

83. “And when We took a covenant from the Children of Isrā’īl to not worship anything besides Allāh, and to be good to parents, and towards relatives, orphans, and the poor, and to say good words to people, and to perform the prayer, and to give the zakāh. Then you turned away, all except a few of you, in rejection.” And remember, O Children of *Isrā’īl*, when We took an important covenant from you that you would worship Allāh alone without any partners, and that you would be good to parents, and towards relatives, and to those children whose parents died before they reached puberty, and to the needy, and that you would speak to people in the best way, as well as performing the prayers and giving the *zakāh*. Then you turned away and broke the covenant – all except a few of you who kept it – and then you continued turning away.





84. “And when We took your covenant to not spill your blood and to not expel yourselves from your homes. You then agreed and were witnesses to it.” And remember, O Children of *Isrā’īl*, when We took an important covenant from you in the *Tawrah* making it unlawful for you to spill one another’s blood or to expel one another from your homes. You then acknowledged this and swore that it was valid.

85. “But then it was you who killed yourselves and expelled a group of yourselves from their homes, working together in sin and aggression against them. But if they came to you as captives, you ransomed them, when it was forbidden for you to expel them! Do you believe in some of the Scripture and disbelieve in other parts? Then what is the repayment for those of you who do such things other than disgrace in this life? And on the Day of Resurrection, you will be sent down to the severest punishment. And Allāh is not unaware of what you do.” Then it was you yourselves who killed one another and expelled some of your own from their homes, each group of you violently and angrily taking sides with enemies against their brothers. And if prisoners of war come to you under the grip of enemies, you rush to free them from captivity by paying a ransom, despite the fact that it was forbidden for you to expel them from their homes! What is worse than what you do, that you believe in some of the *Tawrah*’s rulings and disbelieve in others?! The only repayment fit for those who do this is humiliation and disgrace in this life. And on the Day of Resurrection, Allāh will send you down to the most horrible punishment in the Hellfire. And Allāh is not heedless of what you do.

86. “Those are the ones who bought the life of this world with the Hereafter. So the punishment will not be lightened for them, nor will they be helped.” Those are the people who gave

more importance to the worldly life than the Hereafter. So the punishment will not be lightened for them, nor will they have any helper to protect them against Allāh’s punishment.

87. “And We gave the Scripture to Mūsā and followed him up with other Messengers. And We gave ‘Isā the son of Maryam clear signs and supported him with the Rūḥ al-Qudus. Wasn’t it the case that every time a Messenger came to you with something your souls did not like you became arrogant, denying some and killing others?” And We granted Mūsā the *Tawrah* and followed him up with other Messengers from the Children of *Isrā’īl*. And We gave ‘Isā the son of Maryam clear miracles and strengthened him with Jibrīl عليه السلام. Wasn’t it the case that every time a Messenger came to you with revelation from Allāh that didn’t match with your desires, you rose up against him, and so you denied some and killed others?

88. “And they said, ‘Our hearts are wrapped.’ No, rather Allāh has cursed them for their disbelief, for how little do they believe!” The Children of *Isrā’īl* told Allāh’s Prophet and Messenger Muḥammad صلی اللہ علیہ وسلم that, “Our hearts are covered; your speech cannot reach them.” But things are not as they claim. Rather, their hearts are cursed and sealed and they have been thrown out of Allāh’s mercy due to their rejection of faith. So they will not believe, except for a small amount of faith which will not benefit them.

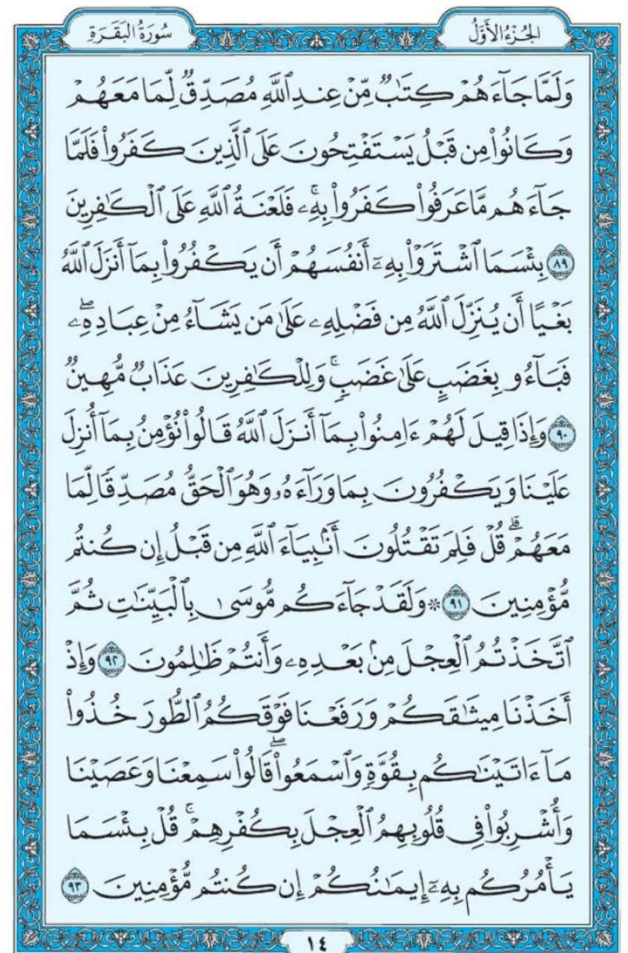
89. "And when a scripture from Allāh came to them, affirming what they had with them and previously they had been asking for victory over those who disbelieved – when something they recognized came to them they disbelieved in it. So Allāh's curse is on the disbelievers." And when the Qur'ān from Allāh came to them, affirming the *Tawrah* that they already had, they refused to believe in it and they rejected the prophethood of Muḥammad ﷺ. But before he had been sent, they used to ask Allāh to aid them with such a prophet against the polytheist Arabs and they would say, "The arrival of the Prophet of the end of times is near! We will follow him and fight alongside him against you!" But then when the Prophet, whose description and truthfulness they recognized, came to them, they disbelieved in him and called him a liar. So Allāh's curse is on everyone who disbelieves in Allāh's Prophet and Messenger Muḥammad ﷺ and the scripture that Allāh revealed to him.

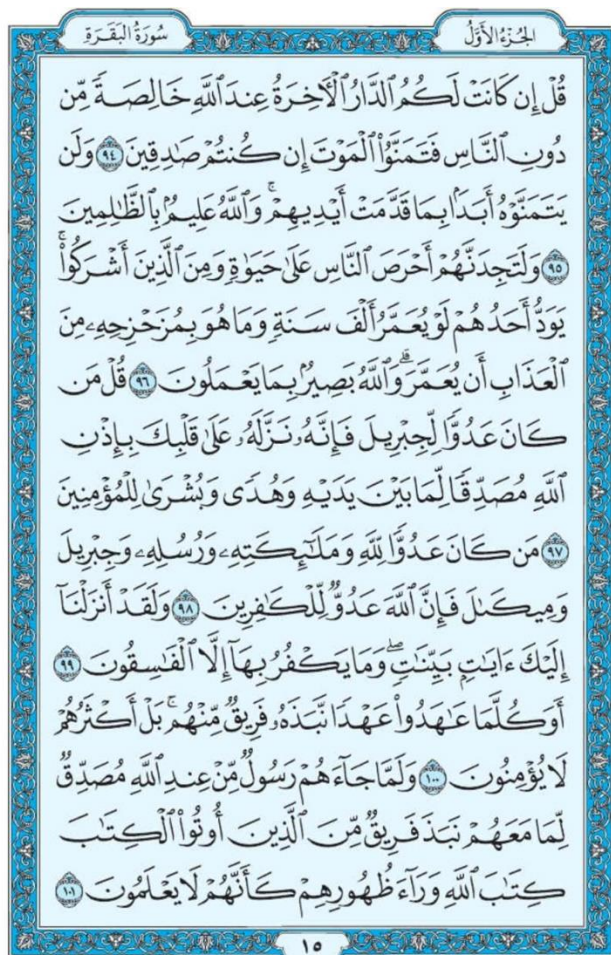
90. "How evil is what they have sold their souls for, that they disbelieve in what Allāh sent down, angry that Allāh would send some of His bounty down to any slave of His that He wished. So they have brought wrath upon wrath on themselves. And there is a humiliating punishment for the disbelievers." How terrible is what the Children of *Isrā'īl* chose for themselves when they wrongfully replaced faith with disbelief! They did this out of jealousy that Allāh, out of His graciousness, revealed the Qur'ān to His Prophet and Messenger Muḥammad ﷺ. This brought Allāh's wrath on them because they refused to believe in the Prophet Muḥammad ﷺ, in addition to Allāh's wrath towards them because they altered the *Tawrah*. And there is a punishment for those who do not believe that Muḥammad ﷺ was a prophet, a punishment that will humiliate and disgrace them.

91. "And when they were told, 'Believe in what Allāh has sent down,' they said, 'We believe in what was sent down to us,' while they disbelieved in what came after that, even though it is the truth which affirms what they have! Say, 'Then why did you kill Allāh's Prophets in the past if you were believers?'" And when some of the Muslims told the Jews, "Believe in the Qur'ān that Allāh has sent down," they said, "We believe in what Allāh revealed to our Prophets," and they refused to believe in what Allāh revealed after that despite the fact that it is the truth and affirms what they have. If they really believed in their scriptures they would believe in the Qur'ān which affirms those scriptures. Tell them, Muḥammad, "If you believed in what Allāh revealed to you, then why did you kill Allāh's Prophets before?"

92. "And Mūsā came to you with clear signs. Then after him you took the calf and you were wrongdoers." And Allāh's prophet Mūsā came to you with clear miracles which showed that he truly was a Prophet – miracles such as flooding, locusts, lice, frogs, and other things which Allāh has mentioned in the Qur'ān. But despite that, you took the calf as something that you worshiped after Mūsā had gone to meet with his Lord, and you were crossing the limits Allāh had set!

93. "And when We took a covenant from you and raised the mountain over you, 'Take what We have given firmly and listen!' They said, 'We have heard and we have disobeyed,' and they drank the calf into their hearts due to their disbelief. Say, 'How evil is what your faith commands you to do, if you are truly believers!'" And remember when We took an important covenant from you that you would accept the *Tawrah* that Mūsā brought to you. But then you broke that covenant, so we raised the Mount *Ṭūr* over your heads and told you, "Take what we have given you seriously, and listen and obey! Otherwise We will drop this mountain on you!" Then you said, "We have heard and we have disobeyed Your command." That was because the worship of the calf had become mixed into their hearts as a result of their continuing disbelief. Tell them, O Messenger, "How terrible is the disbelief and misguidance that your faith commands you to do, if you are actually believers in what Allāh has sent down to you!"





94. *"Say, 'If the home of the Hereafter with Allāh is exclusively for you and not anyone else, then wish for death if you are telling the truth.'"* O Messenger, tell the Jews who claim that Paradise is only for them, based on their claim that they and no one else are Allāh's chosen ones and that they are His children and beloved ones, that "If that is really the case, then pray for the death of any who you who disbelieve in or any others who disbelieve if you really believe this claim of yours!"

95. *"But they will never wish for that because of what their hands have done. And Allāh is All-Knowing of the wrong-doers."* But they will never do that because they know that the Prophet Muḥammad is a true prophet and that they have lied and made things up, and because of the disbelief and disobedience that they have done. It is these two things that cause them to be denied Paradise and taken to the Hellfire. And Allāh the Almighty is All-Knowing of His wrong-doing slaves, and He will repay them for their wrongs.

96. *"And you will certainly find them to be the people who crave this life the most - them and those who worship others alongside Allāh. Any one of them would love to live for a thousand years, but he is not protected from the punishment by remaining alive. And Allāh is the Seer of all that they do."* And you certainly know, O Messenger, that the Jews have a stronger desire for long life than any other people, no matter the humiliation and disgrace found in this life. In fact, their desire to live long is even greater than that of the those who worship others besides Allāh. A Jew would wish to live one thousand years, but this long life would not put him any farther away from Allāh's punishment. And none of their actions are hidden to Allāh the Almighty, and He will repay them with the punishment that they deserve.

97. *"Say, 'Whoever is an enemy to Jibrīl, he was the one who brought down the Qur'ān to your heart by Allāh's permission, affirming what you had with you, and as a guidance and glad tiding to the believers.'"* O Messenger, when the Jews say, "Jibrīl is our enemy Angel," tell them, "Whoever is an enemy to Jibrīl, he brought down the Qur'ān to your heart by Allāh's permission, affirming the previous scriptures from Allāh and serving as a guidance to the truth and offering the promise of every good in this life and the next life for those who believe in it."

98. *"Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mikāl, then Allāh is an enemy to the disbelievers."* Whoever opposes Allāh, His Angels, His Messengers - whether they be Angels or human beings -, and especially these two Angels Jibrīl and Mikāl, for the Jews claim that Jibrīl is their enemy and that Mikāl is their guardian, but Allāh is telling them that whoever treats one of them as an enemy has also treated the other as an enemy and likewise has treated Allāh as an enemy. Whoever does that, then Allāh is the enemy of those who oppose what He has sent down to His Messenger Muḥammad ﷺ.

99. *"And We have sent down clear signs to you. No one would disbelieve in them except for the criminals."* And We have sent down plain and clear signs to you, O Messenger, showing that you really and truly are a Messenger from Allāh. No one would reject these signs except for those who have gone outside of Allāh's religion.

100. *"Isn't it true that every time they took a covenant, a group of them threw it away? Actually, most of them do not believe."* What a terrible state the Children of Isrā'īl are in when it comes to how they break their covenants! Every time they took a covenant, a group of them threw that covenant off and broke it, so you would see them accept a covenant today and break it tomorrow. The truth is that most of them do not believe in what Allāh's Prophet and Messenger Muḥammad has brought.

101. *"And when a Messenger from Allāh came to them, affirming what they had with them, a group of those who had been given the scriptures threw the Book of Allāh behind their backs as if they did not know."* And when Allāh's Messenger Muḥammad came to them with the Qur'ān which was in agreement with the *Tawrah* that they had with them, a group of them threw the Book of Allāh away and placed it behind their backs. They behaved like ignorant people who do not know the truth of the scripture.

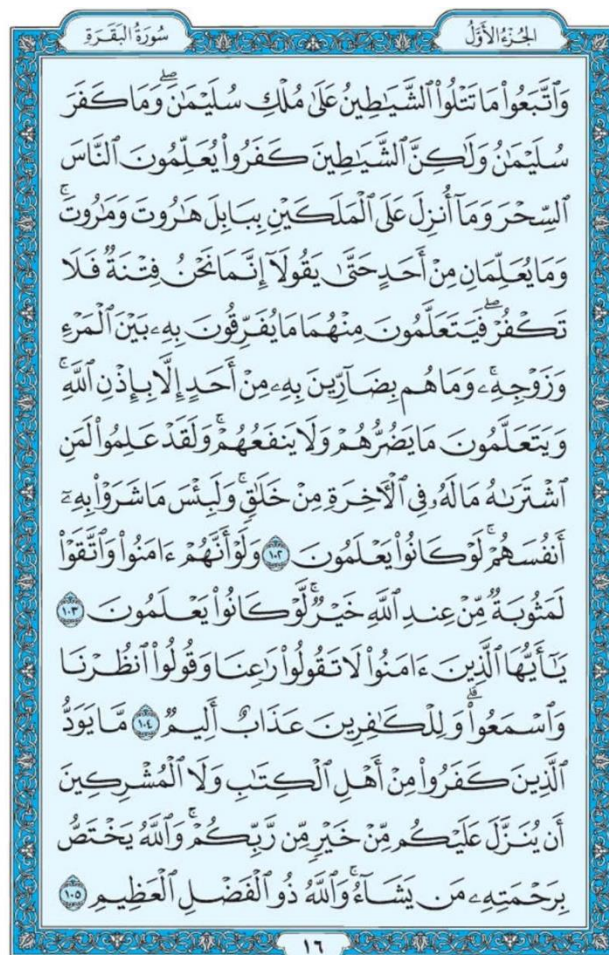
102. *"And they followed what the shayṭāns recited during the kingdom of Sulaymān. It was not Sulaymān who disbelieved but the shayṭāns disbelieved. They taught people magic and what was revealed to the two Angels, Hārūt and Mārūt, at Babylon. And those two did not teach anyone until they told them, 'We are only a test, so do not disbelieve.' And they learned how to separate a man and his wife from them. And they did not harm anyone with this, except by Allāh's permission. And they learned what would harm them and not benefit them. And they certainly knew that whoever purchased it would not have any share of the Hereafter. What an evil thing they sold their own selves for. If only they knew."*

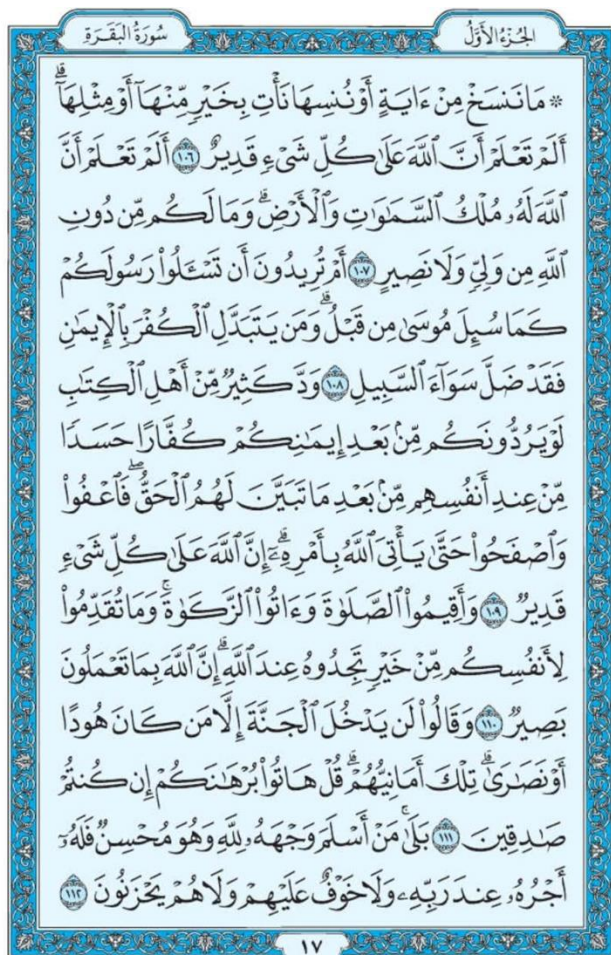
The Jews followed the magicians that the *shayṭāns* brought about during the time of the kingdom of Sulaymān, son of Dāwūd. It was not Sulaymān who disbelieved and taught the people magic. Rather, the *shayṭāns* were the ones who disbelieved in Allāh when they taught the people magic, thus corrupting their religion. This was just like how the Jews followed the magic which had been sent down to the two Angels, Hārūt and Mārūt, in the land of Babylon in Iraq as a test and trial from Allāh for His slaves. The Angels did not teach anyone until they had advised them and warned against learning magic. They would tell the person, "Don't disbelieve by learning magic and obeying the *shayṭāns*." But the people learned what would create dislike between spouses from the two Angels in order to separate them. But magicians are not able to harm anyone except by Allāh's permission and decree. And the magicians didn't learn anything but evil which would harm them and not benefit them. The *shayṭāns* brought this to the Jews and then it became widespread among them, so much so that they preferred magic over Allāh's scripture. And the Jews knew that whoever chooses magic and abandons the truth will not have any share of goodness in the Hereafter. How evil is the magic and disbelief that they sold themselves for, in place of faith and following the Messenger! If only they had knowledge that would lead them to follow to the warnings they received.

103. *"And if only they believed and had taqwā, the reward from Allāh would be better. If only they knew."* And if only the Jews believed and feared Allāh, then they could be certain that Allāh's reward would be better for them than the magic and what they earned by using it. If they truly knew the reward and prize they could have by believing and having *taqwā*, then they would believe.

104. *"O you who believe, do not say, 'Pay attention to us!' but say, 'Look after us' and listen. And the disbelievers will have a painful punishment."* O you who believe, do not say, "Pay attention to us!" to the Messenger, which means, "turn your hearing towards us, so that you understand and comprehend us." That is because the Jews used to say that to the Prophet while twisting it with their tongues, intending to insult him and imply that he was dim-witted. Instead, O believers, say, "Look after us," which means, "Watch over us and take care of us," which conveys the intended message. And listen to and understand what is recited to you from your Lord's Book. And there is an agonizing punishment for those who refuse.

105. *"Neither the People of the Book who disbelieve nor the pagans would like for any good to be sent down to you from your Lord. But Allāh selects whomever He wishes for His mercy. And Allāh is the Owner of great bounty."* The disbelievers – whether the People of the Book or Pagans – would not like for even the smallest amount of good to be sent down to you from your Lord – whether that be a part of the Qur'ān, or knowledge, or assistance, or good news. But Allāh selects any of His slaves that He wishes for His mercy of granting them the role of Prophet and Messenger. And Allāh is the Owner of a great and expansive gift.





106. *"Whatever Āyah We abrogate or cause to be forgotten, We bring something better than it or equal to it. Don't you know that Allāh is able to do all things?"* Whatever Āyah We replace or remove from people's hearts and minds, We bring something more beneficial for them, or We bring something similar in terms of obligation and reward, and all of this is for a reason. Don't you, O Prophet, and your nation know that Allāh is All-Powerful and nothing is difficult for Him?

107. *"Don't you know that to Allāh belongs the kingdom of the heavens and the earth? And besides Allāh there is no protector or helper for you."* Don't you, O Prophet, and your nation know that Allāh is the complete owner and ruler of the heavens and the earth? He does whatever He wills, legislates whatever He wants, and commands and forbids His slaves however He wishes, and they must obey and accept. And whoever disobeys should know that there is no protector besides Allāh who can protect him and there is no helper who can prevent Allāh's punishment from reaching them.

108. *"Or do you want to ask your Messenger as Mūsā was asked before? And whoever replaces faith with disbelief has certainly gone far off the right path."* Or do you, O people, want to ask your Messenger Muḥammad to do certain things out of stubbornness and arrogance, just as similar things were asked of Mūsā? They knew that whoever chooses to disbelieve and abandon faith has left Allāh's straight path for ignorance and misguidance.

109. *"Many of the People of the Book would love it if they could turn you back to being disbelievers after you have believed. This is due to envy from themselves after the truth has been made clear to them. So pardon and overlook until Allāh brings His command. Allāh is certainly All-Powerful over*

everything." Many of the People of the Book wish that they could make you go back, after to having believed, to being disbelievers just as you were before when you were worshiping idols. That is because of the hatred that has filled their souls after the truthfulness of what Allāh's Prophet and Messenger Muḥammad brought them became clear to them. So disregard the ill-behavior and mistakes that they do and pardon them for their ignorance until Allāh brings His command to fight them – which did come and was enacted – and He will punish them for their evil actions. Allāh is All-Powerful over all things; nothing is challenging for Him.

110. *"And establish the prayer and give the zakāh. And whatever part of good you send forward for yourselves, you will find it with Allāh. Allāh is All-Seeing of all that you do."* Keep yourselves busy, O believers, with performing the prayer in the correct way and giving the required zakāh. And know that for every good that you put forth for yourselves, you will find its reward with Allāh in the Hereafter. Allah is All-Seeing of every one of your actions, and He will reward you for them.

111. *"They say, 'No one will ever enter Paradise unless he is a Jew or a Christian.' That is what they wish. Say, 'Bring your proof if you are telling the truth.'"* Both the Jews and the Christians claim that Paradise is exclusively for their group, with no one else being able to enter it. That is what they incorrectly think. Tell them, O Prophet, "Bring the evidence to prove what you claim if you are correct in your claim."

112. *"Rather, whoever submits his face to Allāh and is a good doer will have a reward with his Lord and they will neither fear nor grieve."* It is not as they claim, that Paradise is only for one faction and not others. The truth is that whoever worships Allāh alone with no partners while following the Messenger Muḥammad in all his statements and deeds will enter Paradise. Whoever does that will have a reward for his deeds with his Lord in the Hereafter, and that reward is entrance into Paradise. They will not fear what lies ahead of them in the Hereafter, nor will they feel sad about the things they missed out on in the worldly life.

113. *“And the Jews say, ‘The Christians have nothing to stand on,’ and the Christians say, ‘The Jews have nothing to stand on,’ while they both recite the scripture. Likewise, those who do not know say statements similar to theirs. So Allāh will judge between them on the Day of Resurrection about what they used to differ.”* The Jews say, “The Christians are not on a true religion at all.” The Christians say the same thing about the Jews despite the fact that they recite the *Tawrah* and *Injil* and both contain the order to believe in all of the Prophets. Likewise, the Pagan Arabs and others who do not know anything say statements similar to theirs. That is, they say to anyone with a religion, “You have nothing to stand on.” Then, on the Day of Resurrection, Allāh will judge between them about the religious issues which they used to differ over and repay them all for their deeds.

114. *“And who is more unjust than those who prevent the Name of Allāh from being mentioned in His mosques and strive to destroy them. Those people should only enter them in fear. In this life, they will have disgrace, and in the Hereafter they will have a tremendous punishment.”* No one is more unjust than those who prevent the remembrance of Allāh – such as performing the prayer, reciting the Qur’ān, etc. – in the mosques and who work to destroy them by demolishing them or closing them or by preventing the believers from coming to them. Those wrong-doers should only enter the mosques in a state of fear and dread of punishment. Because of these actions, they will face humiliation and disgrace in this world, and in the Hereafter they will face a severe punishment.

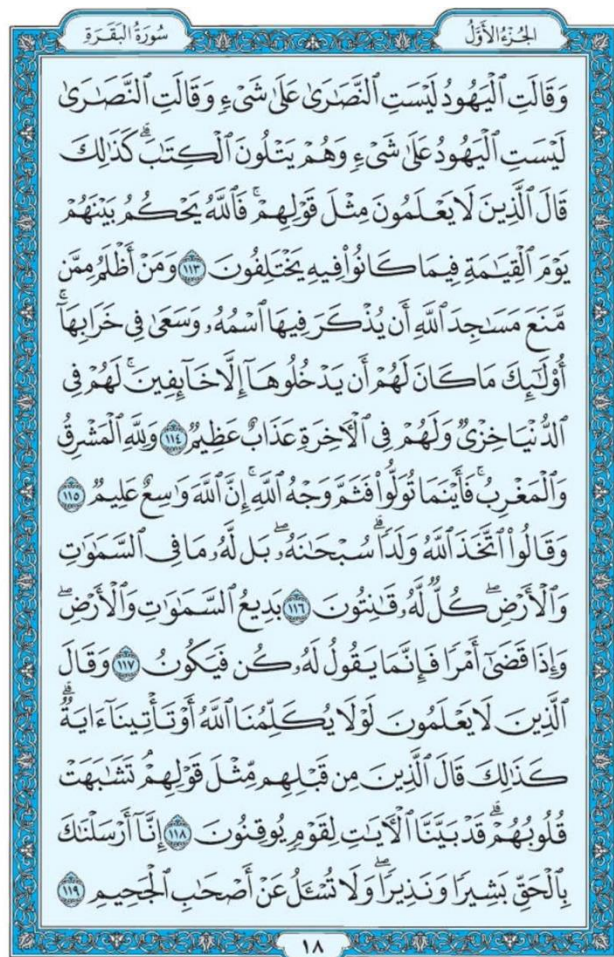
115. *“The east and west belong to Allāh. So wherever you turn, there is Allāh’s Face. Allāh is certainly Expansive, All-Knowing.”* The directions of both the sun’s rise and its setting and all that is in between them belong to Allāh, for He is the Owner of the entire world. So whichever direction you turn towards in prayer, following what Allāh has commanded you, then you are seeking His Face, and you are never outside of His ownership and obedience. Allāh has extensive mercy towards His slaves and is All-Knowing of their actions, with nothing at all being hidden from Him.

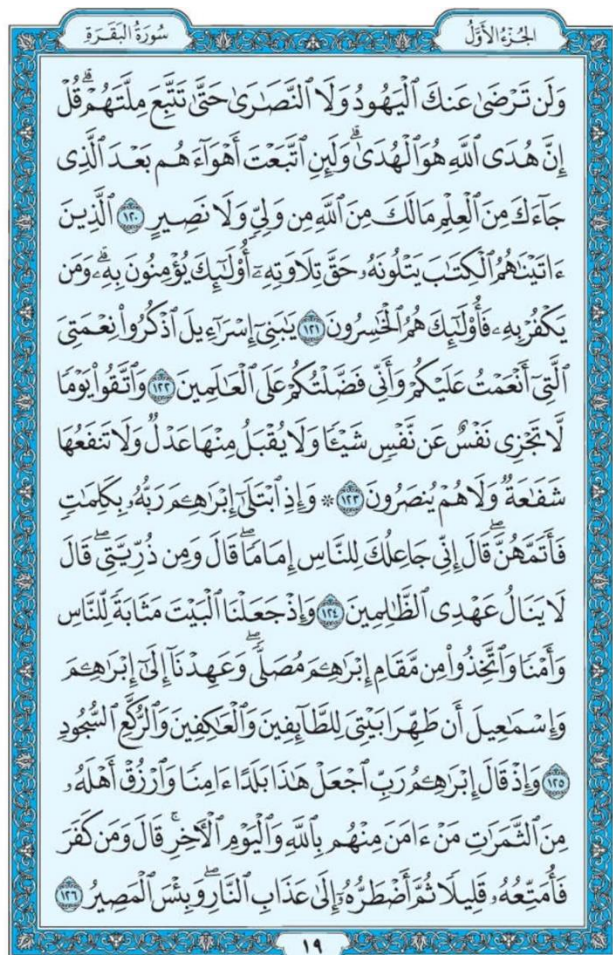
116. *“And they say, ‘Allāh has taken a son.’ Exalted is He! Rather, whatever is in the heavens and the earth belongs to Him. All are obedient to Him.”* The Jews, Christians, and *mushrikūn* say, “Allāh has taken a son for Himself.” Allāh, exalted is He, is far removed from this false statement. On the contrary, everyone in the heavens and the earth is His property and slave, and all of them are submissive to Him and under His control.

117. *“The Originator of the heavens and the earth. And when He decrees a matter, He only says to it, ‘Be!’ and it is.”* Allāh is the One who created the heavens and the earth without any previous example or model. When He decrees something and wants to it to be, He only says to it, “Be!” and it is.

118. *“And those who don’t know say, ‘If only Allāh would speak to us or give us a sign.’ Likewise, those before them said a similar statement. Their hearts are alike. We have made the signs clear for people who are certain.”* The ignorant people – both from the People of the Book and others – stubbornly said to Allāh’s Prophet and Messenger Muḥammad, “Why doesn’t Allāh speak to us directly to tell us that you are His Messenger, or why doesn’t a miracle from Allāh come to us to show that you are truthful?” And the previous nations, out of their stubbornness and arrogance, had said similar statements to their Messengers. That is because the hearts of previous and later peoples were similar in their disbelief and misguidance. We have made Our signs clear to those who believe with certain faith. That is because they are believers in Allāh, following what He has legislated for them.

119. *“We have certainly sent you with the truth as a bringer of glad tidings and a warner. And you will not be asked about the dwellers of the Hellfire.”* We have certainly sent you, O Messenger, with the true religion which is supported by proofs and miracles. So convey it to mankind while sharing the good news of good in both this life and next to the believers and striking fear in the obstinate disbelievers of the punishment of Allāh that awaits them. And once you have conveyed the message, you will not be held responsible for the disbelief of those who disbelieved in you. On the Day of Resurrection, they will enter the Hellfire and will never be removed for it.





120. *"Neither the Jews nor the Christians will ever be pleased with you until you follow their religion. Say, 'Allāh's guidance is the guidance.' And if you were to follow their desires after knowledge has come to you, there would be no protector nor helper for you against Allāh."* Neither the Jews nor the Christians will ever be pleased with you, O Messenger, unless you leave your religion and follow their religion. Tell them, "The religion of Islām is the true religion." And if you were to follow the desires of those people after the revelation has come to you, there would be no protector for you against Allāh who could bring you any benefit, nor any helper who could help you. This speech is directed to all of the Muslims even if it is specifically addressing the Prophet.

121. *"Those to whom We gave the scripture who recite it as it should be recited, they are the ones who believe in it. And those who disbelieve in it, they are the ones who are in loss."* Those Jews and Christians to whom We gave the scripture who recite it with the correct recitation and follow it in the correct way and believe in all the Messengers of Allāh that it mentions – including the seal of the Messengers, our Prophet and Messenger Muḥammad – and do not distort or change any part of it, they are the ones who believe in the Prophet Muḥammad and what has been revealed to him. But those who change some parts of the scripture and conceal others, they are the ones who disbelieve in the Prophet of Allāh Muḥammad and what has been revealed to him. Those people are the ones in the greatest state of loss before Allāh.

122. *"O Children of Isrā'īl, remember My favor that I bestowed on you when I favored you over all creation."* O children of Ya'qūb, remember My many favors to you and that I favored you over all creation of your time with the great number

of Prophets that you had and with the scriptures that were sent down to you.

123. *"And fear a day when no soul can help another soul in the least and when no ransom will be accepted from him nor will any intercession benefit him, nor they will be helped."* And fear the terrors of the Day of Reckoning when no soul can help another at all, nor will Allah accept any ransom from a soul to save it from the punishment, nor will any intermediary be able to benefit it, nor will there be anyone to help it.

124. *"And when Ibrāhīm was tested by his Lord with some words and he fulfilled them. He said, 'I have certainly made you a leader for mankind.' He said, 'And those of my offspring?' He said, 'My covenant does not extend to the wrongdoers.'"* And remember, O Prophet, when Allāh tested Ibrāhīm with the legal responsibilities that He had legislated for him. So Ibrāhīm fulfilled and carried out those responsibilities in the best way. Allāh said to him, "I have certainly made you an example for mankind." Ibrāhīm said, "Lord, make some of my descendants leaders, out of Your graciousness." Allāh responded to him by saying that the wrongdoers do not attain leadership in the religion.

125. *"And when We made the House a place of return for mankind and a sanctuary. And take the station of Ibrāhīm as a place of prayer. And We charged Ibrāhīm and Ismā'īl to purify My House for those who make ṭawāf and i'tikāf and bow in prostration."* And remember, O Prophet, when We made the Ka'bah a place of return for mankind: they come to it, then they go back to their families, then they return to it. We made it a place of gathering for them during the Ḥajj, 'Umrah, ṭawāf, and prayer, and a place of safety for them, such that their enemies cannot attack them within it. And We said, "Take part of the place where Ibrāhīm stood as a place of prayer," and that place is the rock on which Ibrāhīm stood while building the Ka'bah. And We sent revelation to Ibrāhīm and his son Ismā'īl to purify My House from every form of filth and blemish for the benefit of those worshiping in it, such as making ṭawāf around the Ka'bah or making i'tikāf or praying in the masjid.

126. *"And when Ibrāhīm said, 'Lord, make this land safe and provide for its people – those of them who believe in Allāh and the Last Day – with produce.' He said, 'And those who disbelieve, for I will provide them with a little, then I will force them to the punishment of the Hellfire. And what a miserable end that is.'"* And remember, O Prophet, when Ibrāhīm said in supplication, "Lord, make Makkah a land safe from fear, and provide its people with various kinds of produce, limiting these provisions to only those of them who believe in Allāh and the Last Day." Allāh said, "And also those of them who disbelieve, for I will provide for them in this worldly life and grant them a little enjoyment. Then I will force them against their will to go to the punishment of the Hellfire. And what a miserable end point and dwelling place that end is."

127. *"And when Ibrāhīm set up the foundation of the House along with Ismā'il, 'Our Lord, accept this from us! You are certainly the Hearing and All-Knowing!'"* And remember, O Prophet, when Ibrāhīm and Ismā'il set up the foundation of the Ka'bah and supplicated to Allāh in humility, "Our Lord, accept our good deeds and supplications from us! You are certainly the One who hears the statements of Your servants, the One who knows their conditions!"

128. *"Our Lord, make us those who submit to You, as well as our offspring: a nation that submits to you! And show us our rituals, and turn to us in forgiveness! You are certainly the Forgiver, the Merciful."* "Our Lord, make us steadfast on Islām, complying with Your rulings. And make our offspring a nation that follows You in faith. And show us the features of how we should worship You, and overlook our sins. You are frequently Forgiving and Merciful to Your servants."

129. *"Our Lord, raise up among them a messenger from them reciting Your Āyāt to them and teaching them the scripture and the wisdom and purifying them. You are certainly All-Powerful, All-Wise."* "Our Lord, raise up a messenger in this nation from the offspring of Ismā'il reciting Your miraculous verses to them and teaching them the Qur'ān and the Sunnah, and purifying them from shirk and bad character. You are certainly the All-Powerful One for whom nothing is impossible, the All-Wise One who places everything in its proper place."

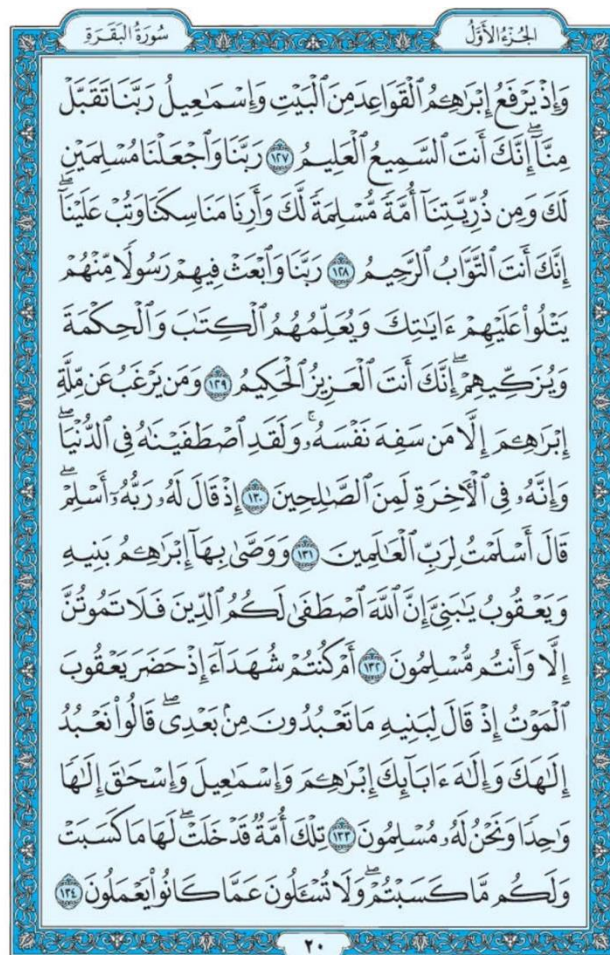
130. *"And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself? We have chosen him in the world, and in the Hereafter he is one of the upright ones."* There is no one who turns away from the religion of Ibrāhīm, which is Islām, except for an ignorant fool. We have chosen Ibrāhīm as a Prophet and Messenger in this life, and in the Hereafter he will be one of the upright ones who will be at the highest level.

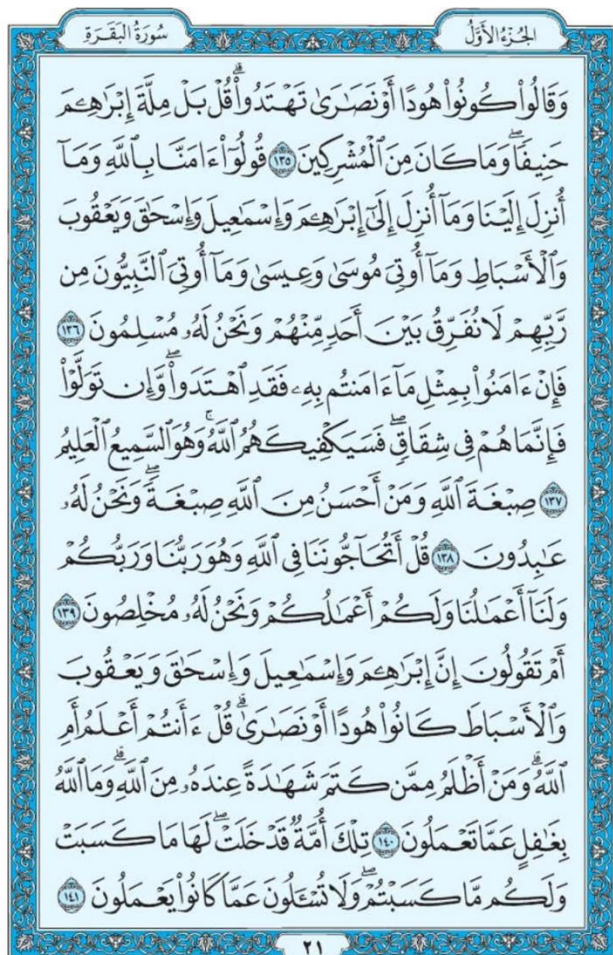
131. *"And when his Lord told him, 'Submit,' he said, 'I have submitted to the Lord of all creation.'"* The reason that Allāh chose him is because of his eagerness to submit without any hesitation when Allāh told him, "Make yourself purely for Allāh, completely obedient to Him." So Ibrāhīm responded by saying, "I have submitted myself entirely to the Lord of all creation, singling Him out for worship, love, and always turning back to Him."

132. *"And Ibrāhīm advised his sons, as did Ya'qūb, 'O my sons, Allāh has chosen this religion for you, so do not die unless you are Muslims.'"* Ibrāhīm and Ya'qūb urged their children to be steadfast on Islām by saying, "O children, Allāh has chosen this religion for you – and that is the religion of Islām – so do not part from it for even one day of your lives and do not let death come to you except while you are practicing it."

133. *"Or were you present when death came to Ya'qūb and he said to his children, 'What will you worship after me?' They said, 'We will worship your God and the God of your forefathers Ibrāhīm, Ismā'il and Ishāq – one God. And we are those who submit to Him.'"* O Jews, were you present when death came to Ya'qūb and he brought his sons together and asked them, "What will you worship after my death?" They said, "We will worship your God and the God of your forefathers Ibrāhīm, Ismā'il and Ishāq – one God. And we are obedient and submissive to Him."

134. *"That was a nation that has passed away. They will have what they earned, and you will have what you earned. And you will not be asked about what they used to do."* That was a nation of your ancestors which has passed away. They have their actions and you have your actions. You will not be asked about their actions, nor will they be asked about your actions. Everyone will be repaid for what they did. No one will be punished for another's sins, and nothing will help a person except for his faith and his taqwā.





135. "They said, 'Be Jews or Christians, you will be guided.' Say, 'Instead, the monotheistic religion of Ibrāhīm. And he was not one of the *mushrikūn*.'" The Jews told Muḥammad's nation, "Enter into the Jewish religion and you will find the right guidance," and the Christians said something similar as well. Tell them, O Messenger, "Rather, the right guidance is that we all follow the religion of Ibrāhīm who turned away from every false religion instead to the true religion. And he was not someone who worshipped others alongside Allāh."

136. "Say, 'We believe in Allāh and what has been sent down to us and what has been sent down to Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and the *Asbāt*, and what was given Mūsā and 'Isā, and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are those who submit to Him.'" Say, O believers, to these Jews and Christians, "We believe in Allāh, who is One and who is the only One worthy of worship, and we believe in the Qur'ān which was sent down to us which Allāh revealed to His Prophet and Messenger Muḥammad, and we believe in the scriptures sent down to Ibrāhīm and his sons Ismā'il and Ishāq and to Ya'qūb and the *Asbāt*, who are those Prophets from the descendants of Ya'qūb who were members of the twelve tribes of the Children of Isrā'il. And we believe in the *Tawrah* that was given to Mūsā and the *Injil* that was given to 'Isā and in any revelation given to the Prophets from their Lord. We do not make distinctions between them when it comes to believing in them. We are submissive to Allāh in obedience and worship.

137. "So if they believe in the same things that you believe in, they have been rightly guided. But if they turn away, then they are certainly at odds. Then Allāh will be sufficient for you against them. And He is the All-Hearing, All-Knowing." So if

the disbelieving Jews, Christians or any other disbelievers believe in the same things that you believe – those things which the Prophet brought – then they have been guided to the truth. But if they turn away, then they are certainly at a place of strong opposition. So then Allāh will be sufficient for you, O Messenger, against their harm and protect you from them. And He Hears their statements and is All-Knowing of their conditions.

138. "The way given by Allāh. And who is better to give a way than Allāh? And we are servants to Him." Stick to the religion of Allāh which He has fashioned you to accept, for there is nothing better than the natural inclination that Allāh fashioned mankind to accept. So cling to it and say, "We are submissive and obedient to our Lord in our following of Ibrāhīm's religion."

139. "Say, 'Do you argue about Allāh when He is our Lord and your Lord, and we have our deeds and you have your deeds, and we are sincere to Him?'" Say, O Messenger, to the People of the Book, "Do you argue with us about Allāh's sole right to be worshiped and worshiping Him alone when He is the Lord of all creation, not just of these people or those people? We have our deeds and you have your deeds, and we make our worship and obedience purely for Allāh without making anything a partner with Him and without worshiping anything besides Him."

140. "Or do you say that Ibrāhīm, Ismā'il, Ishāq, Ya'qūb and the *Asbāt* were Jews or Christians? Say, 'Are you more knowledgeable, or is Allāh?' And who is worse than one who conceals a testimony he has from Allāh? And Allāh is not unaware of what you do." Do they instead argue about Allāh by saying, "Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and the *Asbāt* – who are the Prophets of the twelve tribes of the Children of Isrā'il who descended from Ya'qūb – were following the religion of the Jews or the Christians? That is false, for they were sent and passed away all before the *Tawrah* and the *Injil* were revealed. Tell them, O Messenger, "Are you more knowledgeable about their religion, or is Allāh?" for He has told us in the Qur'ān that they were monotheist Muslims. And there is no one more unjust than you when you conceal the solid evidence that you have from Allāh and instead claim the opposite of that, making up things about Allāh! And Allāh is not unaware of anything that you do. On the contrary, He is keeping track of that and will repay you for it.

141. "That was a nation that has passed away. They have what they earned and you have you what earned. And you will not be asked about what they used to do." That was a nation of your predecessors which has passed away. They have their actions and you have your actions. You will not be asked about their actions, nor will they be asked about your actions. This *Āyah* dispels the idea of attachment to other created beings and being fooled by connections of lineage to them, for the crucial factor is believing in Allāh, worshiping Him alone, and following His Messengers. And whoever disbelieves in one of those Messengers has disbelieved in all the rest of them as well.

142. *"The foolish ones of the people will say, 'What has turned them away from their qiblah that they were on?' Say, 'The East and the West belong to Allāh.' He guides whom He wishes to the straight path."* The ignorant and weak-minded ones from the Jews and others like them will say out of ridicule and opposition, "What has turned these Muslims away from their qiblah that they used to face in prayer at the beginning of Islām?" And that qiblah was Jerusalem. Tell them, O Messenger, "The East and the West and all that is in between are Allāh's kingdom." So there isn't any direction outside of His ownership. He guides whichever slaves of His He wishes to the straight path of guidance.

And this Āyah shows that the most important issue to Allāh is obeying His commands, so whichever direction He turns us towards is the direction that we face.

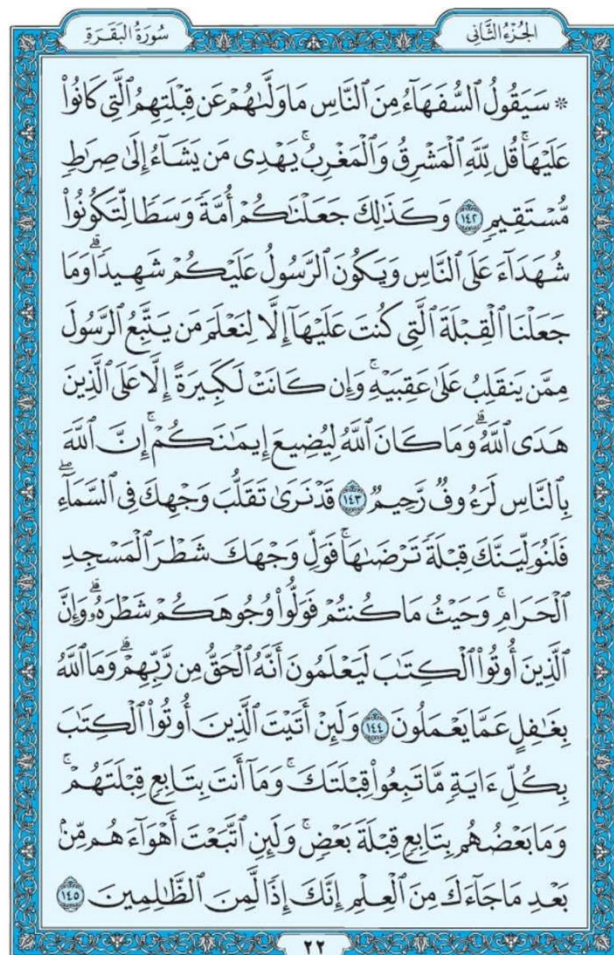
143. *"And thus We have made you a middle nation so that you may be witnesses over mankind, and the Messenger is a witness over you. And We only made the qiblah which you were on in order to know those who follow the Messenger from those who turn back on their heels. That is certainly difficult, except for those whom Allāh has guided. And Allāh would not let their faith be wasted. Allāh is certainly Kind and Merciful to the people."* As We guided you, O Muslims, to the correct way of life, likewise We made you the best community so that in the Hereafter you could bear witness over the other nations that their Messengers did convey the messages of their Lord, and in the Hereafter the Messenger will likewise be a witness over you that he conveyed the message of his Lord to you.

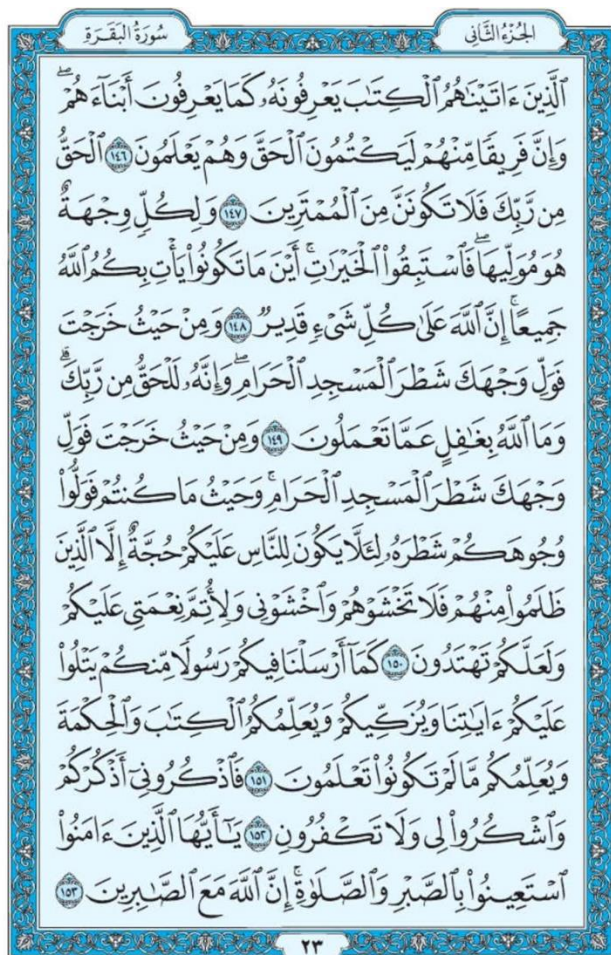
O Messenger, We only made the qiblah of Jerusalem which you used to face and then turned you away from towards the Ka'bah in Makkah in order to clearly display what We had already known for all eternity, so that reward and punishment would be connected to this clear display. That is so that We would distinguish those who follow and obey you and face whichever direction you turn along with you from those with weak faith who therefore turn away and leave the religion due to their doubts and *nifāq*. And this situation of the Muslims changing their prayer from facing towards Jerusalem to facing towards Makkah was certainly a heavy challenge, except for those whom Allāh guided and blessed with faith and *taqwā*. And Allāh would not allow your faith in Him and your following of the Messenger to be wasted by making your prayers towards the previous qiblah invalid. He is certainly Kind and Merciful to the people.

144. *"We have seen you turning your face towards the sky, so We will certainly turn you towards a qiblah that you are pleased with. So turn your face towards al-Masjid al-Ḥarām. And wherever you are, turn your faces towards it. And those who have been given the scriptures surely know that it is the truth from their Lord. And Allāh is not unaware of what they do."* We have seen you, O Messenger, turning your face towards the sky time after time, waiting for revelation to come down to you about the qiblah. So We will turn you from Jerusalem towards a qiblah that you love and are pleased with, which is towards al-Masjid al-Ḥarām in Makkah. So turn your face towards it. Whatever place you are, O Muslims, and you want to pray, then face towards al-Masjid al-Ḥarām. And those Jews and Christians to whom Allāh gave knowledge of the scriptures certainly know that your reorientation towards the Ka'bah is the certain truth found in their scriptures. And Allāh is not unaware of what these doubting resistant people do, and He will repay them accordingly.

145. *"And even if you brought every sign to those who were given the scriptures, they would not follow your qiblah. And you are not a follower of their qiblah. And they are not followers of one another's qiblahs. And if you were to follow their desires after the knowledge that has come to you, then you would surely be one of the wrong-doers."* And even if you, O Messenger, were to bring those who were given the *Tawrah* and the *Injil* every argument and proof that turning your face towards the Ka'bah in prayer is the truth from Allāh, they would not follow your qiblah out of stubbornness and pride. And you will not follow their qiblah again, nor will they follow one another's qiblahs. And if you were to follow their desires – whether about the qiblah or other issues – after the knowledge that you are on the truth and that they are on falsehood has come to you, then in that case you would surely be one of those who wrong themselves.

This speech is directed at the entire nation; it is a threat and warning to anyone who follows the desires of those who go against the Islamic *Shari'ah*.





146. *"Those who were given the scriptures recognize him just as they recognize their own children. And a group of them hide the truth even though they know."* Those Jewish Rabbis and Christian scholars who were given the *Tawrah* and the *Injil* recognize that Muḥammad is Allāh's Messenger because of his characteristics which are mentioned in their scriptures. They recognize him just as they recognize their own children. And a group of them hide the truth even though they know it to be true and are certain of his characteristics.

147. *"The truth is from your Lord, so do not be one of those who doubt."* What has been sent down to you, O Prophet, is the truth from your Lord so do not be someone who doubts it.

And this is directed to the entire nation, even if it was addressed to the Messenger.

148. *"And for each there is a direction which it faces. So race towards goodness. Wherever you may be, Allāh will bring you together. Allāh is certainly Able to do all things."* And for each nation there is a *qiblah* that each one faces during their prayers. So be ready, O believers, to compete against one another in doing the good deeds which Allāh has legislated for you in the religion of Islām. Allāh will gather you all together on the Day of Resurrection from whichever places you were. Allāh is certainly able to do all things.

149. *"And from wherever you set out, then turn your face towards al-Masjid al-Ḥarām. It is certainly the truth from your Lord. And Allāh is not unaware of what you do."* And from whichever place you, O Messenger, set forth on a journey, when you want to perform the prayer then turn your face towards *al-Masjid al-Ḥarām*. Turning your face towards it is surely the truth from your Lord. And Allāh is not unaware of what you do, so He will reward you accordingly for that.

150. *"And from wherever you set out, then turn your face towards al-Masjid al-Ḥarām. And wherever you are, then turn your faces towards its direction so that the people will not have any argument against you, except for those of them who do wrong. So do not fear them but fear Me. And so that I may fulfill My blessing on you and so that you may be guided."* And from whichever place you, O Messenger, set out, then face towards *al-Masjid al-Ḥarām*. And wherever you, O believers, are, in whatever region of the world, then turn your faces towards *al-Masjid al-Ḥarām*. That is so that the people who oppose you would not have any basis to argue and dispute against you after you have turned towards it, except for those obstinate and wrong-doing people, for they will still argue. So do not fear them, but fear Me by obeying My command and avoiding what I have prohibited, so that I may fulfill My blessing of selecting the best religious legislations for you, and so that you may be guided to the truth and what is right.

151. *"Likewise, We have sent a Messenger from yourselves among you to recite Our Āyāt to you and to purify you and to teach you the scripture and the wisdom and to teach you what you previously did not know."* Just as We have blessed you with facing towards the *Ka'bah*, We sent a Messenger from yourselves among you to recite miraculous verses to you which clearly show the difference between truth and falsehood, and cleansing you of the filth of *shirk* and bad manners, and teaching you the scripture, the *Sunnah* and the religious rulings, and teaching you about the Prophets and the stories of the previous nations which you used to not know.

152. *"So remember Me; I will remember you. And be grateful to Me, and do not be ungrateful."* Allāh commands the believers to remember Him and promises the best reward for that, which is that whoever remembers Him will be praised in the highest gathering. And single Me out, O believers, with gratitude in both your statements and actions, and do not deny My blessings on you.

153. *"O you who believe, seek help through steadfastness and prayer. Allāh is certainly with the steadfast ones."* O you believers, seek Allāh's aid in all of your affairs by being steadfastly patient – steadfast in the face of difficulties and challenges, steadfast in giving up disobedience and sins, and steadfast in acts of obedience and devotion – and through the prayer which brings peace to one's soul and stops one from immorality and wrongdoing. Allāh is certainly with the steadfast ones by aiding them and enabling them to do what is right and good.

This *Āyah* affirms Allāh's special "with-ness" towards the believers, which includes what was just mentioned. As for the general "with-ness", that includes Allāh's knowledge and encompassing awareness then it applies to all of the creation.

154. "And do not say about those who were killed in the path of Allāh that they are dead. Rather, they are alive, but you do not perceive it." And do not say, O believers, about those who were killed while performing *jihād* in Allāh's path, "they are dead." On the contrary, they are living a life reserved just for them in their graves. No one knows the specific details of this life except for Allāh. They are in that state, however you do not perceive it.

And this *Āyah* contains a proof of the reward experienced in the grave.

155. "And We will surely test you with something of fear, hunger, and loss of wealth and self and fruits. But give good news to the steadfast ones." And We will certainly test you with small amounts of fear; or of hunger; or with difficulty in obtaining wealth or loss of it; or in your own selves in the form of death or martyrdom in Allāh's path; or through loss of your produce of dates, grapes or grains – either by a small harvest or by them spoiling. But give good news, O Messenger, to the steadfast ones to cheer them up and console them in the face of these and similar challenges: good news of the final results in both this life and the next.

156. "Those who, when trouble strikes them, say, 'To Allāh we belong, and to Him is our return.'" One characteristic of these steadfast people is that when anything that they dislike happens to them, they say, "We are slaves under Allāh's ownership. He regulates and manages the world by His command, doing whatever He wishes with us. And We will return to Him in death and then in the resurrection for the reckoning and repayment."

157. "Those ones will have their Lord's prayers and mercy. And those are the guided ones." Those steadfast ones will receive praise from their Lord, as well as amazing mercy. And they are the ones who are guided to what is right.

158. "Aş-Şafā and al-Marwah are some of Allāh's signs. So whoever makes Hajj to the House or makes 'Umrah, then there is no blame on him if he goes back and forth between them. Whoever does good voluntarily, then Allāh is Appreciative and All-Knowing." Aş-Şafā and al-Marwah, two small mountains near the Ka'bah on its east side, are some of the visible symbols of Allāh's religion which Allāh's slaves rush between as a form of worship. So whoever sets out for the Ka'bah to make Hajj or 'Umrah, there is no sin or blame on him for rushing back and forth between them. In fact, he is required to do that. And whoever does any acts of obedience of his own choice, purely for Allāh, then Allāh is Appreciative and will reward him a great deal even for a small act, and He is All-Knowing of the deeds of His slaves, so the deeds will not be lost nor will anyone be deprived of even a mustard seed's worth of reward.

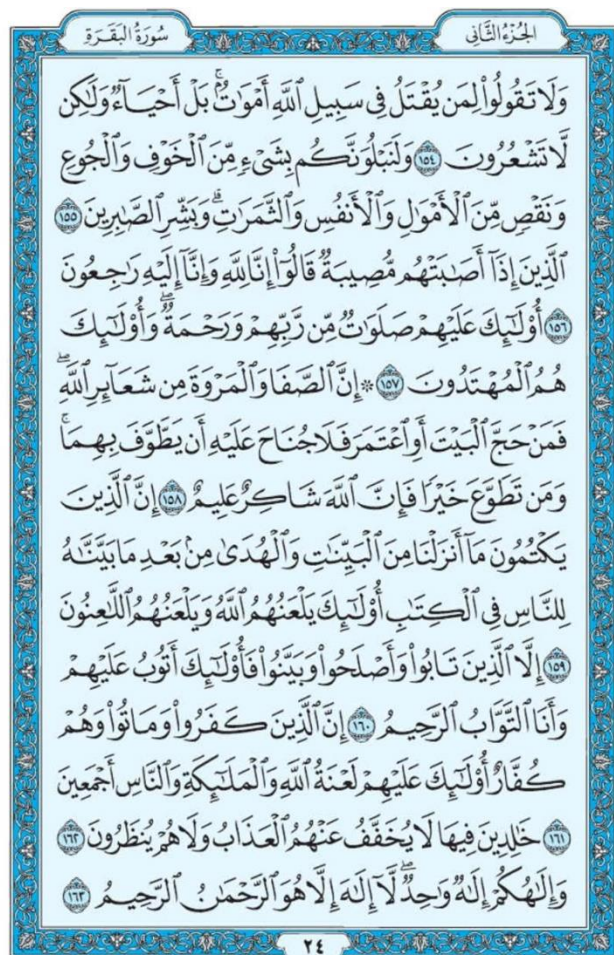
159. "Those who conceal any of the clarity and guidance which We have revealed after We have made it clear for the people in the Book – those people are cursed by Allāh and cursed by those who curse." Those who hide any of the clear signs that We have sent which show the truth of Muḥammad's prophethood and message – and these people are the Jewish rabbis, Christian scholars, and anyone else who, after Allāh made things clear for the people in the *Tawrah* and *Injil*, conceal what Allāh revealed – then Allāh will cast these people out of His mercy, and all of creation will invoke curses on them.

160. "Except for those who repent, make amends and make things clear. For those ones, I turn to them in forgiveness, and I am the Oft-Forgiving, Especially Merciful." Except for those who turn back and seek Allāh's forgiveness for their sins, correct what they made wrong, and clarify what they had concealed. For these people, I will accept their repentance and repay them with forgiveness, and I am Oft-Forgiving towards My slaves who repent, and Especially Merciful towards them, for I grant them the ability to repent and then I accept that repentance from them.

161. "Those who disbelieve and die while they disbelievers, they will have the curse of Allāh, the Angels, and all mankind on them." Those who refuse to believe, conceal the truth, and continue doing so until they die – those ones will have the curse of Allāh, the Angels and all mankind that they be expelled from Allāh's mercy.

162. "They will remain in it forever. The punishment will not be lightened for them, nor will they be given a break." They will remain under the curse and in the Hellfire forever. The punishment will not be lightened for them, nor will they be given a break due to any excuse that they might try to use.

163. "And your God is one God. There is no deity worthy of worship except Him, the Most Merciful, the Especially Merciful." Your God, O people, is one God, unique in His Essence, Names, Attributes, Actions, and the creation's servitude to Him. There is no deity worthy of worship except for Him, the Most Merciful whose essence and actions are characterized by mercy towards all creation and who is Especially Merciful towards the believers.



إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ أَلْوَانِ اللَّيْلِ وَالنَّهَارِ
وَالْفَلَاحِ وَالْجَرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ النَّاسِ
مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُجِبُونَهُمْ كُحُبَ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوُونَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ
وَنَقَطَعَتْ بِهِمُ الْأَسْبَابَ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ
لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾
يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ
بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

164. "In the creation of the heavens and the earth, the alternation of night and day, the ships that travel the oceans with things to benefit people, the rain that Allāh has sent down from the sky which brings life to the earth after its death, the spreading of all kinds of creatures, directing the winds and the subjected clouds between the sky and the earth – in that are signs for people who understand." In the heavens so high and expansive and the earth with its mountains, plains, and oceans; in the changing of the night and day between long and short, dark and light, and how each follows the other and replaces it; in the boats which sail the seas, carrying items to benefit people; and the rain water which Allāh sent down from the sky, thereby giving life to the earth, making it green and beautiful after it had been dry and barren; and how Allāh has spread out all kinds of animals across the face of the earth; and how He has blessed the people by turning and directing the winds and the submissive clouds between the sky and the earth – there are signs in all of the above-mentioned things which point to Allāh's unparalleled station and His great blessings. These signs are for people who grasp the point of His argument and understand the evidence for His unparalleled station and sole right to be worshiped.

165. "There are some people who take others besides Allāh as equals, loving them as they love Allāh. But those who believe have the strongest love for Allāh. And if only those who do wrong could consider when they will see the punishment that all power belongs to Allāh and that Allāh is severe in punishment." But despite these indisputable proofs, a portion of mankind takes others besides Allāh as idols, statues and saints which they consider to be equal with Allāh. They give them the love, exaltation and obedience which only Allāh alone deserves. But the believers have greater love for Allāh than those

disbelievers have for their gods. That is because the believers made their love purely and entirely for Allāh, while those disbelievers split their love among many. And if only those who have wronged themselves by committing *shirk* during their lives could know, as they will come to know when they see the punishment of the Hereafter, that Allāh is the exclusive Owner of all power, and that Allāh is severe in punishment – if they only knew that, they would not have taken others besides Allāh as gods to be worshiped besides Him or to use to draw closer to Him.

166. "When those who were followed will declare themselves free of those who followed them, and they see the punishment and all ties are cut off." When they see the punishment of the Hereafter with their own eyes, the leaders who were followed will declare themselves innocent of those who followed them in committing *shirk*, and every link which connected them in the worldly life – blood ties, allegiance, religion, etc. – will be cut off.

167. "Those who followed them will say, 'If only we had another try, we would declare ourselves free of them just as they declared themselves free of us.' That is how Allāh will show them their deeds which they regret. And they will never exit from the Fire." The followers will say, "If only we could return to the life of the world, then we would declare ourselves innocent of these leaders, just as they have declared themselves innocent of us." Just as Allāh showed them His intense punishment on the Day of Resurrection, in the same way He will show them their fruitless deeds which they regret, and they will never exit from the Fire.

168-169. "O mankind, eat from whatever is on the earth that is lawful and good, and do not follow the footsteps of the Shayṭān. He is certainly a clear enemy to you. * He only orders you to do evil and immorality and to say what you do not know about Allāh." O mankind, eat from what Allāh has provided and permitted for you on the earth. Those are the things which are clean, not filthy; beneficial, not harmful. And do not follow the Shayṭān's ways of treating forbidden things as if they were permitted, treating permitted things as if they were forbidden, innovated, or sinful. He is clearly an enemy to you. The Shayṭān only commands you to do all forms of despicable sins that will harm you and all kinds of utterly reprehensible acts, and to fabricate lies about Allāh such as treating forbidden things as permitted, treating permitted things as forbidden, and other such lies not based on any knowledge.

170. "And when they are told, 'Follow what Allāh has revealed,' they say, 'Rather, we will follow what we found our fathers doing.' Even if their fathers did not understand anything nor were they guided?" When the believers sincerely advise the people of misguidance by saying, "Follow the Qur'ān and guidance that Allāh has revealed," they persist in blind-following their polytheist ancestors, saying, "We will not follow your religion. Instead, we will follow what we found our fathers doing." Will they follow their fathers even if their fathers did not understand anything about Allāh and were never exposed to upright guidance?

171. "The example of those who disbelieve is like one who shouts at something that hears nothing but calls and cries. Deaf, dumb, and blind, so they do not understand." The description of those who disbelieve and those who invite them to guidance and faith is just like a shepherd who calls out to the grazing animals and rebukes them, but they do not understand what he is saying. They only hear cries and the sounds of a voice. These disbelievers are deaf, their ears prevented from hearing the truth; dumb, their tongues silenced from speaking the truth; blind, their eyes unable to see the clear proofs of the truth. As a result, they do not use their intellects in any way that would benefit them.

172. "O you who believe, eat of the good things that We have provided for you, and be grateful to Allāh if it is indeed Him who you worship." O believers, eat of the delicious permitted foods that We have provided for you. Do not be like the disbelievers who consider good things to be forbidden while treating filthy things as permitted. And thank Allāh for the great blessings He has given you – being grateful to Him with your hearts, tongues and limbs – if you are truly those who follow His commands, listening and obeying Him, worshiping Him alone with no partners.

173. "He has only forbidden you from dead animals, blood, the flesh of pigs, and whatever has been sacrificed to others besides Allāh. But whoever is forced, neither willingly nor indulging, then there is no sin on him. Allāh is certainly Forgiving, Merciful." Allāh has only forbidden you from what will harm you, such as the dead animals which were not slaughtered in the legislated way, flowing blood, the flesh of pigs, and those animals which were slaughtered for others besides Allāh. Out of Allāh's favors towards you and making matters easier, He has permitted you to eat these forbidden things in times of dire need. So whoever is driven by dire need to eat any of these things, neither going beyond the limits in eating more than necessary nor exceeding the limits of the allowance that Allāh set, then there is no sin on him for doing so. Allāh is certainly Forgiving and Merciful towards His servants.

174. "Those who conceal parts of the scripture that Allāh has revealed and exchange it for a small price, those ones will not eat anything into their stomachs except fire, nor will Allāh speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment." Those who conceal what Allāh has revealed in His Books regarding the descriptions of Muḥammad or any other parts of the truth, hoping to gain some small trade-off from the things of this worldly life in exchange for hiding the truth – these people, as a fitting recompense for concealing the truth, will eat nothing but the fire of Hell which will burn fiercely inside their stomachs. Also, Allāh will not speak to them on the Day of Resurrection due to His anger and wrath towards them, nor will He purify them from the filth of their sins and disbelief, and they will have a painful punishment.

175. "Those are the ones who purchased error at the price of guidance and punishment at the price of forgiveness. How committed they are in pursuit of the Fire!" Those who have just been described with these characteristics have taken misguidance in place of guidance and Allāh's punishment in place of His forgiveness. How brazen they are towards the Hellfire by doing the deeds of the people of the Hellfire. Allah is amazed at their eagerness for it, so be amazed, O people, at their boldness and their patience with the Fire and their dwelling in it. This is said out of contempt for them and disparaging their condition.

176. "That is because Allāh sent down the scripture in truth. And those who differ regarding the scripture are certainly far away in their opposition." That is the punishment that they deserve, for Allāh revealed His scriptures full of clear truth to His Messengers, but they disbelieved in them. And those who differ regarding the scripture, believing in some of it and disbelieving in some of it, are certainly in disagreements and division, far away from right guidance and the correct position.



* لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
 وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
 وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
 الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ
 صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ
 عَلَيْكُمُ الْقَصَاصُ فِي الْقَتْلِ الْخُرْبِ بِالْخُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ
 بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَّ
 إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ
 بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي
 الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ
 أَحَدَكُمُ الْمَوْتُ أَنْ تَرَكَ خَيْرَ الْوَصِيَّةِ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
 بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ
 فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

177. "Piety is not that you turn your faces toward the east or the west. Rather, piety is one who believes in Allāh and the Last Day and the Angels and the Book and the Prophets, and gives wealth despite his love for it to relatives, orphans, the poor, wayfarers, those who ask, and in freeing slaves, and who establishes the prayer and gives the zakāh and fulfills their promises when they make an agreement, and who are patient during poverty and hardship and in battle. Those are the ones who are truthful, and those are the pious ones." Goodness according to Allāh does not lie in turning one's face in prayer toward the direction of the east or the west unless that is done according to Allāh's command and legislation. True goodness is only the faith of one who believes in Allāh and affirms Him as the only One deserving of worship without any partners; and believes in the Day of Resurrection and Repayment; and in all the Angels; and all of the revealed scriptures; and in all of the Prophets without making any distinctions between them; and who voluntarily gives wealth despite his love for it to relatives, the needy orphans whose parents have died before they reached maturity, the needy who are overcome with poverty, the needy travelers who have been separated from their families and wealth, those beggars who are driven to ask by severe need; and who spend to free slaves and prisoners of war; and who establish the prayer and pay the obligatory zakāh; and who fulfill their promises; and who are patient in the face of poverty, sickness, and in the midst of battle. Those who are characterized by these qualities are the ones who are truthful in their faith, and those are the ones who fear Allāh's punishment and therefore avoid disobeying Him.

178. "O you who believe, legal retribution for murder has been written for you. A free man for a free man, a slave for a

slave, and a female for a female. But if the killer is forgiven by the deceased's brother in return for something, then follow that in fairness and pay it to him in fairness. That is an ease and a mercy from your Lord. But whoever transgresses after that, then he will have a painful punishment." O you who believe in Allāh and His Messenger and act according to His legislation, Allāh has mandated for you to perform legal retribution on anyone who intentionally killed another. That legal retribution is done by killing the murderer, so long as the two are similar and equivalent to one another: a free man is killed for having killed a free man, a slave for a slave, and a woman for a woman. But if the relative of the murder victim pardons the murderer from the legal retribution against him and settles for taking a *diyyah*, which is a certain amount of wealth which the criminal pays to him in exchange for his pardon, then both parties must adhere to good conduct: the relative of the murder victim seeks restitution without exercising force, and the murderer delivers what is due in a good way without delay or decrease. This pardoning by taking the *diyyah* is an ease from your Lord and a mercy for you, as it brings about ease and benefit. But whoever kills the murderer after pardoning him and receiving the *diyyah* will have a painful punishment, either by being killed in legal retribution in this life, or by the fire in the Hereafter.

179. "And there is life for you in legal retribution, O people of intellect, that you might be pious." Making and enforcing legal retribution brings about safe living for you, O people of sound intellect, in hopes that you would fear and revere Allāh by always obeying Him.

180. "It has been written for you that, when death has approached one of you, if he leaves any wealth it should be a bequest for parents and next of kin, according to custom. This is a duty of the pious ones." Allāh has mandated for you that when the signs and beginnings of death come to any of you, if he will leave any wealth it should be a bequest of part of his wealth to his parents and near relatives, being mindful of what is fair, such that he does not neglect the poor and only give a bequest to the wealthy, or bequeath more than one third of his total wealth. That is an established duty which the people of piety who fear Allāh carry out.

This was the ruling before the *Āyah* of inheritance was revealed in which Allāh prescribed the fixed shares of each inheritor.

181. "But whoever changes that after hearing it, then the sin will be on the ones who change it. Allāh is certainly All-Hearing, All-Knowing." Whoever changes the bequest of the deceased after having heard it from the dead person before he passed away, then the sin will be on the one who changed and altered it. Allāh certainly hears their bequest and their statements and knows the inclinations that they hide in their chests – whether it be towards truth and justice or injustice and unfairness – and He will repay them accordingly for it.

182. *"But whoever fears some unjust act or wrong-doing from the one making the bequest and therefore makes peace between the parties, then there is no sin on him. Allāh is certainly Forgiving, Merciful."* But whoever knows some inclination of the one making the bequest away from what is right, whether it be intentional or unintentional, and therefore advises him toward something more just at the time of the bequest, and if that does not work, then he makes an agreement between the various parties to alter the bequest to conform to the *sharī'ah*, then in that case there is no sin on him for making that agreement. Allāh is certainly Forgiving and Merciful towards His servants.

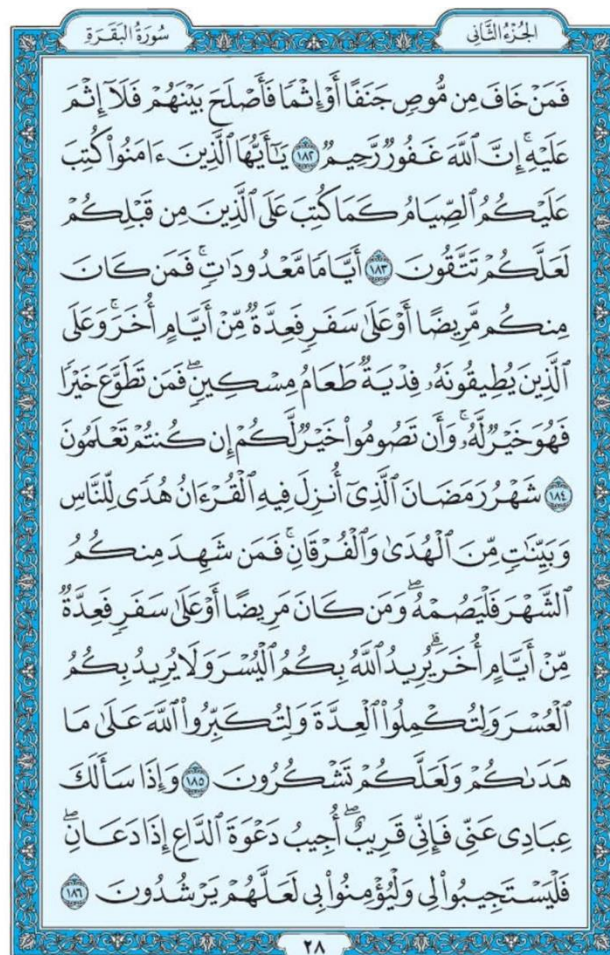
183. *"O you who believe, fasting has been written for you just as it was written for those before you so that you might gain taqwā."* O you who have believed in Allāh and His Messenger and act according to His legislation, Allāh has mandated fasting for you just as He mandated it for the nations before you. This is so that you would fear your Lord and thus place a barrier of obedience and worshiping only Allāh between yourselves and sins.

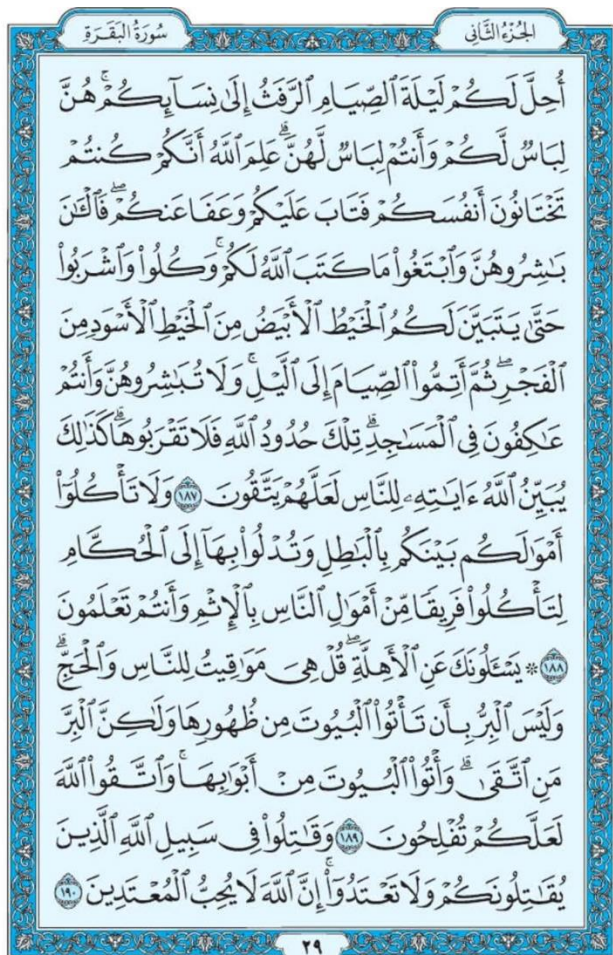
184. *"A limited number of days. And whoever of you is sick or traveling, then the same number of other days. And for those who are able to fast, a ransom of feeding a poor person. And whoever voluntarily does good, that is good for him. And fasting is better for you, if only you knew."* Allāh has mandated fasting for a specific number of days, those being the days of the month of Ramaḍān. Then whoever of you is sick – thus making it difficult to fast – or a traveler, he can break his fast and must fast the same number of days that he broke his fast at another time. For those who are able to fast but fasting brings on difficulties that he is unable to bear, such as an elderly person or a chronically sick person, then for each day that he does not fast he should pay a ransom, which is feeding one poor person. Then if he voluntarily increases the amount of his ransom, that is good for him. But fasting even while bearing the difficulty is better for you than paying the ransom. If only you knew the great bounty with Allāh for fasting.

185. *"The month of Ramaḍān in which the Qur'ān was revealed, a guidance for mankind and proofs for the guidance and a criterion. So whoever of you witnesses the month, then let him fast it. And whoever is sick or traveling, then the same number of other days. Allāh wants ease for you and He does not want difficulty for you, and for you to complete the number and to exalt Allāh for having guided you and so that you may be grateful."* The month of Ramaḍān in which Allāh began the revelation of the Qur'ān during *Laylah al-Qadr*. It is a guidance to the truth for mankind, and it contains the clearest proofs of Allāh's guidance and it separates the truth from falsehood. So whoever of you is present, healthy, and not traveling for the month, then let him fast its days. And there are allowances for the sick and travelers to not fast, but both groups must make up the same number of days later. Allāh wants ease and easiness for you in His legislative rulings; He does not want hardness and difficulty for you. And He wants for you to complete the whole month of fasting, and to complete the fast by exalting Allāh on *Īd al-Fiṭr*, and to exalt Him for His having guided you, and that you would be grateful to Him for His blessings of guiding you, enabling you, and making things easy for you.

186. *"And when My slaves ask you about Me, I am near. I respond to the call of the caller when he calls. So respond to Me and believe in Me so that you may be rightly guided."* And when My slaves ask you, O Prophet, about Me, then tell them that I am near to them. I respond to the call of the caller when he calls Me, so let them obey Me in what I command and prohibit them and believe in Me so that they may be guided to the uprightness of their religious and worldly lives.

In this *Āyah*, Allāh informs us of His closeness to His slaves, a closeness that befits His majesty.





187. *"It is allowed for you to have sexual relations with your wives on the nights of fasting. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves, so He accepted your repentance and pardoned you. So now have relations with them and seek what Allāh has decreed for you. And eat and drink until the white thread of Fajr becomes clear from the black thread. Then complete the fast until night. And do not have relations with them while you are making i'tikāf in the mosques. These are Allāh's limits, so do not come close to them. Thus does Allāh make His signs clear to mankind so that they might have taqwā."* Allāh has permitted sexual intercourse with your wives during the nights of the month of Ramaḍān. They are a covering and protection for you, and you are a covering and protection for them. Allāh knows that you were deceiving yourselves by going against Allāh's prohibition of sexual intercourse with your wives after the 'Ishā' prayer during the nights of fasting, and that was the practice at the beginning of Islām. So Allāh accepted your repentance and made the situation easier for you. So now you can have sexual relations with them and seek the children that Allāh has decreed for you. And eat and drink until the light of dawn becomes clear from the darkness of the night at the time of true Fajr's appearance. Then complete the fast by abstaining from the things which break a fast until the night begins at the setting of the sun. And do not have intercourse with your wives nor engage in what would lead to intercourse while you are making i'tikāf in the mosques, as that would invalidate your i'tikāf (which is remaining in the mosque for a certain period of time with the aim of drawing closer to Allāh). These legal rulings which Allāh has legislated for you are His limits which separate what is allowed from what is prohibited, so do not come close to them so that you do not fall

into the forbidden things. With the likes of this clear explanation, Allāh makes His signs and rulings clear to the people so that they would fear and venerate Him.

188. *"And do not consume one another's wealth through falsehood or send the matter to judges so that you can consume a portion of the people's wealth wrongly while you know."* And do not consume one another's wealth under false pretenses such as a false oath, extortion, theft, bribery, usury, and so on. And do not give false arguments to judges so that you can wrongfully consume the wealth of a group of people by way of argumentation while you know that has been forbidden.

189. *"They ask you about the new moons. Say: 'They are measurements of time for the people and for the Ḥajj.' Righteousness is not that you enter houses from their backs; rather, righteousness is those who have taqwā. And enter houses by their doors. And have taqwā of Allāh so that you will be successful."* Your companions, O Prophet, ask you about the new moons and their changing states. Tell them: Allāh has made the new moons as signs by which people could know the timings of their time-based acts of worship such as fasting and Ḥajj and their business transactions. Goodness is not your custom from prior to Islām and at the beginning of Islām of entering houses from their backs once you have entered into the state of iḥrām for Ḥajj or 'Umrah, thinking that this is a form of drawing near to Allāh. Rather, goodness is what those who have taqwā of Allāh and avoid sins do. And enter houses by their doors once you have entered into the state of iḥrām for Ḥajj or 'Umrah. And revere Allāh, the Most-High, in all conditions so that you can achieve all the goodness that you want in both this life and the next.

190. *"And fight in the way of Allāh against those who fight you, but do not transgress. Allāh certainly does not love the transgressors."* O believers, fight those who fight you in order to support Allāh's religion, but do not commit any forbidden acts such as mutilation, unlawfully taking the spoils of war, unjust killing of women, children, the elderly or those of similar categories. Allāh certainly does not love those who transgress His limits by treating something that Allāh and His Messenger have forbidden as permissible.

191. *"And fight them wherever you find them and drive them out from where they have driven you out. Fitnah is worse than fighting. But do not fight them at Masjid al-Ḥarām unless they have fought you there. Then if they fight you, fight them. That is the recompense of the disbelievers."* And fight those mushrikūn who fight you wherever you find them, and drive them out of the place that they have driven you out of, which is Makkah. And fitnah – which is disbelief, polytheism and preventing others from embracing Islām – is worse than you killing them. But do not initiate combat at Masjid al-Ḥarām out of reverence for its sanctity until they initiate combat against you there. Then if they fight you at Masjid al-Ḥarām, fight them there. That kind of response meant to discourage them is the response for the disbelievers.

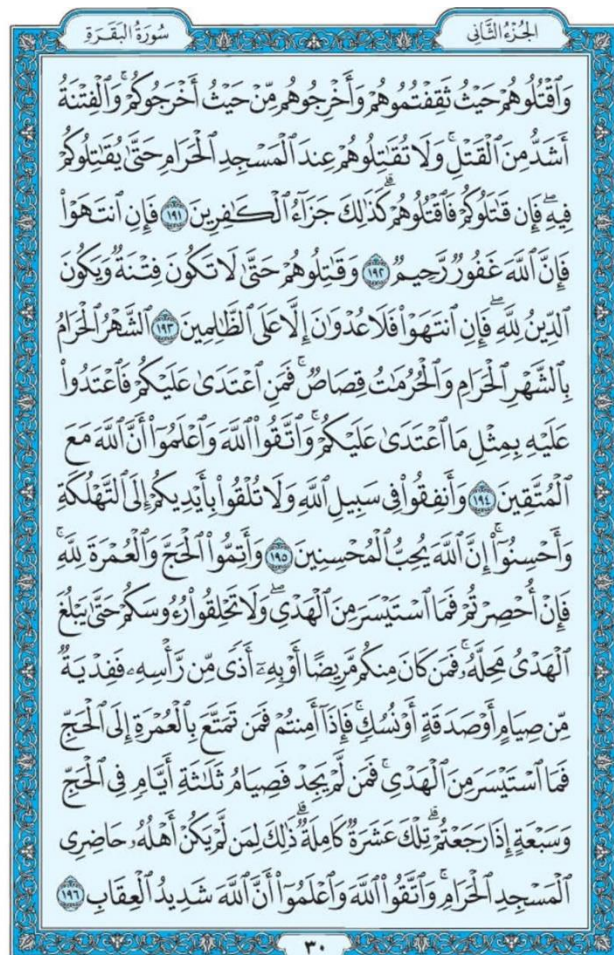
192. "Then if they stop, then Allāh is certainly Forgiving, Merciful." Then if they give up the disbelief and fighting against you at *Masjid al-Harām* that they had been doing and instead enter into Islām, then Allāh is Forgiving and Merciful to His servants.

193. "And fight them until there is no fitnah and the religion is for Allāh. Then if they stop, let there be no aggression except against the wrong-doers." O believers, continue fighting the aggressor polytheists until there is no more *fitnah* towards the Muslims regarding their religion and there is no more associating others as partners with Allāh and the religion remains entirely for Allāh alone with none worshiped besides Him. Then if they refrain from disbelief and fighting, then refrain from fighting them, for punishment is only for those who persist in their disbelief and aggression.

194. "The sacred month is for the sacred month and for retributions of violations. So whoever has assaulted you, then assault him in a similar way to how he assaulted you. And have taqwā of Allāh, and know that Allāh is with those who have taqwā." O believers, your fighting against the *mushrikūn* in a month in which Allāh has forbidden fighting is retribution for them fighting against you in a sacred month. The one who transgresses what Allāh has forbidden in terms of time and place is punished with the likes of what he did in a manner similar to his crime. So whoever assaults you – whether that be fighting or something else – then punish him in a manner similar to his crime, and there is no sin on you for doing that because it was them who initiated the aggression. And fear Allāh so that you do not exceed a matching level of punishment. And know that Allāh is with those who have *taqwā* of Him and obey Him by fulfilling His obligations and avoiding His prohibitions.

195. "And spend in the way of Allāh and do not let your own hands throw you into destruction. And do good. Allāh certainly loves the good-doers." O believers, continue to spend wealth to support Allah's religion and *jihād* in His path, and do not throw yourselves into destruction by leaving *jihād* in Allāh's path or not spending on it. And do good by spending and being obedient and make all of your actions solely for Allah's sake. Allah certainly loves the people of sincerity and goodness.

196. "Complete the Ḥajj and 'Umrah for Allāh. But if you are prevented, then offer what sacrificial animals can be easily attained. And do not shave your heads until the sacrificial animal has reached its place. And whoever of you is sick or has an injury on his head, then his ransom is fasting or charity or sacrifice. Then when you are safe, whoever performs 'Umrah followed by Ḥajj, then he should offer what sacrificial animal can be easily attained. But whoever cannot find one, then he should fast three days during the Ḥajj and seven once he goes back. That is a full ten days. That is for anyone whose family does not live around al-Masjid al-Harām. And have taqwā of Allāh, and know that Allāh is severe in punishment." Perform Ḥajj and 'Umrah in times of safety sincerely for the sake of Allāh. If after entering the state of *ihrām* for either of these rituals you are prevented from completing them due to something like an enemy or illness, then you must sacrifice whatever animal is easy for you to get, such as a camel, cow, or sheep, as an act of drawing close to Allah. This is so that you may exit from your state of *ihrām* by shaving or cutting the hair on your head. But do not shave your heads after you have been stopped until the detained person has sacrificed his sacrificial animal in the place where he has been detained; then he can exit his state of *ihrām*. This is just as the Prophet made his sacrifice at al-Hudaybiyah and then shaved his head. But those who are not prevented from completing the Ḥajj or 'Umrah can only sacrifice their sacrificial animal in the *Haram*, which is the place for sacrifice on the day of 'Id, the tenth day, and the following days of *Tashriq*. Then if any of you are sick or have an injury on his head which would require him to shave his head while in a state of *ihrām*, then he should shave it and he will have to pay a ransom: fasting for three days, or giving charity to six poor people with each of them receiving half a *ṣā'* of food, or sacrificing a sheep to give to the poor people of the *Haram*. But if you are in a state of security and health, then whoever would like to perform a *tamatta'u* 'Umrah leading up to Ḥajj – and that involves being able to partake of the things that had been forbidden because of his state of *ihrām* after completing his 'Umrah – then he must sacrifice whatever kind of sacrificial animal is easy for him. But whoever cannot find a sacrificial animal to sacrifice, then he must fast three days during the months of Ḥajj and seven more days after completing the Ḥajj rituals and returning to his people. That is a full ten days that he must fast. That sacrificial animal and the fasting related to it are for those whose families are not residents of the *Haram* area. And fear Allāh and be consistent in fulfilling His commands and avoiding His prohibitions, and know that Allāh is severe in punishing those who go against His commands and commit acts which they have been forbidden from doing.





197. *"Hajj is during the well-known months. So whoever undertakes Hajj, then there is no sexual relations, no disobedience and no quarreling during Hajj. And whatever good you do, Allāh knows it. And take up provisions, but the best of provisions is taqwā. And have taqwā of Me, O people of understanding."* The time of Hajj is during the well-known months, which are: Shawwāl, Dhu'l-Qa'dah, and the first ten days of Dhu'l-Hijjah. So whoever makes the Hajj binding on himself by undertaking the *ihrām*, then he has made sexual relations and the verbal and physical things that lead up to that forbidden for him, and he has made deviating from obedience to Allāh by committing acts of disobedience forbidden for him, as well as any quarreling which would lead to anger and hatred during Hajj. And whatever good you do, Allāh knows it and He will reward everyone for their deeds. And take provisions of food and drink for yourself while you travel to Hajj, as well as the provisions of good deeds for the journey to the Hereafter, for the best provision is fearing Allāh. And fear Me, O people of sound intellect!

198. *"There is no blame on you for seeking a bounty from your Lord. But when you depart from 'Arafat, remember Allāh at al-Mash'ar al-Ḥarām. And remember Him as He guided you, for before that you were certainly misguided."* There is no blame of you for seeking provision from your Lord in the form of some profit from trade during the days of Hajj. When, after the setting of the sun, you set out to return from 'Arafat – which is the place when the pilgrims stop on the ninth day of Dhu'l-Hijjah – then remember Allāh by saying "SubhānAllāh", making the *talbiyah*, and supplicating at *al-Mash'ar al-Ḥarām* (*al-Muzdalifah*), and remember Allāh in the correct way that He guided you to, for prior to this guidance you were certainly in a state of misguidance not knowing the truth.

199. *"Then depart from where the people depart, and seek forgiveness from Allāh. Allah is certainly Forgiving, Merciful."* And set out from 'Arafat, which is the place from which Ibrāhīm departed. In this way, you are distinct from the people of pre-Islāmic ignorance who did not stop there. And ask Allāh to forgive you of your sins. Allāh is certainly Forgiving and Merciful towards His servants who seek forgiveness and repent.

200. *"And when you have completed your rituals, then remember Allāh like your remembrance of your fathers or even greater remembrance. And there are some people who say, 'Our Lord, give us in this life,' and he will have no share of the Hereafter."* When you have finished your acts of worship and completed the Hajj rituals, then remember and praise Allah abundantly, like your remembrance of the accomplishments of your forefathers or even more than that. There is a group of people whose only concern is this life, so they supplicate by saying, "Our Lord, give us good health, wealth and offspring in this life." These people do not have any portion or share of the Hereafter due to their craving for those things and limiting their attention to this worldly life.

201. *"But there are some who say, 'Our Lord, give us good in this life and good in the Hereafter and protect us from the punishment of the Fire.'" There is a group of believing people who say in their supplications, "Our Lord, give us well-being, provision, beneficial knowledge, good deeds and other things for our religious and worldly lives in this life, and give us Paradise in the Hereafter, and turn the punishment of the Fire away from us."* This is one of the most comprehensive supplications, which is why it was one of the most frequent supplications of the Prophet, as is authentically mentioned in both Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

202. *"Those ones will have a share of what they have earned, and Allāh is quick in reckoning."* Those who make this supplication will have a great reward as a result of the good deeds they have done. And Allāh is quick in reckoning, recording the deeds of His slaves and repaying them for them.

203. *“And remember Allāh during the numbered days. So whoever hastens in two days, then there is no sin on him. And whoever stays on, there is no sin on him. That is for one who has taqwā. And have taqwā of Allāh and know that you will be gathered back to Him.”* And remember Allāh by saying “SubhānAllāh” and “Allāhu Akbar” during a few days, those being the days of *Tashrīq* which are the eleventh, twelfth and thirteenth of the month of *Dhu'l-Hijjah*. Then whoever wants to go quickly and leave Minā before the setting of the sun on the twelfth day after stoning the pillars, then there is no sin on him. And whoever wants to leave later and spend another night in Minā until stoning the pillars on the thirteenth day, then there is no sin on him. That is for whoever has had *taqwā* of Allāh during his Hajj. But leaving later is better as that allows one to perform more acts of worship and is following the example of the Prophet. And fear Allāh, O Muslims, and be mindful of Him in everything that you do. And know that you will be gathered back to Him alone after your deaths for reckoning and repayment.

204. *“And there are some people whose speech amazes you in this worldly life and he calls Allāh as a witness to what is in his heart, yet he is the most quarrelsome of opponents.”* Some of the *munāfiqūn* may amaze you, O Messenger, with the eloquent speech that they use to gain some share of this worldly life, though not for the Hereafter. And they will swear, calling Allāh as a witness to the love of Islām in their hearts. But this is extreme boldness towards Allāh, as this person is extreme in their enmity and opposition to Islām and the Muslims.

205. *“And when he turns away, he strives throughout the land to cause corruption in it and to destroy the crops and animals. And Allāh does not love corruption.”* And when he departs from your presence, O Messenger, he works and strives throughout the land to cause corruption in it, destroy the people's crops and kill their animals. And Allāh does not love corruption.

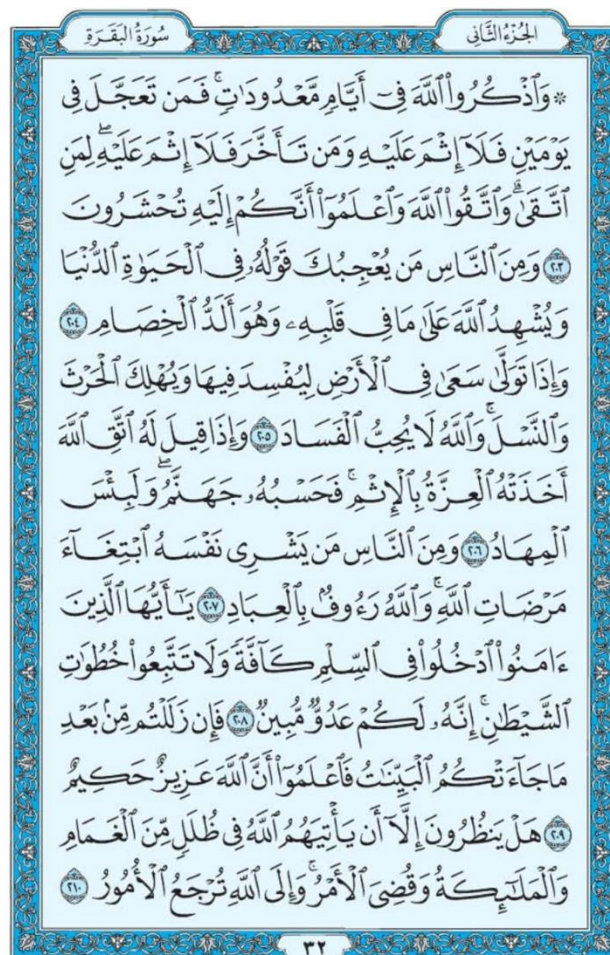
206. *“And when he is told, ‘Have taqwā of Allāh’, pride in sin takes hold of him. Hell is sufficient for him, and what a horrible end that is.”* And when this destructive *munāfiq* is advised by being told, “Have *taqwā* of Allāh, beware of His punishment, and stop causing corruption in the land,” he does not accept the advice. Instead pride and pre-Islāmic habits cause him to sin even more. So the Hellfire is enough of a punishment for him, and what a terrible place to lay that is.

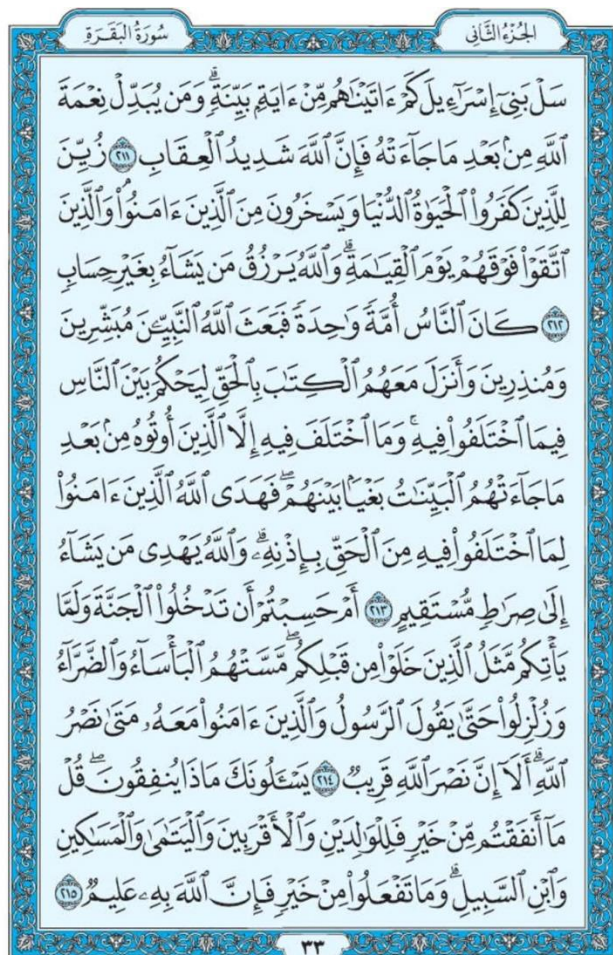
207. *“And there are some people who sell themselves seeking Allāh's pleasure. And Allāh is Kind to the servants.”* And some people sell themselves, seeking for Allāh to be pleased with them. They do this through *jihād* in the path of Allāh and being faithfully obedient to Him. And Allāh is Kind to the servants, showing an expansive mercy to His believing servants both in the short-term and the long-term, for He will reward them with the best of rewards.

208. *“O you who believe, enter into submission completely, and do not follow the footsteps of the Shayṭān. He is certainly a clear enemy to you.”* O you who have believed in Allāh as your Lord, Muḥammad as your Messenger, and Islām as your religion, enter into the entire legislated system of Islām, practicing all of its rulings without leaving off anything. And do not follow the path of the *Shayṭān* from which he calls you to sin. He is certainly an enemy to you, and his enmity is clear to see, so beware of him.

209. *“For if you slide back after the clear guidance has come to you, then know that Allāh is Almighty, All-Wise.”* For if you deviate from the path of truth after the clear proofs of the Qur'ān and Sunnah have come to you, then know that Allāh is Almighty over His dominion and nothing can escape Him, and that He is All-Wise in His commands and prohibitions, placing everything in its proper place.

210. *“Are they waiting for anything other than for Allāh to come to them in the shadows of the cloud, as well as the Angels, and for the matter to be decided? And all matters will be returned to Allāh.”* The only thing that these stubborn disbelievers are waiting for after the clear proofs have been provided is for Allāh the Mighty and Majestic to come to them in a manner that befits His exalted state in the shadows of the clouds on the Day of Resurrection to judge between them with justice. And they wait for the Angels as well. When that occurs, Allāh will judge between them. And all of the affairs of the created beings will be referred back to Allāh alone.





211. "Ask the Children of Isrā'īl how many clear signs We have given them. And whoever trades the blessing of Allāh after it has come to him, then Allāh is certainly severe in punishment." O Messenger, ask the Children of Isrā'īl who stubbornly oppose you: How many clear signs have We given you in your scriptures to guide you to the truth? But you disbelieved in all of them, rejected them, and changed them from their proper places. And whoever trades the blessing of Allāh – which is His religion – and disbelieves in it after knowing it and after the proof is made against him, then Allāh will certainly be severe in punishment towards him.

212. "The life of this world has been made beautiful for those who disbelieve, and they ridicule those who believe. But those who have taqwā will be above them on the Day of Resurrection. And Allāh will provide for whomever He wishes without measure." The life of this world and the desires and enjoyments that it contains have been made beautiful for those who reject Allāh's sole right to worship, and they mock the believers. But those who fear their Lord will be above all of the disbelievers on the Day of Resurrection when Allāh will admit them to the highest levels of Paradise and send the disbelievers down to the lowest levels of the Fire. And Allāh will provide for whomever of His creation He wishes without any limit.

213. "Mankind was one nation. Then Allāh sent the Prophets as bringers of good news and warners, and He sent down scripture with them in truth to judge between the people regarding what they differed over. And none differed about it except those who had been given it, after the clear proofs had come to them, out of enmity between them. So Allāh guided those who believed to the truth regarding what they differed over, by His permission. And Allāh guides who He wishes to the

straight path." Mankind was one group united in their belief in Allāh. Then they differed about their religious beliefs, so Allāh sent Prophets calling them to Allāh's religion, bringing good news of Paradise for those who obeyed Allāh and warning those who disbelieved in Him and disobeyed Him of the Hellfire. And He sent heavenly scriptures along with them, containing truth within them, so that they could use them to judge those matters in which people differed. And the only ones who differed over the matter of Muḥammad and his scripture out of wrongdoing and jealousy were those to whom Allāh had given the *Tawrah* and who knew the proofs and rulings that it contained. Then Allāh, out of His grace, guided the believers to be able to distinguish truth from falsehood and to correct knowledge of the things which they differed over. And Allāh guides whichever slaves of His He wishes to the straight path.

214. "Or did you think that you would enter Paradise without the likes of what came to those who passed away before you coming to you? They were struck by poverty and hardship and were shaken until the Messenger and those who believed along with him said, 'When will Allāh's aid be?' Allāh's aid is certainly near." But did you, O believers, think that you would enter Paradise without being struck by trials like those that struck the believers who passed away before you, such as poverty, sickness, fear, terror, and being shaken by all kinds of worries, to the point where their Messenger and the believers with him said – seeking to hasten the aid from Allāh – , "When will Allāh's aid be?" Allāh's aid is certainly near to the believers.

215. "They ask you what they should spend. Say: Whatever you spend of good is for parents, relatives, orphans, the poor, and the traveler. And whatever good you do, Allāh is certainly Knowing of it." They ask you, O Prophet, what type of their wealth they should spend when seeking closeness to Allāh, and who they should spend on. Tell them: Spend whatever goodness is easy for you out of the various types of permissible, wholesome wealth, and spend on parents, close relatives such as your immediate family and close relations, orphans, the poor, and needy travelers who are far-removed from their family and wealth. And whatever good you do, Allāh is certainly knowledgeable of it.

216. *“Fighting has been written for you even though it is disliked by you. Perhaps you would dislike something while it is good for you. And perhaps you would love something while it is bad for you. And Allāh knows while you do not know.”* Allāh has mandated that you, O believers, would fight the disbelievers, even though fighting is disliked by you, which is natural due to its difficulty and many dangers. And you might dislike something while in reality it is actually good for you. And you might love something due to the short-term ease and enjoyment it offers even though it is bad for you. And Allāh knows what is good for you, while you do not know. So, hasten to make *jihād* for Allāh’s sake.

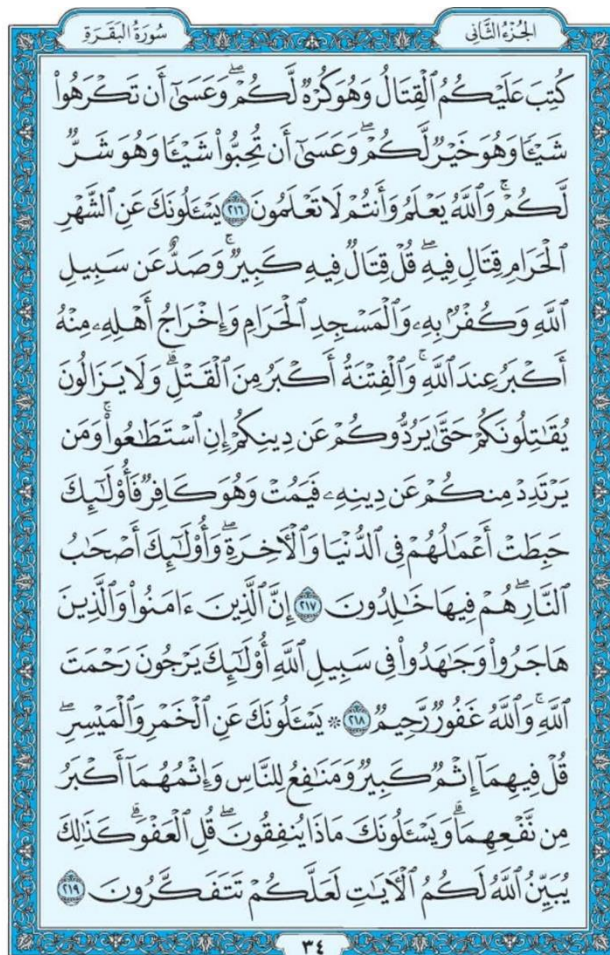
217. *“They ask you about the sacred months, about fighting in them. Say: Fighting in them is a grave thing, but barring others from the path of Allāh and disbelieving in Him and barring others from al-Masjid al-Ḥarām and expelling its people from it is graver to Allāh. Turmoil is graver than killing. They will continue fighting you until they cause you to leave your religion if they are able. And whoever of you leaves his religion and then dies while he is a disbeliever, for those ones their deeds will become worthless in this life and the next. And those ones will be the people of the Hellfire. They will be in it forever.”* The *mushrikūn* ask you, O Messenger, about the sacred months: Is it allowed to fight during them? Tell them: Fighting during a sacred month is a grave thing to Allāh, seeking to remove its sanctity and spilling blood in it. But preventing people from becoming Muslims by torturing and intimidating them, rejecting Allāh and His Messenger and His religion, preventing the Muslims from coming to *al-Masjid al-Ḥarām*, and expelling the Prophet and the *Muhājirūn* from *al-Masjid al-Ḥarām* even though they are its rightful people and protectors – that is an even greater sin and graver crime to Allāh than fighting during a sacred month. And the *shirk* which you commit is even worse than killing during a sacred month. These disbelievers cannot be stopped from committing their crimes; rather, they will continue doing them and they will not stop fighting you until they turn you away from Islām back to disbelief if they are able to achieve that. And whoever of you, O Muslims, obeys them and turns back from his faith and then dies in a state of disbelief, then he has lost his good deeds in both this life and the next and has become one of those who will remain in the Hellfire forever, never to leave it.

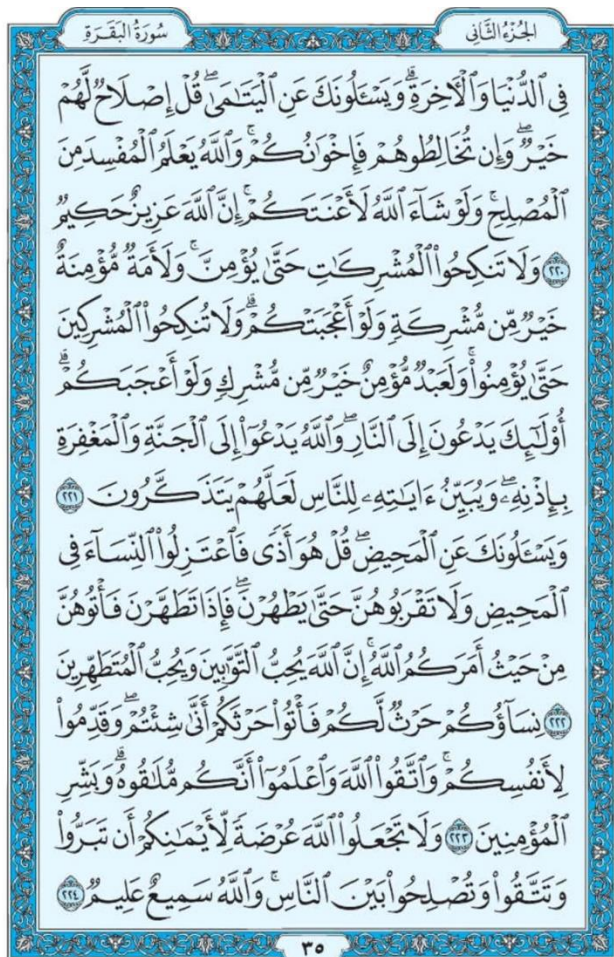
218. *“Those who believe and perform hijrah and jihād in Allāh’s path, those ones hope for Allāh’s mercy. And Allāh is Forgiving, Merciful.”* Those who believe in Allāh and His Messenger and act according to His divine legislation and who leave their homes and perform *jihād* in Allāh’s path, those ones hope for Allāh’s bounty and reward. And Allāh is Forgiving of His believing servants’ sins, Merciful towards them with extensive mercy.

219. *“They ask you about intoxicants and gambling. Say: They contain great sin and some benefits for mankind, but their sin is greater than their benefit. And they ask you about what they should spend. Tell them: The excess. In this way Allāh make the signs clear to you so that you would reflect.”* The Muslims ask you, O Prophet, about the ruling of engaging in drinking, selling and buying *khamr* (intoxicants), and *khamr* is any intoxicating substance that muddles and overcomes one’s intellect, regardless of whether one drinks it or eats it. And they ask you about gambling, which is when a gambler takes or gives some amount of wealth in a competition in which the payout comes from the two parties involved. Tell them: These things involve many harms and ill effects to one’s religious and worldly life and one’s intellect and wealth, and they also involve some benefits for people in terms of gaining wealth and other factors. But the sin of these things outweighs their benefit, for they stop people from remembering Allāh and from the prayer, and they produce enmity and animosity between people, and they eat up one’s wealth.

This was preparing the people for these things to later be prohibited.

And they ask you about what amount of wealth they spend should be given in charity. Tell them: Spend the amount which is above your needs. In this clear way, Allāh clearly explains the verses and legal rulings to you so that you may reflect on what will benefit you in this life and the next.





220. *In this life and the next. And they ask you about the orphans. Say: Improvement for them is best. But if you mix your affairs with theirs, they are your brothers. And Allāh knows the one who spoils from the one who improves. And if Allāh had wished, He could have put you in difficulties. Allāh is surely Almighty, All-Wise.*” And they ask you, O Prophet, about the orphans: How should they deal with them regarding their living arrangements and their wealth? Tell them: Improving their condition is best, so always do what is most beneficial for them. And if you mix your day-to-day living costs with theirs, they are your brothers in the religion, and a brother should work to promote the well-being of his brother. And Allāh knows who wastes the wealth of an orphan compared to those who are eager to improve it. And if Allāh wished, He could have made things constrained and difficult for you by prohibiting you from mixing your day-to-day living expenses. Allāh is certainly All-Powerful over His dominion, All-Wise regarding His creation and how to manage them and legislate for them.

221. *“And do not marry the mushrikūn women until they believe. A believing slave woman is better than a mushrik woman, even though she might amaze you. And do not wed to the mushrikūn men until they believe. A believing slave is better than a mushrik, even those he might amaze you. Those ones invite to the Fire, while Allāh invites to Paradise and forgiveness, by His permission. And He clarifies His Āyāt to the people so that they might remember.”* O Muslims, do not marry the *mushrikūn* women who worship idols until they enter Islām. Be aware that a slave woman without any wealth or status who believes in Allāh is better than a *mushrik* woman, even if the free *mushrik* woman might amaze you. And do not marry your believing women – neither slave women nor free women – to a

mushrik man until he believes in Allāh and His Messenger. Be aware that, despite his poverty, a believing slave is better than a *mushrik*, even if the *mushrik* man might amaze you. Those men and women who are characterized with *shirk* call anyone that they keep company with to things which would lead to the Hellfire. But Allāh calls His servants to His true religion which will lead them to Paradise and the forgiveness of their sins, by His permission. And He makes His Āyāt and rulings clear to the people so that they would remember and take a lesson.

222. *“And they ask you about menstruation. Say: It is a harm, so avoid women during menstruation and do not approach them until they are pure. Then once they have purified themselves, go to them from where Allāh has commanded you. Allāh certainly loves those who repent and He loves those who purify themselves.”* And they ask you about menstruation, which is the blood of a yellowish color which drips from a women’s womb during certain times. Tell them, O Prophet: It is a harmful and dirty thing which will harm anyone who approaches it, so avoid sexual intercourse with women for the duration of their menstruation until the bleeding had stopped. Then, once the bleeding has stopped and they have taken a *ghusl* bath, then have sexual intercourse with them in the place that Allāh has permitted you to do so, which is the front not the rear. Allāh certainly loves His servants who frequently seek forgiveness and repent, and He loves His servants who purify themselves and distance themselves from sexual immortality and filth.

223. *“Your women are a planting place for you, so approach your planting place as you like, and send something forth for your own selves. And have taqwā of Allāh, and know that you will meet Him. And give glad tidings to the believers.”* Your women are a place to plant seeds for you: you place your sperm in their wombs, and then children come out of them by Allāh’s will. So have sexual relations with them only in the proper place for sexual intercourse – which is the front – in any way that you wish. And send forth good deeds for yourselves by attending to Allāh’s commands. And fear Allāh, and know that you will meet Him for a reckoning on the Day of Resurrection. And give glad tidings to the believers, O Prophet, of the good rewards in the Hereafter that will delight and please them.

224. *“And do not make Allāh an excuse in your oaths against doing good, avoiding evil or making peace among the people. And Allāh is All-Hearing, All-Knowing.”* O Muslims, do not make the oaths you have taken in Allāh’s Name something that stops you from doing good, maintaining family relations, having *taqwā* or making peace among the people – such that one would be asked to do one of those things but would decline because he had sworn by Allāh that he would not do that. On the contrary, the one who swore that oath should break it, do the good deeds, make an expiation for his broken oath, and avoid making a habit of that. And Allāh hears what you say and knows every circumstance of yours.

225. "Allāh does not take you to account for idle words in your oaths, but He does take you to account for what your hearts have earned. And Allāh is Forgiving, Forbearing." Allāh does not punish you for the oaths that you swear unintentionally, but He does punish you for what your hearts intend. And Allāh is Forgiving towards those who repent to Him and Forbearing towards those who disobey Him as He does not bring their punishment immediately.

226. "For those who swear off their women, they must wait four months. Then if they return, Allāh is Forgiving, Merciful." For those who swear by Allāh that they will not have sexual intercourse with their women, wait four months. If they go back before the four months are up, then Allāh is Forgiving of their breaking their oath by going back to them, and He is Merciful towards them.

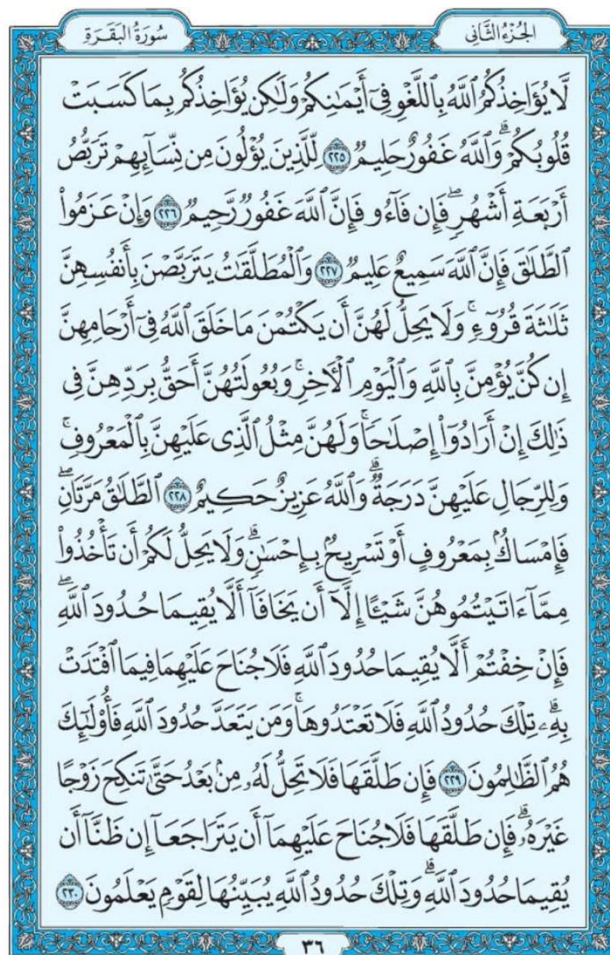
227. "And if they resolve to divorce, then Allāh is All-Hearing, All-Knowing." And if they make up their minds to divorce by continuing to honor the oath and not engaging in sexual intercourse, then Allāh hears what they say and knows their intentions, and He will repay them for that.

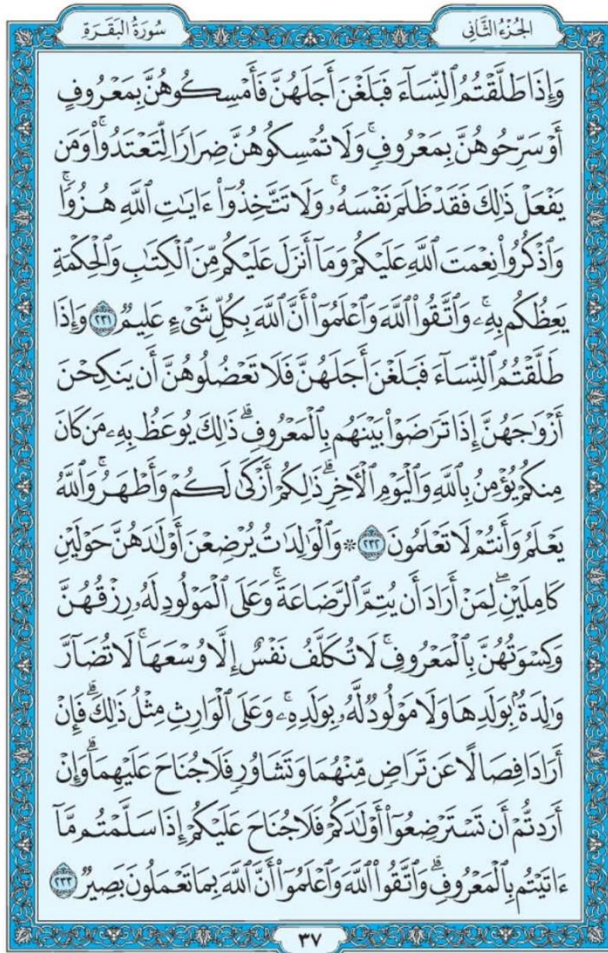
228. "Divorced women remain in waiting for three periods, and it is not permissible for them to conceal what Allāh has created in their wombs if they believe in Allāh and the Last Day. And their husbands have more right to take them back during this time if they want reconciliation. And the women have rights similar to those over them according to what is reasonable, but men have a degree over them. And Allāh is Almighty, All-Wise." Divorced women who still menstruate must wait for three periods of cleanliness or three menstrual cycles after divorce before a new marriage. This is her waiting period, so that she can be sure that her womb is not pregnant. It is not

permissible for her to marry another man during this waiting period; that is only permissible after the waiting period ends. Nor is it permissible for her to conceal what Allāh has created in her womb – whether that be a pregnancy or menstruation – if the divorced women really believe in Allāh and the Last Day. And the husbands of the divorced women have the right to take them back during the waiting period, but that must be done with the intention of reconciliation and goodness, not for the purpose of harming or punishing her by prolonging the waiting period. And women have rights over their husbands, just as the husbands have rights over them, according to what is reasonable. But men have a higher position over women due to their role in treating them well, providing for them reasonably, presiding over the household and being able to initiate divorce. And Allāh is Almighty, having overwhelming power, and All-Wise, placing every thing in its proper place.

229. "Divorce is twice. Then keep her on good terms or release her with kindness. And it is not permissible for you to take back any of what you gave them, except when both parties fear that they would not be able to maintain Allāh's limits. So if you fear that you would not be able to maintain Allāh's limits, then there is no sin on either of them if she ransoms herself. Those are Allāh's limits, so do not cross them. And whoever crosses Allāh's limits, they are the wrongdoers." Divorce during which you can take back your wife can occur twice, one after the other. Allāh's ruling after each divorce is to either keep her on good terms and with good treatment after taking her back, or letting her go on her way while treating her well in terms of fulfilling her rights and not mentioning her divorce in a bad way. And it is not permissible for you, O husbands, to take back anything which you have given them – *mahr* or otherwise – unless both spouses fear that they will not be able to uphold the spousal rights. In that case, they can turn over the matter to trusted family members, and if those trusted family members fear that Allāh's limits regarding the spousal rights cannot be maintained, then there is no sin on either of the spouses if the woman gives back something to the husband in exchange for divorce. These rulings are Allāh's limits separating what is allowed from what is prohibited, so do not cross them. Whoever crosses Allāh's limits, then they are wronging themselves by opening themselves up to Allāh's punishment.

230. "Once he has divorced her, she is not permissible for him until after she has married a different husband. If he then divorces her, then there is no sin on either of them if they reunite, so long as they both think that they can maintain Allāh's limits. These are Allāh's limits which He clarifies for the people who know." Once a man has divorced his wife for the third time, she is no longer permissible for him unless she then marries a different man in a real marriage in which they have intercourse and it was a marriage for genuine purposes, not merely with the goal of making the wife permissible to marry her first husband again. If that second husband divorces her or dies while they are married and she completes her waiting period, then there is no sin on the woman or her first husband if they marry one another under a new marriage contract and with a new *mahr*. That is so long as they both reasonably expect that they will be able to maintain the rulings which Allāh has legislated for spouses. These are Allāh's fixed rules which He explains for the people who know His rulings and limits so that they would benefit from them.





231. "And when you have divorced the women and they have fulfilled their term, then take them back on reasonable terms or let them go on reasonable terms. But do not take them back in order to hurt them. Whoever does that, then he has wronged himself. And do not take Allāh's Āyāt lightly. And remember Allāh's favor to you and what He has sent down to you of the Book and the wisdom to admonish you. And have taqwā of Allāh, and know that Allāh is All-Knowing of everything." After you have divorced the women and they are coming close to the end of their waiting period, then either take them back while intending to fulfill their rights in an acceptable way both according to the religious rulings and general custom, or leave them until they complete their waiting period. And be warned against taking them back for the purpose of harming them by trespassing on their rights. Whoever does that has harmed his own self by opening himself up to deserved punishment. And do not take Allāh's Āyāt and rulings as games or play things. And remember how Allāh blessed you with Islām and by explaining the rulings in detail. And remember the Qur'ān and Sunnah that Allāh has sent down to you, and be grateful to Him for these great blessings. Allāh is reminding you of these things and making you afraid to violate them. So fear Allāh and take yourself to account, and know that Allāh is All-Knowing of everything. Nothing is hidden from Him, and He will repay everyone with what they deserve.

232. "And when you have divorced the women and they have fulfilled their term, then do not prevent them from marrying their husbands if they both agree on reasonable terms. This is an admonition for those of you who believe in Allāh and the Last Day. That is purer for you and cleaner. And Allāh knows while you do not know." When you have divorced your women

less than three times and they have come to the end of their waiting period without being taken back, then do not be harsh, O family members, on the divorced women by preventing them from going back to their husbands with a new marriage contract if they want to and if they come to a mutual understanding both in religious terms and living terms. This is an admonition for whoever of you truly believes in Allāh and the Last Day. Not preventing her and instead allowing her to remarry her husband is better for the growth and purity of your honors and is of greater benefit and reward for you. And Allāh knows what is in your best interests while you do not know that.

233. "Mothers breastfeed their children for two full years, for those parents who wish to complete the term of breastfeeding. And the father shall give her her provisions and clothing according to what is reasonable. No person is charged beyond what he can bear. No mother should be harmed by way of her child, nor a father by way of his child. And the same duty is on the heir. If they both want to wean by mutual agreement and consultation, then there is no sin on them. And if you decide to find someone to breastfeed your children, then there is no sin on you so long as you pay what you give according to reasonable terms. And have taqwā of Allāh, and know that Allāh is Watching what you do."

Mothers should breastfeed their children for a period of two whole years for anyone who wants to complete breastfeeding, and the father must take care of food and clothing for the divorced breastfeeding mother of his children, doing so in a good way according to the standards of the religion and custom, for Allāh does not charge anyone with more than they can handle. It is not permissible for parents to make a child a means of harming one another. And if the father dies, then the heir must provide the same amount of funds and clothing which the father was required to provide before his death. If both parents want to wean the child before the completion of two years, then there is no sin on them if they both agree and consult one another about this matter so that they can arrive at a decision that is best for the child. And if both parents agree to have the child breastfed by someone other than the child's mother, then there is no sin on them so long as the father gives the mother her rights and gives the breastfeeding woman her payment according to what is acceptable among the people. And fear Allāh in all your affairs, and know that Allāh is Watching what you do and He will repay you for it.

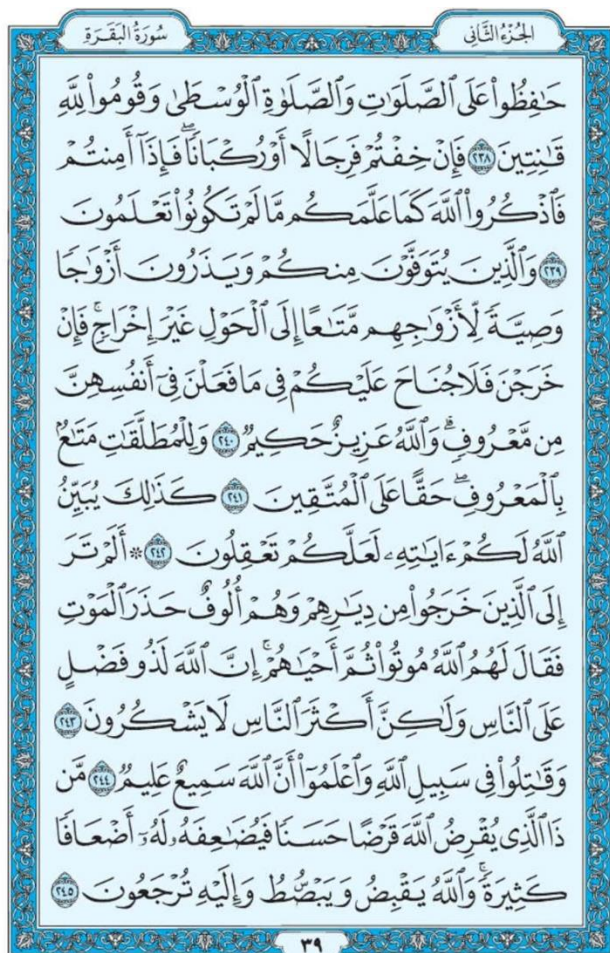
234. *“And those of you who are taken in death and leave wives behind, they shall wait four months and ten days. When they have completed their term, then there is no blame on you for what they do with themselves in an acceptable way. And Allāh is All-Aware of what you do.”* And those of you who die and leave wives behind after them, then it is required for the wives to wait for four months and ten days without leaving the house of their husband, beautifying themselves, or marrying. Then when that period has ended, there is no sin on you, O family of these women, for what they do with themselves in terms of going out, beautifying themselves, or marrying in a way that the *shari’ah* approves. And Allāh is All-Aware of your actions, both outward and inward, and He will repay you for them.

235. *“There is no blame on you for hinting of proposing to women or concealing that within yourselves. Allāh knows that you will remember them, but do not make a promise to them in secret unless you speak a respectable word. And do not finalize the marriage contract until the required time has been completed. And know that Allāh knows what is in your souls, so beware. And know that Allāh is Forgiving, Forbearing.”* There is no sin on you, O men, for hinting at seeking marriage with the women whose husbands have died while they are still in their waiting periods or women have been completely divorced but are still in their waiting periods. Nor is there any sin on you for concealing the intention to marry them within yourself until their waiting period has ended. Allāh knows that you will remember the women who are in their waiting periods and that you will not be able to bear being silent about them due to your own weakness. That is why He has allowed you to mention them indirectly or keep that to yourself. And be warned against secretly promising them marriage while committing *zinā* or agreeing to marry while she is still in her waiting period, except for saying a statement from which that can be understood, such as “she is the type of wife a person hopes for”. And do not finalize the marriage contract while the waiting period is ongoing; only after the waiting period has been completed. And know that Allāh knows what is in your souls, so fear Him. And know that Allāh is Forgiving of those who repent from their sins, Forbearing towards His slaves and not punishing them immediately.

236. *“There is no blame on you if you divorce women that you have not yet touched nor set a due for them. But give them something – the rich according to his means and the poor according to his means. A reasonable gift is a duty for the good-doers.”* There is no sin on you, O husbands, if you divorce women after having made a marriage contract but before having sexual intercourse with them or having set a *mahr* for them. But give them something that will benefit them to console them, offset the loneliness of divorce, and remove any bad feelings. And this gift is according to the condition of each divorcing man: the rich according to his greater wealth and the poor according to what he has. This gift should be according to what is reasonable according to the *shari’ah*, and this is a well-known duty for those who would do good to the divorced women and do good to themselves by obeying Allāh.

237. *“And if you divorce them before you have touched them but have already set a due for them, then half of what you set unless they forgo it or he who holds the marriage contract in his hand forgoes it. And forgoing it is closer to taqwā. And do not forget graciousness towards one another. Allāh is certainly the Seer of what you do.”* If you divorce women after having made a marriage contract with them yet without having had intercourse with them, but you already committed yourselves to a specific *mahr* for them, then you must give them half of the *mahr* that you agreed to. That is, unless the divorced women are lenient and give up that half of the *mahr* that they have a right to, or if the husband is lenient and gives up the entire *mahr* to her. And being lenient, O men and women, is closer to fearing and obeying Allāh. And do not forget, O people, graciousness and good behavior towards one another, meaning: giving more than you are required to give and being lenient with one’s own rights. Allāh is certainly the Seer of what you do, encouraging you to do good, urging you to be gracious.





238. *“Guard the prayers, especially the middle prayer, and stand before Allāh obediently.”* O Muslims, guard the five obligatory prayers by consistently performing them in their proper times and fulfilling their conditions, pillars and requirements. And guard the prayer that falls in the middle of them, which is the ‘Aṣr prayer. And stand in your prayers obediently before Allāh, submissive and humble.

239. *“And if you fear, then on foot or while riding. Then when you are safe, remember Allāh as He taught you, which you did not know before.”* If you fear an enemy of yours, then offer the prayer of times of fear while walking or riding according to however you are able to do it, even if only nodding or without facing towards the qiblah. Then when your fear has ended, offer the prayer of times of safety, and remember Allāh in it, not diminishing this essential part of it. And be grateful to Him for having taught you matters of worship and legal rulings which you used to not know.

240. *“And those of you who are taken in death and leave wives behind should bequeath a year’s worth of provisions for their wives without turning them out. Then if they leave, there is no harm on you for what they do with themselves in an acceptable manner. And Allāh is Almighty, All-Wise.”* The husbands who die and leave wives after them must make a bequest for their wives that they will be provided with a full year’s worth of provision starting from the day that they die. This includes housing in the husband’s home for a full year without the husband’s inheritors forcing her out. This is done as a consolation for the wife’s difficult situation and out of goodness to the deceased. And if the wives leave of their own choice before the year is up, there is no sin on you, O inheritors, for that, nor is there any blame on the wives for whatever permissible things they do

with themselves. And Allāh is Almighty over His dominion, All-Wise in His commands and prohibitions.

This Āyah was abrogated by Allāh’s statement, **“And those of you who are taken in death and leave wives behind, they shall wait four months and ten days.”** [Sūrah al-Baqarah: Āyah 234]

241. *“And divorced women have a right to maintenance in a reasonable manner. This is a duty for those with taqwā.”* Divorced women deserve to be provided with clothing and spent on in way that is reasonable and approved by the shari’ah. That is a duty for those who fear and revere Allāh regarding His commands and prohibitions.

242. *“Like this, Allāh makes His Āyāt clear to you so that you might understand.”* In this way the legal rulings concerning children and women are clearly explained. Allāh explains His Āyāt and legal rulings to you regarding everything that you need for your lives and your ultimate return to Him so that you can understand and act accordingly.

243. *“Haven’t you seen those who left their homes in the thousands fearing death? Allāh said to them, ‘Die,’ and then he brought them back to life. Allāh is certainly full of bounty to mankind, however most people are not grateful.”* Do you, O Messenger, know the story of those who fled their homeland and houses numbering in the many thousands? They fled out of fear of a plague or war. Allāh said to them, “Die”, so they all died at once as a punishment for fleeing from Allāh’s decree. Then, after some period of time, Allāh brought them back to life so they could complete the terms of their lives and so they could learn a lesson and repent. Allāh is certainly full of tremendous bounty to mankind with the abundant blessings He gives, however many people are not grateful for the bounties that Allāh gives them.

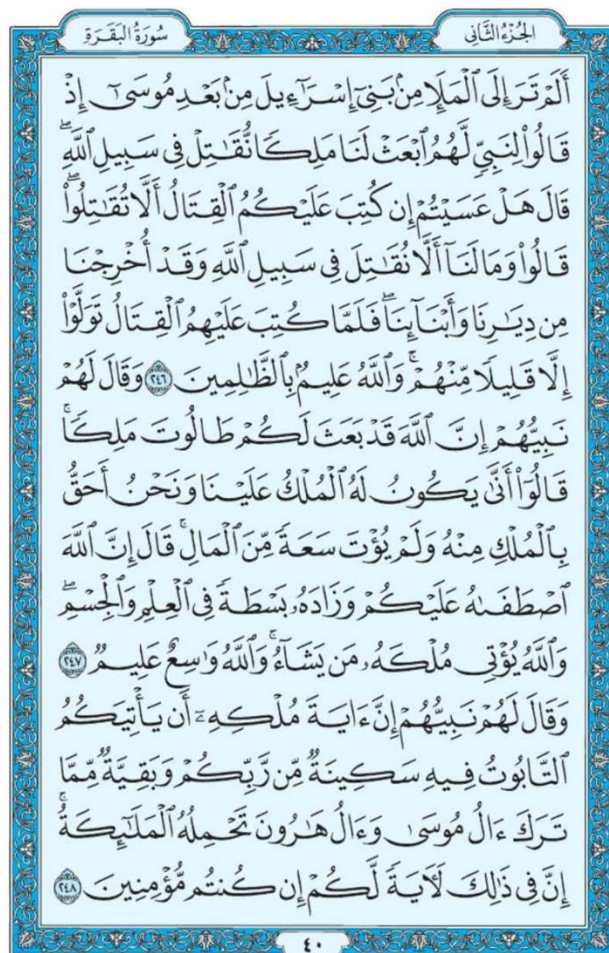
244. *“And fight in the cause of Allāh, and know that Allāh is All-Hearing, All-Knowing.”* O Muslims, fight the disbelievers in order to support Allāh’s religion, and know that Allāh hears your statements and knows your intentions and your actions.

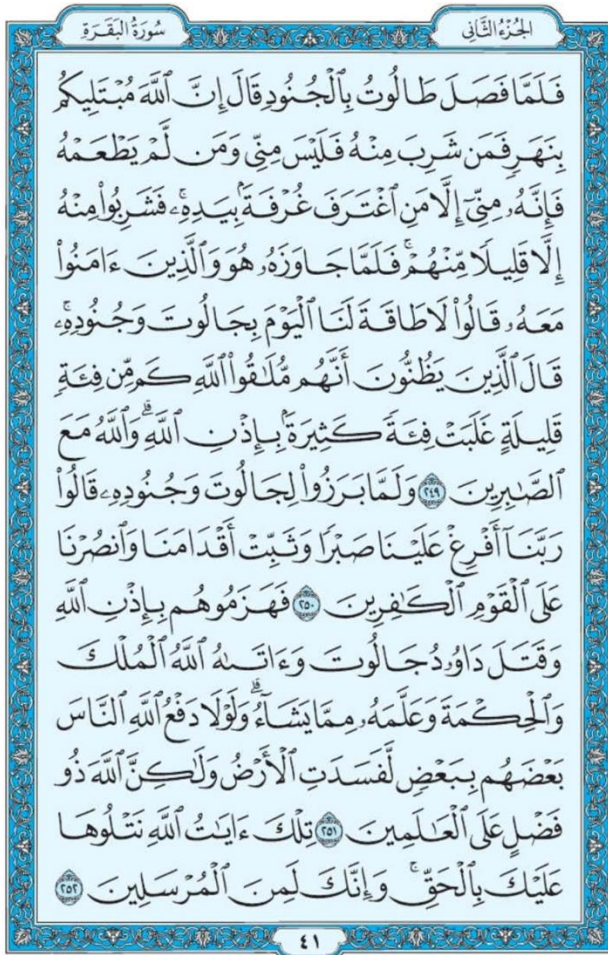
245. *“Who would give Allāh a good loan so that He would multiply it many times over for him? It is Allāh who withholds and gives, and you will be returned to Him.”* Who will spend something good in Allāh’s cause while hoping for a reward so that Allāh would multiply it for him so many times over that you could not even count the reward and good return? It is Allāh Who withholds and gives, so spend and do not worry, for He is the One who always provides. He constricts the provisions for whichever servants of His He wishes, and He expands the provisions for others, having far-reaching wisdom in what He does. And it is to Him alone that you will be returned after death so that He may repay you for your actions.

246. *"Haven't you seen the group of the Children of Isrā'īl after Mūsā when they told a Prophet of theirs, 'Send a king for us – We will fight in Allāh's cause.' He said, 'Is it possible that you would not fight if fighting was decreed for you?' They said, 'Why wouldn't we fight in Allāh's cause when we have been driven away from our homes and our children?' Then when fighting was decreed for them, they all turned away except for a few of them. And Allāh knows the wrong-doers."* Do you, O Messenger, know the story of the nobles and elites of the Children of Isrā'īl after the time of Mūsā when they asked their Prophet to appoint a king over them so that they would be united under his leadership and fight against their enemies in Allāh's cause? Their Prophet asked them, "If things happen as you expect, would you possibly not fight if fighting were decreed for you? For I predict that you will be cowardly and flee from the fighting." They rejected their Prophet's prediction by saying, "What would stop us from fighting for Allāh's cause when our enemies drove us out of our homes and away from our children through war and taking captives?" Then when Allāh decreed for them to fight alongside the king which He had appointed for them, they were cowardly and fled from the fighting, all except for a few of them who remained faithful by the grace of Allāh. And Allāh knows the wrong-doers who betray their covenants.

247. *"Their Prophet told them, 'Allāh has sent Ṭālūt as a king for you.' They said, 'How can he have kingship over us when we are more deserving of kingship than him, and he was not given much wealth?' He said, 'Allāh has chosen him over you and increased him in knowledge and stature.' And Allāh gives His authority to whom He wishes, and Allāh is Magnificent, All-Knowing."* Their Prophet told them, "Allāh has sent Ṭālūt to you as a king in response to your request. He will lead you in fighting against your enemies, just as you wanted." The leaders of the Children of Isrā'īl said, "How can Ṭālūt be a king over us when does not deserve it? For he is not from the line of kings, nor is he from the house of prophethood, nor has he been given much wealth which would help him to be a king. We are more deserving to be king than him, for we come from the line of kings and the house of prophethood." Their Prophet told them, "Allāh has chosen him over you and He knows best about His servants, and He has given him abundant knowledge and physical strength to fight against the enemy." And Allāh is the Owner of all creation; He gives authority to whichever servants of His He wishes. And Allāh is generous and giving of His bounty, and He knows the true nature of things; nothing is hidden from Him.

248. *"Their Prophet told them, 'The sign of his kingship is that the tābūt which holds peace from your Lord and the remnants of what Mūsā's family and Hārūn's family left will be given to you. The Angels will carry it. This is certainly a sign for you if you are believers.'"* Their Prophet told them, "The sign of his kingship is that he will bring you the box which holds the *Tawrah*" – for their enemies had taken it from them – "containing peace from your Lord to strengthen the hearts of the sincere believers. It also contains the remains of some things which the family of Mūsā and the family of Hārūn had left" such as the staff and pieces of the tablets, "the Angels will carry it. This is certainly the greatest proof for you that Ṭālūt was chosen over you as a king by Allāh's command if you truly believe in Allāh and His Messengers."





249. "Then when Ṭālūt went out with his soldiers, he said, 'Allāh will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it is of me. Except for those who draw a scoop with his hand.' They then drank from it, except for a few of them. Then when he crossed it – he and those who believed alongside him – they said, 'There is no power for us today against Jālūt and his soldiers.' Those who thought they would meet their Lord said, 'How often has a small group defeated a large group by Allāh's permission?' And Allāh is with the steadfast ones." Then when Ṭālūt went out with his soldiers to fight the giants, he told them, "Allāh will test your steadfastness with the river ahead of you that you will cross in order to set the believers apart from the pretenders. Whoever of you drinks the river's water does not belong to me and is not fit to make *jihād* alongside me. And whoever does not taste the water belongs to me, for he obeys my command and is fit for *jihād*. However, there is an exception for whoever takes a single scoop of water with his hand and there is no shame on him." So when they arrived at the river, they turned their attention to the water and drank it in abundance – all except for a small number of them who were steadfast in the face of thirst and heat and were content with a single handful. From this point on, the disobedient ones stayed behind. When Ṭālūt crossed the river – he and a small group of nearly 320 believing men alongside him – to face the enemy and they saw the great number of their enemies, they said, "We have no power at all today against Jālūt and his soldiers." Those who were certain they would meet their Lord responded by reminding their brothers about Allāh and His power, saying, "How often has a small group of steadfast believers defeated a large group of wicked disbelievers by Allāh's permission and command?" And Allāh is with the steadfast ones by granting them

success, support and good rewards.

250. "And when they went forward to Jālūt and his soldiers, they said, 'Our Lord, pour out steadfastness on us and fortify our feet and support us against the disbelieving people.'" And when they went forward to Jālūt and his soldiers and saw the dangerous situation with their own eyes, they sought refuge with Allāh in *du'ā* and submission, saying, "Our Lord, send great steadfastness down on our hearts, make our feet sturdy and firm in fighting the enemy so that we do not flee from the terrors of battles, and support us with Your aid and empowerment against the disbelieving people."

251. "Then they defeated them by Allāh's permission and Dāwūd killed Jālūt and Allāh gave him kingship, wisdom and taught him what He wished. And if Allāh did not drive back some people through others, the earth would be ruined. But Allāh is full of bounty to the created beings." Then they defeated them by Allāh's permission. And Dāwūd killed Jālūt, the leader of the giants. Following that, Allāh gave Dāwūd kingship and prophethood among the Children of Isrā'īl, and He taught him whatever knowledge He wanted him to know. And if Allāh did not use some people – those being the people who obey Him and believe in Him – to drive back others – those being the people who disobey Allāh and worship others alongside Him -, then the earth would be ruined, having been overrun with disbelief and ruled by oppressive and disobedient people. But Allāh is full of bounty to all of the created beings.

252. "These are the *Āyāt* of Allāh. We recite them to you in truth. And you are certainly one of the Messengers." These are Allāh's poofs and evidences. We relay them to you, O Prophet, truthfully. And you are certainly one of the true Messengers.

253. *“Those Messengers – We have preferred some of them above others. Allāh spoke directly to some of them, and He raised some of them in degree. And We gave ‘Isā the son of Maryam clear proofs and supported him with Rūḥ al-Qudus. If Allāh had wished, those after them would not have fought one another after the clear proofs came to them, but they did differ. Some of them believed and some of them disbelieved. And if Allāh had wished they would not have fought, but Allāh does what He wishes.”* Those honored Messengers – Allāh has favored some of them above others in how He blessed them. There are some of them that Allāh spoke to directly, such as Mūsā and Muḥammad. This clearly shows that Allāh does speak in a way that befits His Majesty. And there are some of them that Allāh raised to high degrees, such as Muḥammad whom He blessed with the completeness of His Messages, his position as the final Prophet, the virtue of his nation over all others, and so on. And Allāh gave ‘Isā the son of Maryam clear and amazing miracles such healing a person who was born blind by Allāh’s permission, healing the leper by Allāh’s permission, and bringing the dead back to life by Allāh’s permission. And Allāh aided him with Jibrīl. If Allāh had wished for those after these Messengers to not fight after the clear proofs came to them, they would not have fought. But disagreements did happen between them and some of them were firm in their faith while others continued in disbelief. If Allāh had wished, they would not have fought even after they fell into the disagreements which caused them to fight, but Allāh enables whomever He wishes to be obedient and believe and abandons whomever He wishes to be disobedient and disbelieve, for He does what He wishes and chooses to do.

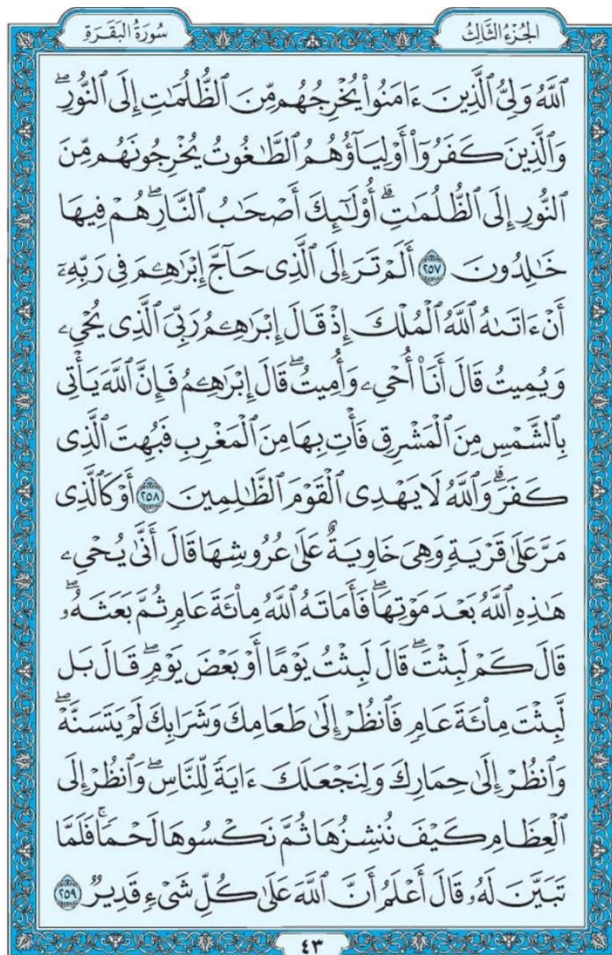
254. *“O you who believe, spend from what We have provided you before a day comes in which there is no selling, friendship or intercession. And the disbelievers are the wrongdoers.”* O you who believe in Allāh, affirm His Messenger and act according to his guidance, pay the required zakāh and give out of what Allāh has given you before the Day of Resurrection arrives. On that Day, there will be no business for you to make a profit, no money for you to ransom yourselves from Allāh’s punishment, no friend to save you, and no intercessor who could lessen the punishment for you. And the disbelievers are the wrongdoers who cross Allāh’s limits.

255. *“Allāh – there is no god besides Him, al-Ḥayy al-Qayyūm. Neither tiredness nor sleep overtakes Him. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him except by His permission? He knows what is ahead of them and what is behind them, and they grasp nothing of His knowledge except what He wills. His foot-stool extends over the heavens and the earth, and He feels no fatigue in guarding them. And He is the Most-High, the Most-Grand.”* Allāh – no one else deserves to be treated like a god or worshiped besides Him. He is the Ever-Living Who combines every sense of complete life in a way that befits His Majesty. He is the One who takes care of everything. He does not experience tiredness, nor does He sleep. Everything in the heavens and everything in the earth is His. No one dares to intercede with Him unless He gives them permission. His knowledge covers everything that exists; what has been, what is now, and what will be. He knows the future events that are ahead of the created beings and the past events that are behind them. Not a single creature can grasp even the smallest bit of His knowledge except for what Allāh teaches him and lets him know. His Kursī stretches the distance of the heavens and the earth. And this Kursī is the place of the Lord’s Feet – exalted is He – and no one knows what it is like except for Allāh. It is no trouble for Him to maintain the heavens and the earth. And He is High above all of His creation in His Essence and His Attributes; and He combines every grand and magnificent characteristic within Him.

This Āyah is the greatest Āyah in the Qur’ān, and it is called, “Āyah al-Kursī.”

256. *“There is no compulsion in religion. Right guidance has become clear from misguidance. So whoever disbelieves in false gods and believes in Allāh has grasped the firm handhold with no break in it. And Allāh is All-Hearing, All-Knowing.”* Due to the perfection of this religion and the clarity of its signs, there is no need to force anyone who accepts the jizyah to become a Muslim, for the proofs are clear and they make the truth clear from falsehood and guidance clear from misguidance. So whoever disbelieves in everything that is worshiped besides Allāh and believes in Allāh has firmly placed himself upright on the right path and has taken hold of the strongest handle without any break in it. And Allāh hears the statements of His slaves and knows their actions and intentions, so He will repay them for that.





257. "Allāh is the supporter of those who believe; He brings them out of the darknesses into the light. And those who disbelieve, their supporters are the false gods; they bring them out of the light into the darknesses. Those ones are the people of the Hellfire. They will remain in it forever." Allāh supports the believers with assistance, success and protection. He brings them out of the darknesses of disbelief into the light of faith. As for those who disbelieve, their supporters and allies are false gods and idols which they worship besides Allāh. They bring them out of the light of faith into the darknesses of disbelief. Those people are the ones stuck in the Hellfire. They will remain in it for all eternity, never leaving it.

258. "Haven't you seen the one who argued with Ibrāhīm about his Lord because Allāh gave him kingship? Ibrāhīm said, 'My Lord is the One Who gives life and death.' He said, 'I give life and death.' Ibrāhīm said, 'Allāh brings the sun from the east, so bring it from the west!' So the one who disbelieved was defeated, and Allāh does not guide a wrong-doing people." Have you, O Messenger, seen anything more incredible than this person who argued with Ibrāhīm about Allāh's sole right to be worshiped and His ownership of everything because Allāh had given him kingship which made him arrogant? He asked Ibrāhīm, "Who is your lord?" Ibrāhīm replied, "My Lord is the One Who gives life to all creatures so that they live, and takes away their lives so that they die," so he made Allāh the only One who gives life and death. The other person said, "I give life and death," meaning: I can kill anyone that I want to kill, and I can prevent anyone from being killed that I want to keep alive. So Ibrāhīm replied, "Allāh, the One whom I worship, brings the sun from the east. Are you able to change this norm set by Allāh and make it come from the west?" So this disbeliever was befuddled and

stopped arguing with him. His situation is like the situation of all wrong-doers; Allāh does not guide them to the truth or to what is right.

259. "Or like the one who passed by a town whose roofs had caved in. He said, 'How will Allāh bring life to this after its death?' So Allāh caused him to die for one hundred years and then raised him back to life. He said, 'How long have you stayed?' He said, 'I stayed for a day or part of a day.' He said, 'No, you have stayed for one hundred years. Look at your food and your drink; it has not changed. And look at your donkey. And We have made you a sign for the people. And look at the bones, how We bring them together, then cover them with flesh.' After this was clearly shown to him, he said, 'I know that Allāh is able to do anything.'" Or have you, O Messenger, seen anything like the one who passed by a town whose buildings had come down and their roofs had fallen in. He said, "How will Allāh bring life back to this town after it has died?" So Allāh caused him to die for one hundred years and then returned his soul to him and said, "How long did you remain dead?" "I stayed like that for a day or part of a day," he replied. Allāh then told him that he had remained dead for one hundred years and told him to look at his food and drink and how Allāh had kept them from changing during this long time. Allāh told him to look at his donkey, how Allāh gave it life after it had been scattered bones. And Allāh told him, "We have made you a sign for the people," meaning: a clear proof of Allāh's ability to bring the dead back to life. Allāh told him to look at the bones, how Allāh raised them up one by one, connected them together, then covered them with flesh after having brought them together, and then brought them back to life. After all of that became clear to him before his eyes, he then knew Allāh's greatness and that Allāh is able to do anything, and he became a sign for the people.

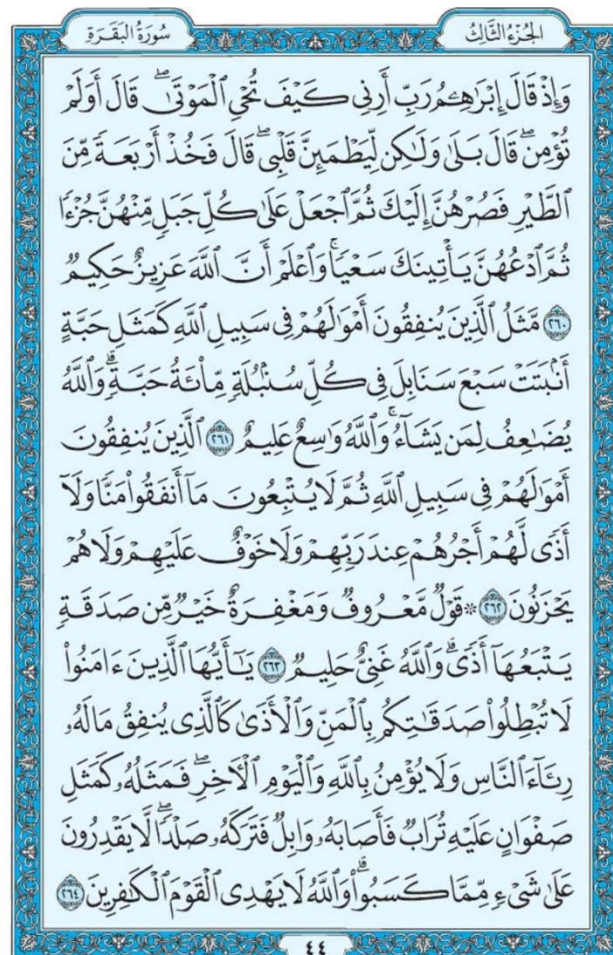
260. "And when Ibrāhīm said, 'Lord, show me how You give life to the dead.' He said, 'Don't you believe?' He said, 'Of course, but to bring peace to my heart.' He said, 'Take four birds and make them yours. Then put a piece of them on each hill. Then call them, and they will come rushing to you. And know that Allāh is Almighty, All-Wise.'" And remember, O Messenger, Ibrāhīm's request to his Lord to show him how the resurrection of the dead will be. Allāh said to him, "Don't you believe?" "Of course," Ibrāhīm replied, "but I am asking for this in order to increase my certainty even more." Allāh said, "Take four birds and train them to be yours. Then sacrifice them and cut them into pieces. Next, place a piece of them on each hill. Then call them and they will come rushing to you." So Ibrāhīm called them, and every piece went back to its proper place and then they came rushing to him. So know that Allāh is Almighty – there is nothing He cannot do -, and All-Wise in what He says, what He does, the rules that He gives and what He decrees to happen.

261. "The comparison of those who spend their wealth in Allāh's cause is like a seed; it grows seven spikes, and on each spike there are one hundred seeds. And Allāh multiplies for whoever He wants. And Allāh is Rich, All-Knowing." One of the most beneficial things for the believers is to spend in Allāh's cause. The comparison of the believers who spend their wealth in Allāh's cause is like a seed that is planted in good soil. Then when it receives water, seven branches sprout, and for each branch there is a spike of grain, and for each spike of grain there are one hundred seeds. And Allāh multiplies His rewards for whomever He wishes according to the high level of faith and sincerity present in the heart of the giving person. And Allāh's bounty is expansive, and He knows what each and every person deserves since He knows the intentions of every person.

262. "Those who spend their wealth in the cause of Allāh and then do not follow up what they spent with reminders or harm – they will have their reward with their Lord, and they will not fear, nor will they feel sad." Those who give their wealth for *jihād* and all forms of good and then do not follow up the good that they spent by reminding those that they gave to of what they gave or harming them with their words or actions which they perceive as showing kindness to them – those people will have a great reward with their Lord. They will not fear what awaits them in the Hereafter, nor will they feel sad about anything which they missed out on during this life.

263. "A good word and forgiveness is better than charity followed by harm. And Allāh is Free of Needs, Forbearing." Good speech and pardoning the asker for any inconvenience caused by his request is better than charity which the giver then follows up with harm and bad treatment. And Allāh is Free of any need of His servants' charity, and He is Forbearing for He does not punish immediately.

264. "O you who believe, do not ruin your charity with reminders and harm like one who spends his wealth to be seen by the people while not believing in Allāh and the Last Day. Their comparison is like a large rock with soil on it. It is struck by a strong rain which leaves it bare. They are not able to keep anything that they earned. And Allāh does not guide a disbelieving people." O you who believe in Allāh and the Last Day, do not lose the reward of what you have given in charity by reminding people and harming them. This is like someone who gives his wealth in order to be seen and admired by others while not even believing in Allāh or being sure that the Last Day will happen. A parable of that is like a smooth rock with some soil on it. A strong rain pours down on it and removes the soil, so it is left completely smooth without anything on it. In the same way, these people who only want to be seen by others have ruined their deeds in Allāh's sight and they will not find any reward for what they spent in charity. And Allāh does not allow the disbelievers to find the right way, neither in their spending nor in other things.





265. *"The comparison of those who spend their wealth seeking Allāh's pleasure and out of their own inner certainty is like a garden on a high ground. A heavy rain hits it, so it doubles its yield. And even if a heavy rain does not hit it, a drizzle. And Allāh is All-Seeing of what you do."* The comparison of those who spend their wealth seeking Allāh's pleasure and firmly believing that His promise is true is like a great garden in a nice high place. Heavy rains pour down on it which double its fruits. And if heavy rains do not fall on it, then a drizzling of rain is still enough to grow bountiful fruits. Just like that, the charity of a sincere person – whether big or small – is accepted by Allāh and multiplied over, for Allāh has full knowledge of each person's secrets; He sees both what is shown and concealed, and He rewards each person according to his sincerity.

266. *"Wouldn't any of you like to have a garden of date palms and grapes with rivers running under them, having every kind of fruit? But then old age strikes him while his children are weak, and then a storm with fire hits it and burns it. In this way, Allāh makes His signs clear to you so that you would reflect."* Wouldn't any of you like to have a garden of date palm trees and grapes with fresh waters running beneath the trees, and to have every type of fruit for yourself in it? But then this person reaches old age and is no longer able to take care of these plants, and his children are still young and depend on this garden to live. While in this circumstance, the plants are knocked over by a strong wind, and with the wind came a blazing fire that burned the garden down. This is like the situation of those who are not sincere with their charity. On the Day of Resurrection, they will come without any good deeds. Through these types of examples, Allāh shows you what will benefit you, so that you can think about it and decide to make your charity sincerely for Allāh.

267. *"O you who believe, spend from the good things which you have earned and from what We have brought out of the earth for you. And do not seek to give the worst of it in charity while you would not take it unless your eyes were closed. And know that Allāh is Rich, Praiseworthy."* O you who believe in Me and follow My Messengers, spend from the good lawful things that you have earned and from what We have brought out of the earth for you, but do not seek to give the bad parts of that to the poor. If you were given that, you would only accept it while pretending to ignore its poor quality and defects, so how would you be pleased with giving this for the sake of Allāh when you are not pleased with it for yourselves? And know that Allāh who has provided for you is not in need of your charity, and He is deserving of praise and is praiseworthy in all circumstances.

268. *"The Shayṭān promises you poverty and commands you with immorality, while Allāh promises you forgiveness from Him and bounty. And Allāh is Generous, All-Knowing."* This greediness and selecting low-quality things to give in charity comes from the Shayṭān who makes you afraid of poverty, promotes greediness in you, and commands you to disobey and oppose Allāh. Meanwhile, Allāh promises you that if you spend, He will give forgiveness for your sins and expansive provisions. And Allāh is Generous and bountiful, completely knowing your actions and intentions.

269. *"He gives wisdom to whomever He wishes. And those who are given wisdom have been given much good. And only the people of understanding will remember."* Allāh grants the ability to be right in one's speech and actions to whichever slaves of His He wishes. And whoever Allāh blesses in that way, then Allāh has given him great good. And no one will remember this or benefit from it except for people whose minds have been enlightened by Allāh's light and guidance.

270. "And whatever spending you do or vow you make, Allāh certainly knows it. And there are no helpers for the wrongdoers." And whatever you give – whether it is money or something else, a lot or a little – in charity, seeking Allāh's pleasure or whatever you vow to do – whether it is giving money or something else –, Allāh certainly knows it, and He is completely aware of your intentions and will reward you for it. But whoever withholds what belongs to Allāh, then that person is a wrongdoer, and the wrongdoers will not have any helpers to protect them from Allāh's punishment.

271. "If you disclose your charity, it is good. But if you hide it and give it to the poor, that is better for you. And He will remove some of your sins from you. And Allāh is Completely Aware of what you do." If you openly display what you give in charity for the sake of Allāh, then what you gave is good. But if you give it secretly, and give it to the poor, then that is better for you, because it is further away from showing off. And charity – so long as it is done sincerely – leads to the removal of your sins. And Allāh is the One who knows every detail of things; no part of your situation is hidden from Him, and He will repay everyone for their actions.

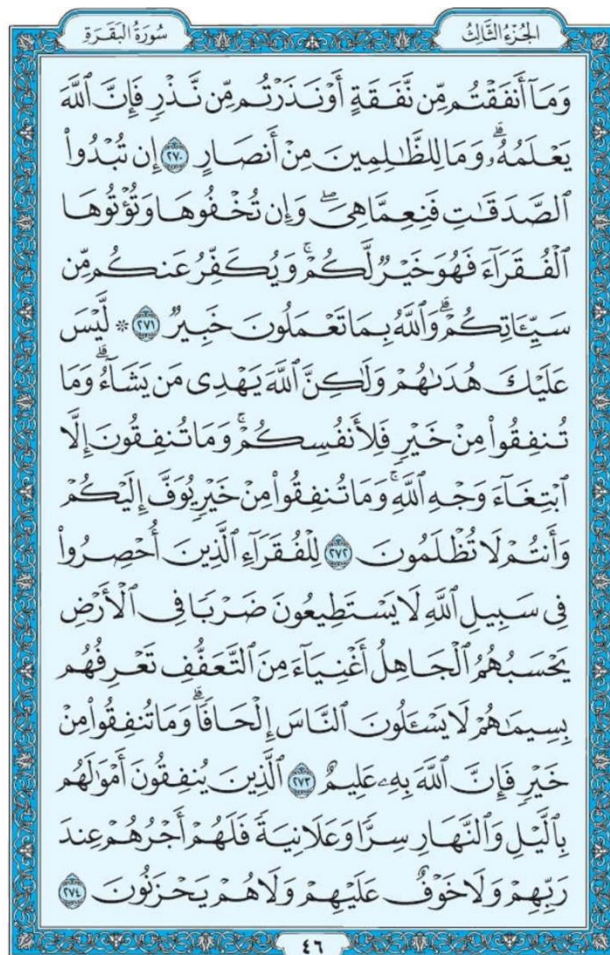
272. "Their guidance is not on you; rather, Allāh guides whom He wishes. And whatever good you spend, then it is for your own selves, and you only spend seeking Allah's Face. Whatever good you spend, it will be fully repaid to you, and you will not be wronged." You, O Messenger, are not responsible for the disbelievers accepting the guidance. Rather, Allāh opens the hearts of whomever He wishes and causes them to accept the guidance. And whatever wealth you spend, its benefit will come back to you from Allāh. And the believers only give charity seeking Allāh's pleasure. And whatever wealth you spend, doing so sincerely for Allāh, you will receive its rewards, and you will not lose any part of it.

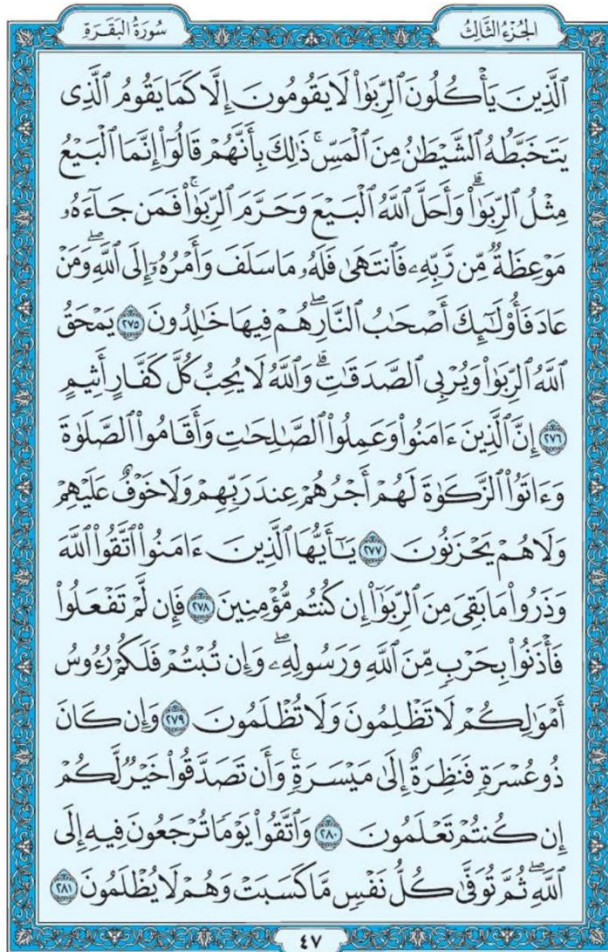
This *Āyah* affirms that Allāh does have a Face, and that is in a way that befits Him, Exalted is He.

273. "For the poor ones who have been restricted in the cause of Allāh, unable to travel in the earth. An ignorant person would think they are rich because of their restraint. You know them by their signs. They do not beg people at all. And whatever good you spend, Allāh certainly knows it." Make your charity for the poor Muslims who cannot travel in search of provision because they are busy fighting for the cause of Allāh. Those who don't know them would think that they are not in need of charity since they do not beg. You can know them by their signs and the signs of need in them. They do not beg people at all, and if they do ask out of dire need, they do not continue asking. And whatever good you give in charity for the cause of Allāh, then none of it is hidden from Allāh. He will reward the giver in the most complete way and repay him fully on the Day of Resurrection.

274. "Those who spend their wealth, at night and day, secretly and openly, will have their reward with their Lord and they will not fear nor will they worry." Those who give their wealth to please Allāh both at night and day and secretly and openly will have their reward with their Lord. They will not fear what awaits them in the Hereafter, nor will they grieve over what they missed out on in this worldly life.

That perfect Divine Legislation is the Islāmic way of spending as it addresses the needs of the people with generosity and dignity, purifies the wealth of the wealthy, and achieves cooperation in goodness and *taqwā* all while seeking Allāh's Face. This is in contrast to the coercion and oppression that happens when dealing with *ribā*, which is charging something in addition to repaying the initial amount of a loan.





275. "Those who consume *ribā* will only stand like someone being beaten by the *Shayṭān's* touch stands. That is because they said, '*Ribā* is like trade,' but Allāh has allowed trade and forbidden *ribā*. Whoever has received a strong reminder from his Lord and then stops, then he can have what has passed and his affair rests with Allāh. But whoever returns, then those are the people of the Hellfire; they will remain in it forever."

Those who deal with *ribā* will only rise up from their graves in the Hereafter like one who was struck by the *Shayṭān* with madness would stand. That is because they said, "*Ribā* is just like trade in that both of them are allowed and both lead to an increase of wealth", but they spoke falsely on behalf of Allāh. Allāh made it clear that He has allowed trade but prohibited *ribā* due to the benefits that buying and selling brings about for both individuals and society at large and the exploitation, waste and ruin that *ribā* brings about.

So whoever learns of Allāh's prohibition of *ribā* and then refrains from doing it can keep whatever he earned before he learned of the prohibition without being sinful for that; Allāh has only ordered him to practice this going forward. And if he continues to be repentant, then Allāh will never do away with the rewards of the good-doers.

But whoever goes back to dealing in *ribā* and does so after having learned of Allāh's prohibition against it, then he has brought punishment on himself and established a proof against himself. That is why Allāh said, "Those ones are the people of the Hellfire; they will remain in it forever."

276. "Allāh destroys *ribā* and fosters charity. And Allāh does not love any obstinately disbelieving sinner." Allāh does away with all *ribā*, or He prevents the one who takes it from having blessings in his wealth so that he doesn't benefit from it. But He

nurtures charity, causes it to increase, multiplies the reward for the one who gave it, and blesses that person in their wealth. Allāh does not love anyone who persists in disbelief and considers charging *ribā* to be allowed while continuing in sin, unlawful activities and disobedience to Allāh.

277. "Those who believe, do good deeds, establish the prayer and give *zakāh* – they will have their reward with their Lord, neither fearing nor grieving." Those who believe in Allāh and His Messenger, do good deeds, perform the prayer as Allāh and His Messenger commanded, and give the *zakāh* of their wealth will have a great reward exclusively for them from their Lord and Provider. They will not feel any fear in their Hereafter, nor will they grieve over what they missed out on during their worldly lives.

278. "O you who believe, have *taqwā* of Allāh and leave the remaining *ribā* if you are believers." O you who believe in Allāh and follow His Messenger, fear Allāh and stop asking for whatever increase on the initial amount of your wealth is still due to you from before the prohibition of *ribā* came, if you truly live your faith in your words and actions.

279. "But if you do not do that, then be aware of a war from Allāh and His Messenger. But if you repent, then you can have the initial amount of wealth. You do not wrong others, nor will you be wronged." If you do not refrain from what Allāh prohibited, then you can be sure of a war from Allāh and His Messenger. But if you return back to your Lord and stop taking *ribā*, then you can still take whatever debts are owed to you without taking any additional money. You should not wrong anyone by taking more than the initial amount of money loaned, nor will you be wronged by anyone by receiving less than you gave as a loan.

280. "And if someone is in hardship, then a delay until ease. And giving as charity is better for you, if only you knew." If the person who owes a debt is not able to pay it, then give them a delay until Allāh grants them provision more easily at which point they could repay you your money. And if you give up either all or part of the amount of money you initially gave them and gift it to the debtor, that would be better for you. If only you knew how good that is; it is good for you both in this life and in the next.

281. "And fear the Day on which you will be returned to Allāh. Then every soul will be repaid for what it earned, and they will not be wronged." And beware, O people, of the Day on which you will be returned to Allāh, which is the Day of Resurrection when you will be presented before Allāh for reckoning and then every one of you will be repaid for all of the good or evil that he did without anyone being treated unfairly.

This *Āyah* indicates that avoiding the *ribā*-based earnings that Allāh prohibited is a part of one's *īmān* and a completion of it in the same that establishing the prayer, giving *zakāh* and doing good deeds are.

282. "O you who have believed, when you contract a debt for a fixed time, write it down. Let a scribe write it down justly between you. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation dictate, and let him fear Allāh, his Lord, and not leave anything out of it. If the person with the obligation is foolish, weak or unable to dictate himself, then let his guardian dictate with justice. And bring two male witnesses to bear witness. And if there are not two men, then one man and two women whose witness you are pleased with, so that if one of them errs the other can remind her. And do not let the witnesses refuse when they are called on. And do not be weary to write it, whether it is small or large, for its term. That is more just with Allāh, stronger as evidence, and further from causing doubt. That is, unless it is an immediate transaction between yourselves, in which case there is no blame on you for not writing it. And take a witness when you conclude a contract. And do not let the scribe or the witness be harmed. If you were to do that, it would be wickedness from you. And have taqwā of Allāh; Allāh will teach you. And Allāh is All-Knowing of everything." O you who believe in Allah and follow His Messenger Muḥammad ﷺ, when you contract a debt that will last until a specific time, write it down. This is in order to protect wealth and prevent conflicts.

Let a trustworthy and accurate man take the task of writing, and one whom Allāh has taught to write should not refuse to do so. Let the person who is taking on the debt dictate the debt that he owes, and let him remember his Lord and not lessen his debt at all.

If the person in debt has a legal guardian over him due to his squandering and wasteful spending habits or if he is a minor, mentally-ill, or unable to speak due to being mute or some speech defect, then let the indebted person's guardian dictate for him.

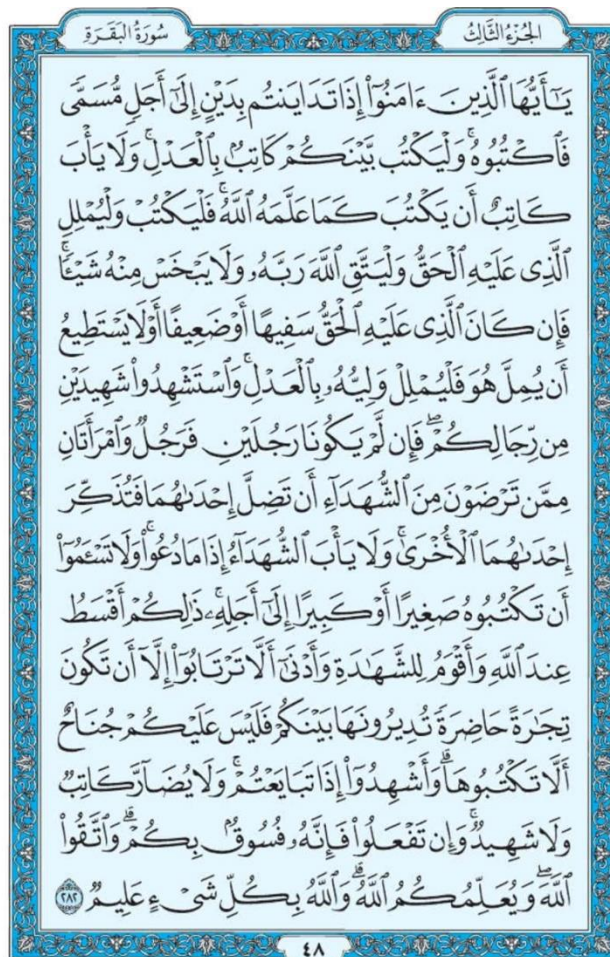
And seek the witness of two adult, upright, mentally-competent, Muslim men. If two men cannot be found, then seek the witness of a man and two women whose testimony you are content with. This is so that if one of them forgets, the other can remind her. The witnesses must respond if they are called to bear witness, and they must give testimony if they are called to do so.

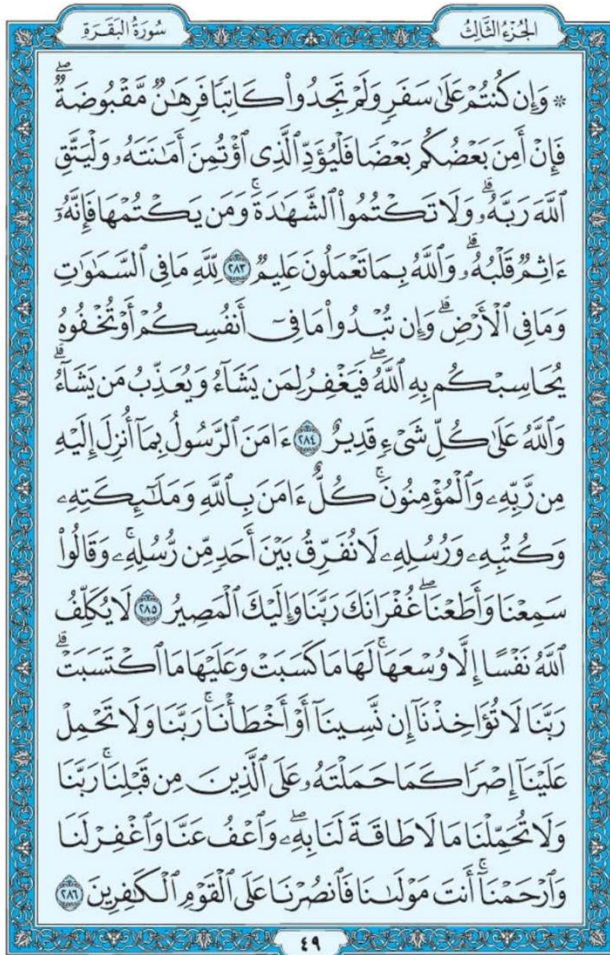
And do not become bored of writing the debt – whether it is small or large – for the set period of time. That is more just in Allāh's legislation and guidance, a greater help in establishing a proof and producing it, and closer to preventing any doubt about the type, amount, or time limit of the debt.

However, if it is a matter of buying and selling in which one takes the goods and pays the price in the same gathering, then there is no need to write it, though it is still encouraged to take witnesses so as to prevent any disputes or arguments.

And it is binding for the witness and scribe to bear witness over what happened and to record it as Allāh commanded. It is not allowed for the one to whom the debt is owed or the one who owes the debt to harm the scribes or witnesses. Likewise, it is not allowed for the scribes or witnesses to harm anyone who wants their written record or testimony. If you do what you have been prohibited from doing, then that is going outside of obedience to Allāh, and that will have a bad outcome for you.

Fear Allāh regarding everything that He has commanded you to do and has forbidden you against doing and Allāh will teach you everything that will set your life in this world and the next aright. And Allāh is All-Knowing of everything; none of your dealings are hidden from Him, and He will repay you for them.





283. "And if you are traveling or cannot find a scribe, then a security deposit should be taken. If one of you entrusts another, then let the person entrusted repay what he has been entrusted with and let him have taqwā of Allāh, his Lord. And do not conceal testimony. Whoever conceals it, then his heart is sinful. And Allāh knows what you do." And if you are a traveler and you cannot find anyone to be a scribe for you, then give the person to whom the debt is owed something which can act as a security deposit for his debt until the indebted person pays the debt back. But if you trust one another, then there is no blame for forgoing writing the agreement, having witnesses and giving a security deposit. Then the debt remains a trust on the indebted person's tab; he must return it. And he must remember Allāh so that he does not cheat his business partner. If the indebted person does deny his debt and there were witnesses and others present, then it is time to call the witnesses. If anyone conceals their testimony, his heart is treacherous and wicked. And Allāh is well-aware of any secrets; His knowledge encompasses all of your dealings, and He will take you to account for them.

284. "All that is in the heavens and all that is in the earth belongs to Allāh. Whether you show what is in yourselves or conceal it, Allāh will call you to account for it. He will then forgive those whom He wishes and punish those whom He wishes. And Allāh is able to do all things." Ownership of the heavens and the earth and all that is in them belongs to Allāh; He owns them, manages them, and knows them completely – nothing is hidden from Him. Whatever you have inside you, whether you openly show it or hide it, Allāh certainly knows it and He will call you to account for it. He will then pardon those whom He wishes, and punish those whom He wishes. And Allāh is able to do anything.

After this was revealed, Allāh blessed the Muslims by pardoning them for their internal thinking and passing thoughts so long as those things are not followed up with words or actions. This has been authentically transmitted from Allāh's Messenger ﷺ.

285. "The Messenger believes in what has been sent down to him from his Lord, as do the believers. They all believe in Allāh, His Angels, His Scriptures, and His Messengers – We make no distinction between any of His Messengers. And they say, 'We listen and we obey. Your forgiveness, O our Lord! And the final return is to You.'" The Messenger of Allāh Muḥammad ﷺ believes with certainty in what has been revealed to him from his Lord, and it is only right that he is certain of it. Likewise, the believers believe in the Qur'ān and follow it. All of them believe that Allāh is the Lord who has the most beautiful and perfect qualities, and they believe that Allāh has noble Angels, that He sent down Scriptures, and that He sent Messengers to His creation. We – i.e. we believers – do not believe in only some of those Messengers and not others; rather, we believe in all of them. The Messenger and the believers say, "We listen, O Lord, to what you have revealed to him, and we are obedient in every matter. We hope that You will forgive our sins out of Your graciousness, for You are the One who has taken care of us with the blessings You have given us. And our final return and end destination is to You alone."

286. "Allāh does not burden any soul beyond its ability. It will have what it gained and it will bear what it earned. Our Lord, do not punish us if we forget or make a mistake. Our Lord, do not lay a burden on us like You laid on those before us. Our Lord, do not charge us with what we are unable to bear. Pardon us, forgive us, and have mercy on us. You are our Master, so help us against the disbelieving people." Allāh's religion is easy and free of undue hardship, for Allāh does not ask His worshipers to do things they are unable to do. Whoever does good will reap good, and whoever does evil will reap evil. Our Lord, do not punish us if we forget something that You have required of us or if we make a mistake in doing something that you prohibited us from doing. Our Lord, do not charge us with the same burdensome tasks that You used to punish the disobedient people before us with. Our Lord, do not burden us with responsibilities and difficult tasks which we are not able to do. Wipe away our sins, conceal our faults, and treat us kindly. You are the Master and Manager of our affairs, so help us against those who deny Your religion, reject Your sole right to worship, and disbelieve in Your Prophet, Muḥammad ﷺ. And grant us a good outcome against them in both this life and the next.

Appendices

Appendix 1

Reading Schedule

Abū ‘Abdur-Raḥmān as-Sulamī (died 74 AH), one of the Tābi’ūn and the main teacher of the Qur’ān in al-Kūfah for some 40 years, described how the early Muslims used to learn the Qur’ān when he said:

«حَدَّثَنَا الَّذِينَ كَانُوا يُقْرَأُونَ الْقُرْآنَ كَعُثْمَانَ بْنِ عَفَّانَ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَغَيْرِهِمَا أَنَّهُمْ كَانُوا إِذَا تَعَلَّمُوا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ آيَاتٍ لَمْ يُجَاوِزُوهَا حَتَّى يَتَعَلَّمُوا مَا فِيهَا مِنَ الْعِلْمِ وَالْعَمَلِ، قَالُوا: فَتَعَلَّمْنَا الْقُرْآنَ وَالْعِلْمَ وَالْعَمَلَ جَمِيعًا.»

“Those from whom we learned the Qur’ān such as ‘Uthmān ibn ‘Affān, ‘Abdullāh ibn Mas’ūd and others told us that whenever they used to learn ten *Āyāt* from the Prophet ﷺ, they wouldn’t go beyond that until they had learned the knowledge and actions contained within those *Āyāt*. They said, ‘We would learn the Qur’ān, knowledge and actions all together.’”

With this in mind, we sought to provide a schedule to help readers work through Sūrah al-Baqarah in an organized way. The Sūrah (totaling 286 *Āyāt*) has been divided into 34 sections of similar size, with each section having a shared topic or theme.¹

Though the Sūrah contains many different sections and topics, a central theme throughout the entire Sūrah is: training this ummah to receive, follow and convey Allāh’s Divine Legislation. This is reflected throughout the Sūrah and in its very name, which alludes to the story of the Children of Isrā’īl and their resistance to receiving and following Allāh’s guidance. The Sūrah also indicates a transference of authority over the earth from the Children of Isrā’īl to this ummah, as indicated by the stories of Ibrāhīm and the changing of the qiblah.²

It is hoped that these reading sections and general notes on the themes and topics of the Sūrah will help readers benefit from this work and better organize their reading.

Section 1. **Āyāt 1-20** – Introduction to the Qur’ān and the three types of people in relation to the Qur’ān

Section 2. **Āyāt 21-29** – Calling mankind to worship Allāh and providing proof’s for Allāh’s sole right to be worshiped

Section 3. **Āyāt 30-39** – The story of Ādam and his repentance

Section 4. **Āyāt 40-46** – Inviting the Children of Isrā’īl to fulfill their covenant with Allāh

Section 5. **Āyāt 47-57** – Reminding the Children of Isrā’īl of Allāh’s blessings, including saving them from Fir’awn, and their ingratitude for those blessings shortly after leaving Egypt

Section 6. **Āyāt 58-66** – Reminding the Children of Isrā’īl of Allāh’s blessings, including providing land and provision for them, and their ingratitude for those blessings

Section 7. **Āyāt 67-74** – The story of the Children of Isrā’īl and the cow

Section 8. **Āyāt 75-86** – The ways that the Children of Isrā’īl have broken their covenant with Allāh

Section 9. **Āyāt 87-96** – The Children of Isrā’īl’s repeated refusal to believe in what Allāh sent to them

¹ This division of the Sūrah was adopted from the tafsir of Sheikh Faysal Āl Mubārak, *Tawfīq ar-Raḥmān fī Durūs al-Qur’ān*, and the themes/topics were added by the translator.

² Summarized from Dr. Muḥammad ar-Rabī’ah’s book *‘Ilm Maqāṣid as-Suwar*, page 9.

- Section 10. **Āyāt 97-103** – The Children of Isrā’īl breaking their covenants and refusing to believe
- Section 11. **Āyāt 104-113** – Guidance for the believers for how to behave and how to respond to some of the false claims of the Jews and Christians
- Section 12. **Āyāt 114-123** – Chastising and responding to some of the claims and actions of the Jews and Christians
- Section 13. **Āyāt 124-129** – Events from the life of Ibrāhīm
- Section 14. **Āyāt 130-141** – Inviting mankind to follow the religion of Ibrāhīm and to turn away from other paths
- Section 15. **Āyāt 142-157** – The changing of the qiblah and submitting to Allāh’s commands and decrees
- Section 16. **Āyāt 158-167** – Proofs for Allāh’s sole right to be worshiped and the punishment for concealing or rejecting those proofs
- Section 17. **Āyāt 168-176** – The great crime, harms and punishments of concealing or altering the truth that Allāh has revealed
- Section 18. **Āyāt 177-182** – Defining what piety is and then providing a series of commands for the pious ones to follow
- Section 19. **Āyāt 183-188** – Rules and guidance around the fast of Ramaḍān
- Section 20. **Āyāt 189-195** – Legal rulings related to warfare
- Section 21. **Āyāt 196-203** – Rulings of Ḥajj and the importance of sincerity in worship
- Section 22. **Āyāt 204-214** – Calling the believers to completely embrace Islām and contrasting their situation with the people who did not completely embrace Islām
- Section 23. **Āyāt 215-220** – A series of questions and answers on legal matters
- Section 24. **Āyāt 221-227** – A continuation of legal matters, specifically surrounding marriage and oaths
- Section 25. **Āyāt 228-233** – Legal matters related to marriage, divorce and parenting
- Section 26. **Āyāt 234-242** – Legal matters related to marriage, divorce and prayer
- Section 27. **Āyāt 243-252** – Stories of some previous nations related to obeying Allāh’s commands, fighting in Allāh’s cause and Allāh’s great power and support for the believers
- Section 28. **Āyāt 253-257** – Important points of creed, the importance of putting those beliefs into action, and how the right path has been made clear and distinct from the wrong paths
- Section 29. **Āyāt 258-260** – Stories of previous nations highlighting Allāh’s great power
- Section 30. **Āyāt 261-266** – The importance of sincerity and giving in charity
- Section 31. **Āyāt 267-273** – A command to spend in charity and to give sincerely for the sake of Allāh
- Section 32. **Āyāt 274-281** – A prohibition and warning against ribā
- Section 33. **Āyāt 282-283** – Rulings related to taking and repaying debts
- Section 34. **Āyāt 284-286** – Concluding the Sūrah with an affirmation of core beliefs and du’ā to Allāh

Appendix 2

Link Between the Name and Theme of Sūrah al-Baqarah

With some perceptive contemplation, it is possible to find a clear link between the name and theme of a Sūrah.

Let's take Sūrah al-Baqarah as an example. Yes, it is true that the story of the cow is not mentioned in any other Sūrah; however, we can find an even more important reason for this name being chosen, which is that this story indicates to us just how the Children of Isrā'īl responded to Allāh's commands – how stubborn, obstinate and resistant they were to accepting Allāh's instructions. There is an incredible connection here to Sūrah al-Baqarah as a whole, since the Sūrah is centered on training the believers to accept Allāh's divine legislation. That is why this Sūrah includes all of the principles and foundations of the divine legislation. So it is as if this name is a signal for the believers to protect themselves from being like the people in the story of the cow. And that is why the Sūrah concludes by saying:

﴿ءَاْمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ ءَاْمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ﴾

“The Messenger believes in what has been sent down to him from his Lord, as do the believers. They all believe in Allāh, His Angels, His Scriptures, and His Messengers – We make no distinction between any of His Messengers. They say, ‘We listen and we obey. Your forgiveness, O our Lord! And the final return is to You.’” [Sūrah al-Baqarah: Āyah 285]¹

¹ Dr. Muḥammad ar-Rabī'ah in his book *Maqāsid as-Suwar* page 17. Dr. Muḥammad ar-Rabī'ah is an assistant professor of the Qur'ān and its Sciences at al-Qassim University.

Appendix 3

The Importance of Tafsīr and Its Sources

The explanation of the Qur'ān is an extremely important matter and a serious responsibility. It is not permissible for anyone to undertake it unless he has devoted himself to its study and is fully qualified. Allāh's Messenger ﷺ said,

«مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ وَمَا لَا يَعْلَمُ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ وَأَخْطَأَ وَلَوْ أَصَابَ.»

“Whoever speaks about the Qur'ān with his opinion and about what he does not know, then let him take his seat in the Hellfire; and he has erred, even if what he said happened to be correct.” That is because the Qur'ān is the Speech of Allāh, and the one who makes tafsīr of it is explaining its meanings on behalf of Allāh. So if he is not qualified to do that, then he is one of those who speaks about Allāh without knowledge. And Allāh has said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْأَبْنَىٰ بِغَيْرِ الْحَقِّ ۚ وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

“Say, ‘My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’” [Sūrah al-A'rāf: Āyah 33]

So Allāh made speaking about Him without knowledge the most serious of forbidden matters, even above ash-shirk.

The scholars have mentioned that explaining the Qur'ān is done through four means:

First: Explaining the Qur'ān by means of the Qur'ān itself. For the Qur'ān frequently explains one part of itself by means of another part.

Second: Explaining the Qur'ān by means of the Sunnah of the Messenger ﷺ, because Allāh entrusted His Prophet ﷺ with explaining the Qur'ān to the people.

Third: Explaining the Qur'ān by means of the statements of the Ṣaḥābah. This is because they were the students of the Messenger ﷺ and they took the explanation of the Qur'ān as well as other information from him directly.

Fourth: Explaining the Qur'ān by means of the Arabic language in which it was revealed, for Allāh revealed it in a clear Arabic language.

And the scholars have held different positions regarding using the statements of the Tābi'ūn as a source for explaining the Qur'ān, since they were the students of the Ṣaḥābah. But as for explaining the Qur'ān by means of one's opinions or modern viewpoints, then this falls under speaking about Allāh without knowledge.¹

¹ Shaykh Ṣāliḥ al-Fawzān in his book *Ta'qībāt wa Mulāḥadhāt 'alā Kitāb Ṣafwah at-Tafāsīr* pg. 45

Appendix 4

Glossary

‘Arafat – The place where the pilgrims performing Ḥajj stop on the ninth day of Dhu’l-Ḥijjah to remember Allāh.

Āyah, plural: Āyāt – Literally a “sign”. The word Āyah can refer to a verse from the Qur’ān or a miracle.

Dhu’l-Ḥijjah – The twelfth month of the Islāmic calendar in which the Ḥajj occurs.

Dhu’l-Qa’dah – The eleventh month of the Islāmic calendar.

Diyah – A certain amount of wealth which a criminal pays to the heirs of a victim in exchange for his pardon for the wrongful killing of their relative.

Fajr – The earliest part of the daylight hours. Also the name of the morning prayer, which begins at dawn and ends with sunrise.

Fitnah – Tribulations such as disbelief, polytheism and preventing others from embracing Islām.

Ghusl – A type of ritual washing to remove the state of major ritual impurity.

Ḥajj – The annual pilgrimage to Makkah, one of the five pillars of Islām that one must perform once in their lifetime if they are financially capable and healthy enough to perform the rites.

Ḥijrah – Migration done for religious purposes. The Prophet ﷺ performed Ḥijrah from Makkah to al-Madīnah 13 years after the beginning of revelation.

Al-Ḥudaybiyah – A location outside of Makkah where the Prophet ﷺ and his Companions were stopped while on their way to perform ‘umrah during the sixth year after the Ḥijrah.

‘Īd al-Fiṭr – The holiday marking the conclusion of Ramaḍān.

Iḥrām – The intention to perform Ḥajj or ‘umrah pilgrimage. Those who enter a state of iḥrām take on special rulings until they exit the state of iḥrām; also the name of the clothing worn by the pilgrim.

al-Īmān – Sometimes translated as “belief” or “faith”, al-Īmān is overarching term for believing in Allāh, His Angels, His Books, His Messengers, the Last Day, and al-Qadr, both the good of it and the bad, and then confirming that belief both verbally and with the deeds of one’s heart, tongue and limbs.

al-Injīl – The divine revelation given to ‘Īsā, not equivalent the New Testament.

‘Ishā’ – The evening prayer, one of the obligatory five daily prayers.

I’tikāf – Secluding oneself in the mosque for a certain period of time with the aim of drawing closer to Allāh.

Jihād – Battle under the leadership of a Muslim ruler for the purpose of elevating Islām or defending the Muslims.

Jinn – Intelligent beings living parallel to human beings who also are held accountable to follow Islām. Like humans, some of them are believers and some are disbelievers; part of the unseen world.

Jizyah – A tax paid by non-Muslim populations to their Muslim rulers.

Ka'bah – The first house built solely for the worship of Allāh constructed by Ibrāhīm and his son Ismā'il in Makkah. It is at the center of al-Masjid al-Ḥarām and is the qiblah of the Muslims.

Khamr – Khamr is any intoxicating substance that muddles and overcomes one's intellect, regardless of how one consumes it.

Laylah al-Qadr – The greatest night of the year which occurs in the last ten nights of Ramaḍān during which Allāh decrees what will take place during the following year and it is the night that Allah first revealed the Qur'ān.

Mahr – Marriage dowry given to the bride by the husband.

Manna – A food somewhat similar to gum with a honey-like taste that Allāh provided to the Children of Isrā'il while they were wandering in the desert.

Al-Masjid al-Ḥarām – The mosque surrounding and including the Ka'bah in Makkah.

Minā – a valley outside of Makkah where Ḥajj pilgrims reside for portions of the Ḥajj.

Muhājirūn – The Companions of the Prophet Muḥammad ﷺ who migrated from Makkah to al-Madīnah.

Munāfiqūn – Those people who are outwardly Muslims but inwardly are disbelievers.

Muṣḥaf – A complete written copy of the Qur'ān.

Muttaqūn – The people of Taqwā, those who fear Allāh and follow His commandments.

Nifāq – Sometimes translated as “hypocrisy”, nifāq is outwardly pretending to be a Muslim while disbelieving inwardly.

Rabb – Often translated as “Lord”, ar-Rabb is one of Allāh's Names which points to His role as the Owner of all creation and the One who nurtures and provides for His creation.

Ribā – Charging something in addition to repaying the initial amount of a loan.

Rūḥ al-Qudus – A title for the Angel Jibrīl.

Ṣā' – a measure of volume roughly equal to the amount that can fit in two hands cupped together four times.

Sabe'ans – a people who maintained their natural monotheistic inclination without having any specific religion that they followed.

as-Safā and al-Marwah – Two small mountains near the Ka'bah on its east side which are part of the Ḥajj rituals.

Ṣaḥābah – The Companions of the Prophet Muḥammad ﷺ, those who met the Prophet while they were believers and also died while still being Muslims.

Salwā – A bird resembling a quail that Allāh provided to the Children of Isrā'il while they were wandering in the desert.

Sharī'ah – The divine legislation.

Shawwāl – The tenth month of the Islāmic calendar.

Shayṭān – Satan, the enemy of mankind.

Shirk – The greatest sin in Islām of worshiping anyone or anything besides Allāh, or exalting anyone or anything besides Allāh, or attributing any form of divinity or lordship to anyone or anything besides Allāh.

Sunnah – The guidance of the Prophet ﷺ as found in his statements, actions and tacit approvals.

Sūrah – A complete “chapter” of the Qur’ān.

Tābūt – The box which holds the Tawrah.

Talbiyah – A specific supplication of the pilgrims during Ḥajj.

Tamatta’u – Tamattua’u is a type of ‘umrah pilgrimage in which a person makes ‘umrah during the months leading up to Ḥajj, then exits the state of ihram, waits for Ḥajj to begin and then reenters a state of ihram in order to perform Ḥajj.

Taqwā – Often translated as “piety” or “God consciousness”, the early Muslim Ṭalq ibn Ḥabīb defined Taqwā as “acting in obedience to Allāh based on guidance from Allāh while hoping for Allāh’s mercy and avoiding disobedience to Allāh based on guidance from Allāh while fearing Allāh’s punishment.”

Tashrīq – the Days of Tashrīq are the 11th, 12th, and 13th of Dhu’l-Ḥijjah, immediately following ‘Īd al-Aḍḥā. Pilgrims remain in Minā during these days and have the option to leave on the 12th or the 13th.

Ṭawāf – Circling around the Ka’bah as part of the Ḥajj and ‘umrah rituals.

Tawḥīd – Allāh’s sole right to be worshiped.

at-Tawrah – The divine revelation given to Mūsā, not equivalent to the Old Testament nor the first five books of the Bible.

‘Umrah – Sometimes referred to in English as “the minor pilgrimage”, ‘umrah is a pilgrimage to Makkah distinct from Ḥajj.

Qiblah – The direction of prayer, which is towards the Ka’bah in Makkah.

Zakāh – Mandatory charitable giving by those who meet specific requirements given to specific groups of people, one of the five pillars of Islām.

Zinā – Unlawful sexual relations, such as adultery or fornication.

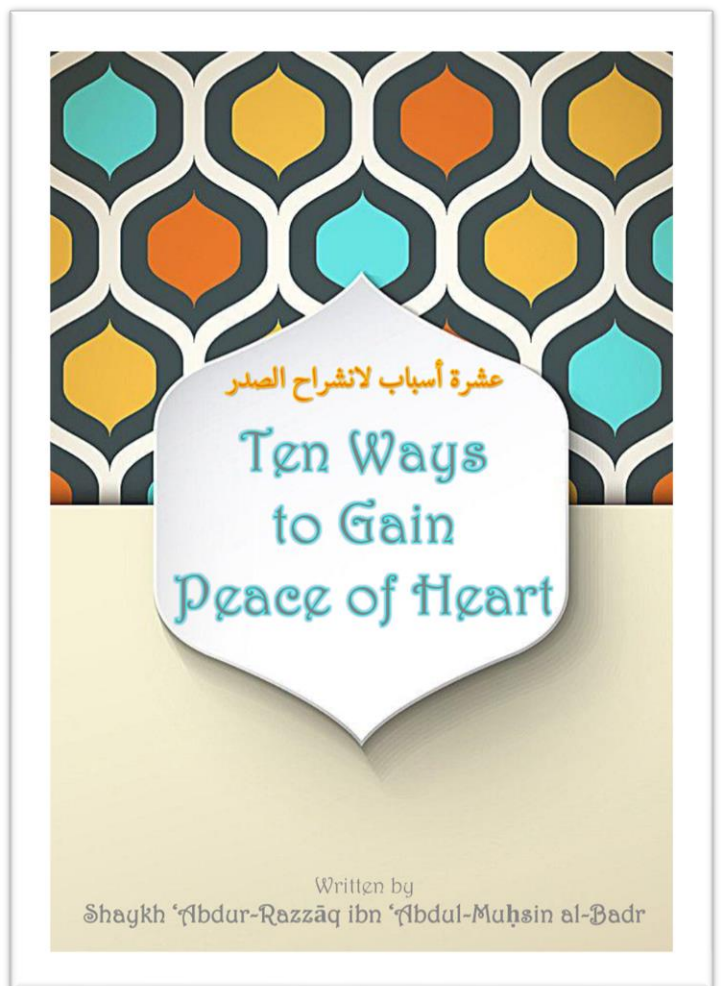
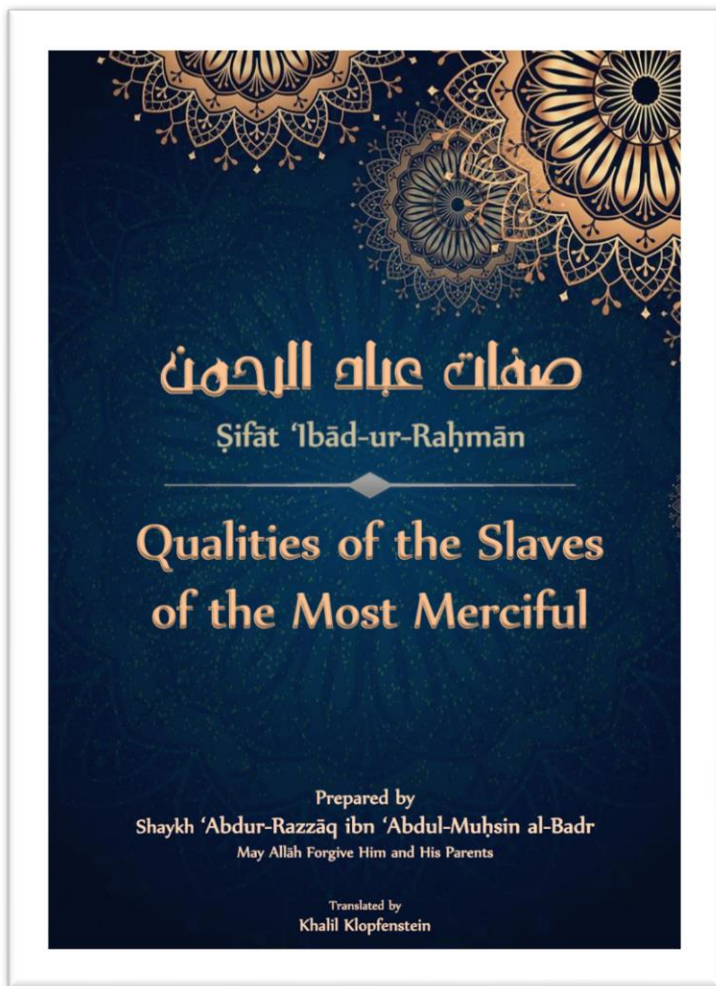
Appendix 5

About the Translator

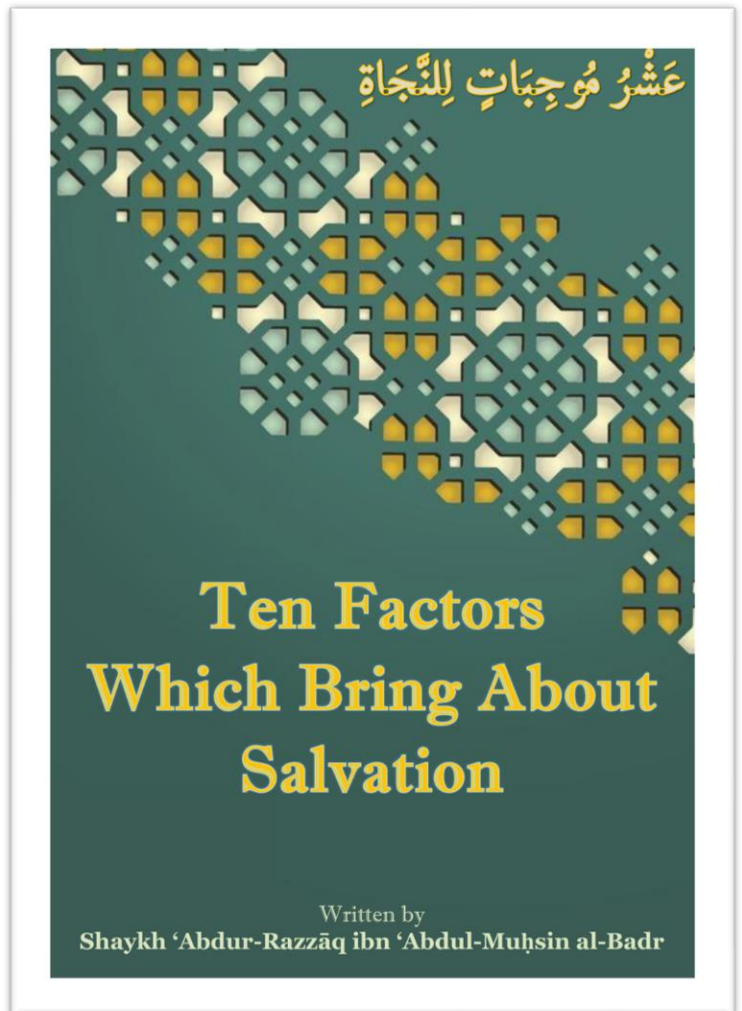
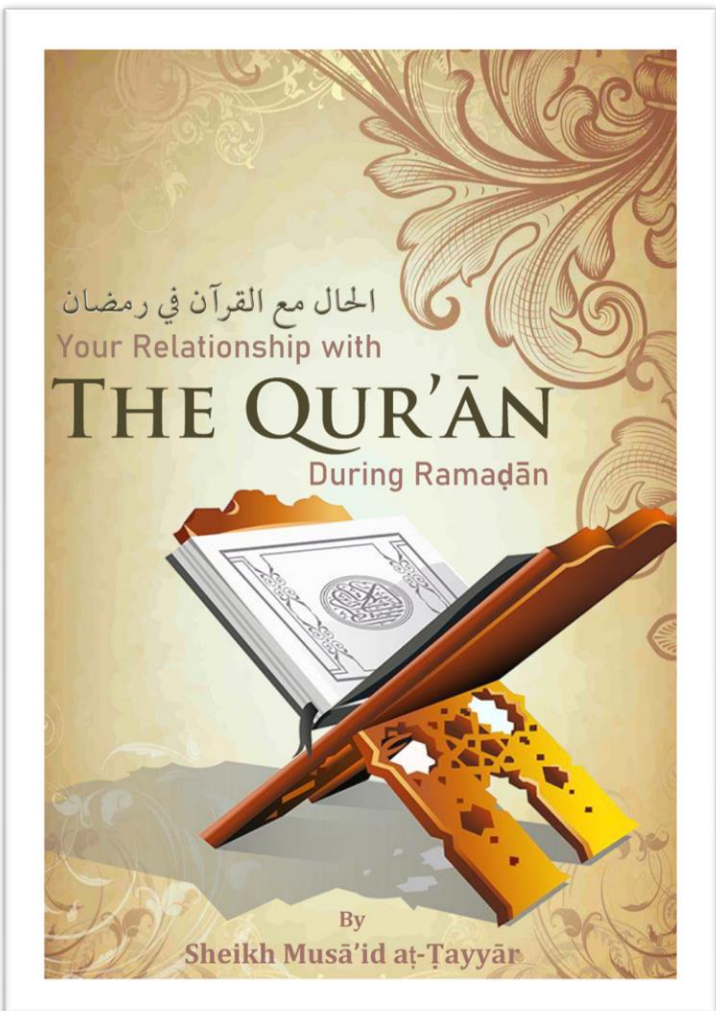
Khalil Klopfenstein accepted Islām in 2009 at the age of 19. Within a few months of converting, he was blessed to begin learning to recite from the muṣḥaf with a teacher, while also regularly reading from the English translation of *Tafsīr Ibn Kathīr*. Al-Ḥamdu-lillāh, these factors sowed the seeds for an ongoing engagement with the Qur’ān and its meanings. In the years since, Khalil had worked to continually increase his knowledge, benefitting especially from the distance-study classes of Sheikh ‘Abdur-Razzāq al-Badr and Sheikh Khālid al-Bātīlī. Khalil regularly publishes translations from the books of tafsīr and Qur’ānic sciences on his tulayhah.wordpress.com website and has published four translated books, al-Ḥamdu-lillāh.

About the Tulayhah Website

Since 2013, Khalil has regularly translated and published scholarly articles on the [Tulayhah.wordpress.com](https://tulayhah.wordpress.com) website. The primary focus of the website has been tafsīr and related Qur’ānic sciences from works written or recommended by Salafī Scholars. The contents of this book were originally published on the Tulayhah website as a monthly series running from 2019-2022. Visit the site to explore more than 1,000 scholarly translations, with a special focus on tafsīr.



Some of our other publications



التفسير الميسر TAFSIR MADE EASY

What Scholars Have Said About This Tafsīr

One of the books recommended for this beginning stage and a book that I always recommend as the first book is at-Tafsīr al-Muyassar, published by the King Fahad Complex. That is because this book has a very important feature, which is that it focuses first and foremost on the overall meaning even if it may not touch on all of the subfields of tafsīr such as the circumstances behind the revelation or always explaining the linguistic meaning of a word. Nonetheless, the least we can say is that this book is the building blocks for understanding the big-picture meanings. I always say that the first goal of reading for the beginner is to understand the overall meaning, and this book has placed prime importance on that. I say: for anyone who wants to embark on the first stage of learning, this book is an important and valuable book to begin with. (*Muṣā'id at-Ṭayyār, Full Professor of Qur'ānic Sciences at King Sa'ūd University*)

This is a work that focuses on the overall meanings and using very easy-to-understand language. A beginner can look at the notes in the margins and easily understand the intended message of an Āyah. It is one of the most valuable and most sound abridged books of tafsīr, in shā' Allāh. This should be in every Muslim home and spread throughout the Islāmic world. (*'Abdur-Raḥmān ash-Shehrī, Full Professor of Qur'ānic Sciences at King Sa'ūd University, Director of Markaz at-Tafsīr*)

I advise every Muslim to pay attention to the book at-Tafsīr al-Muyassar written by a committee of scholars. Every day before sleeping or at the beginning of his day, he can read a short portion of it so that he does not become detached from understanding the Book of his Lord. (*'Ali ar-Ramli, Director of ad-Dīn al-Qayyim Center*)

One of the beneficial abridged works in the field of tafsīr is at-Tafsīr al-Muyassar, written by a group of scholars and published by the King Fahd Complex for Printing the Mushaf. It is a very suitable work for beginning students of knowledge. (*'Abdul-Karīm al-Khudhayr, Member of the Council of Senior Scholars & the Standing Committee for Legal Verdicts in Saudi Arabia*)