

Tafsir al-Jalalayn

Tafseer Surat al-Baqarah: 141 – 252

{ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

The fools, the ignorant, among the people, that is, the Jews and the idolaters, will say, 'What matter, has turned them, the Prophet (s) and the believers, from the direction they were facing in their prayers formerly?', this being the Holy House (bayt al-maqdis, sc. Jerusalem); the sīn [of sa-yaqūlu, 'they will say'] denotes the future tense and informs of the Unseen. Say: 'To God belong the East and the West, that is, all directions. Thus He commands that they face whichever direction He wills, and there can be no objection. He guides whomever He will, His guidance being, to a straight path', that is, the religion of Islam, and you are among these [guided ones].

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ }

Thus, in the same way that We guided you to it, We appointed you, O community of Muhammad (s), a midmost community, excellent and upright, that you might be witnesses to the people, on the Day of Resurrection, that their messengers delivered [the Message] to them; and that the Messenger might be a witness to you, that he delivered [the Message] to you, and We did not appoint, make, the direction, for you now, the direction, you were facing, that is the Ka'ba: the Prophet (s) used to face it in prayer, but when he emigrated he was commanded to face the Holy House [of Jerusalem], in order to win the hearts of the Jews. He prayed in this direction for sixteen or seventeen months before he changed direction; except that We might know, [that it become]

manifest knowledge, who followed the Messenger, and believed in him, from him who turned on his heels, and returned to unbelief doubting the religion and thinking that the Prophet (s) was confused about this issue; and a number of them apostatised as a result of this— though it, the change of direction, were (wa-in, ‘though’, is softened, and its noun apocopated, originally being: wa-innahā) a grave thing, troublesome for people, save for those, of them, whom God has guided; but God would never cause your faith, that is, your prayers towards the Holy House [of Jerusalem], to be wasted, but He will reward you for them (the reason that this [verse] was revealed was that some had asked about the status of those that had died before the change of direction [of prayer]); truly, God is Gentle with, believing, people, Merciful, when He does not let their deeds go to waste (al-ra’fa means ‘intensity of mercy’, and is mentioned first to allow for the end rhyme of the verse [with the preceding one]).

{ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ }

We have indeed (qad, ‘indeed’, is for affirmation) seen you turning your face about in the, direction of the, heaven, looking around for the Revelation and longing for the command to face the Ka’ba: he [the Prophet] wished for this because it was the prayer-direction of Abraham and would be more conducive to the submission of the Arabs [to Islam]; now We will surely turn you to a direction that shall satisfy you, that you will love. Turn your face, in prayer, towards the Sacred Mosque, that is, the Ka’ba, and wherever you are (addressing the [Muslim] community) turn your faces, in prayer, towards it. Those who have been given the Scripture know that it, the change towards the Ka’ba, is the, fixed, truth from their Lord, on account of the description in their

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Scripture of how the Prophet (s) would re-orient himself to it; God is not heedless of what you do, O believers, when you obey His command (alternatively, ta'malūna, 'you do', can be read ya'malūna, 'they do', in other words [it would be referring to] the Jews' denial of the matter concerning the direction of prayer).

{ وَلَئِن أُتِيتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِن ائْتَبْتَ أَهْوَاءَهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ }

Yet if (wa-la-in: the lām is for oaths) you should bring to those who have been given the Scripture every sign, about your truthfulness in the matter of the direction of prayer, they will not follow your direction, out of obduracy, and you are not a follower of their direction (this is a categorical negation of his [the Prophet's] desire that they become Muslims and of their desire that he return to their direction of prayer; neither are they, the Jews and the Christians, followers of one another's direction. If you were to follow their whims, the ones to which they summon you, after the knowledge, the revelation, that has come to you, then you, if, hypothetically, you were to follow them, will surely be among the evildoers.

{ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ }

Those to whom We have given the Scripture, they recognise him, Muhammad (s), as they recognise their sons, because of the descriptions of him in their Scripture: [‘Abd Allāh] Ibn Salām said, ‘I recognised him the moment I saw him, as I would my own son; but my recognition of Muhammad (s) was more intense’; even though there is a party of them that conceal the truth, that is, his description, while they know, this [truth] which you [Muhammad (s)] follow.

{ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ }

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The truth comes from your Lord; then be not among the doubters, who doubt it, that is to say, '[be not] of such a disposition', which is more eloquent than merely saying, 'do not waver'.

{ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْحَيْرَاتِ إِنَّ مَا كُونُوا يَأْتِيكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Every person, of every community, has his direction (wijha), [his] qibla, to which he turns (muwallihā, 'he turns to it', is also read as muwallāhā, 'he is made to turn to it'), in his prayers, so vie with one another in good works, strive with acts of obedience and acceptance of these. Wherever you may be, God will bring you all together, gathering you on the Day of Resurrection and requiting you for your deeds; surely God has power over all things.

{ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِعَافٍ عَمَّا تَعْمَلُونَ }

From whatever place you issue, on a journey, turn your face towards the Sacred Mosque; it is the truth from your Lord. God is not heedless of what you do (ta'malūna, 'you do', may also be read as ya'malūna, 'they do', as already appears above [sc. 2:144]; its repetition is intended to point out that the stipulation applies equally to being on a journey or otherwise).

{ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَنَّيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ }

From whatever place you issue, turn your face towards the Sacred Mosque; and wherever you may be, turn your faces towards it (all of which is being repeated for emphasis), so that there be not any

argument from the people, the Jews or the idolaters, against you, [so that there be not] any cause for contention regarding the change to a different direction of prayer. In this way, their contentions against you will cease to exist, both [the contentions] of the Jews when they say, 'He [Muhammad (s)] rejects our religion, but follows our direction of prayer', and of the idolaters when they say, 'He [Muhammad (s)] claims to follow the creed of Abraham, but he contravenes his [Abraham's] qibla'; excepting the evildoers among them, acting in obstinacy, who will say, 'He [Muhammad (s)] only changed to this direction because of his [natural] inclination towards the [idolatrous] religion of his forefathers'. The exceptive statement [indicated by illā] is a continuous one, the meaning being: 'No one will have anything to say against you, except for what these people say'; and do not fear them, do not fear their arguing [with you] regarding the change to it [the Ka'ba], but fear Me, by complying with My command; and that I may perfect My grace upon you, by guiding you to the principal rituals of your religion, and that you may be guided, to the truth (wa-li-utimma, 'that I may perfect', is a supplement to li-allā yakūna, 'that there be not').

{ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ }

As also We have sent (this [verbal clause ka-mā arsalnā, 'as We have sent'] is semantically connected to wa-li-utimma [of the previous verse], that is to say, '[Also We have sent] by way of perfection'); as it [My grace] has been perfected by Our sending, among you, of yourselves, Muhammad (s), a messenger, to recite Our verses, the Qur'ān, to you and to purify you, to cleanse you from idolatry, and to teach you the Book, the Qur'ān, and wisdom, the rulings therein, and to teach you what you knew not.

{ فَادْكُرُونِي أَدْكُمْ لَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ }

So remember Me, through prayer, glorification and the like, I will remember you: this is said to mean, 'I will reward you'; in a hadīth about God [that He says]: 'whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an Assembly more excellent than his'; and be thankful to Me, for My grace, by being obedient, and be not ungrateful towards Me, through disobedience.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ }

O you who believe, seek help, regarding the Hereafter, through patience, in obedience and afflictions, and prayer (He singles it out for mention on account of its frequency and its greatness); surely God is with the patient, helping them.

{ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ }

And say not of those slain in God's way, that, 'They are dead'; rather they are living, their spirits are, according to a hadīth, contained in green birds that take wing freely wherever they wish in Paradise; but you are not aware, [but you] do not know their condition.

{ وَكَلَبْنَاكُمْ كَلِمًا مِّنَ الْحَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ }

Surely We will try you with something of fear, of an enemy, and hunger, by way of drought, and diminution of goods, as a result of destruction, and lives, as a result of slaughter, death and disease, and fruits, by way of crop damage: that is to say, We will try you to see if you practise patience or not; yet give good tidings, of Paradise, to the patient, during calamities;

{ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ }

those who, when they are struck by an affliction, a calamity, say, 'Surely we belong to God, we are His possession and servants, with whom He does as He pleases; and to Him we will return', in the Hereafter, whereupon He will requite us: in one hadīth [it is said that], 'whoever pronounces the istirjā' [sc. the formula 'surely we belong to God and to Him we will return'] when an affliction befalls him, God will reward him and compensate him with what is better'. Similarly, it is said that on one occasion when his lamp blew out, the Prophet (s) uttered the istirjā', whereupon 'Ā'isha said to him, saying: 'But, it is just a lamp', to which he replied, 'Whatever bothers a believer is an affliction [of sorts]': this is reported by Abū Dāwūd in his [section on] mursal reports.

{ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ }

Upon those rest blessings, forgiveness, and mercy, grace, from their Lord, and those — they are the truly guided, to rectitude.

{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ }

Truly Safā and Marwa, two mountains near Mecca, are among the waymarks (sha'ā'ir, plural of sha'īra) of God, the [ritual] ceremonies of His religion, so whoever makes the Pilgrimage to the House, or the Visitation, that is, whoever prepares to perform the Pilgrimage [hajj] or the Visitation [umra]: the original sense of both terms [hajja and i'tamara] is 'to aim for' and 'to visit', respectively; he would not be at fault, [it would not be] a sin, if he circumambulates them (the original tā' [of yatatawwafa, 'circumambulate'] has been assimilated with the tā'), by pacing quickly (sa'y) between them seven times: this was revealed when the Muslims were averse to this [circumambulation], because the pagan Arabs used to circumambulate them, and there was an idol atop each mountain which they used to stroke. It is reported from Ibn 'Abbās that this pacing

[between the two] is not obligatory, based on the fact that when no sin can be incurred, the context implies free choice. Al-Shāfi'ī and others, however, considered it to be a pillar [of the Pilgrimage rituals]. The Prophet made clear its obligatory aspect when he said that, 'God has prescribed for you the pacing [sa'y]', as reported by al-Bayhaqī and others; and he [the Prophet] also said, 'Begin with what God has begun', meaning, al-Safā, as reported by Muslim; and whoever volunteers (tatawwa'a: a variant reading is yattawa', the ta' here being assimilated) good, that is, any good deed such as circumambulation or other, that is not obligatory on him; God is Grateful, for such a deed and rewards that person for it, Knowing, it.

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ }

The following was revealed concerning the Jews: Those who conceal, from people, the clear proofs and the guidance that We have revealed, such as the 'stoning' verse and the description of Muhammad (s), after We have shown them clearly in the Scripture, the Torah — they shall be cursed by God, that is, He will move them far away from His mercy, and by the cursers, the angels, believers, or by every single thing, when they supplicate that they be cursed.

{ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ }

Except those that repent, turning back from such [deeds], and make amends, in their actions, and show clearly, what they were concealing — them I shall turn [relenting], accepting their repentance; I am the Relenting, the Merciful, to believers.

{ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ }

But those who disbelieve, and die disbelieving (wa-hum kuffār, 'they being disbelievers', is a circumstantial qualifier) — upon them shall be the curse of God and the angels, and of people altogether, that is, they deserve such [a curse] in this life and in the next; 'people' here is said to be either [people] in general, or believers.

{ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ }

Abiding therein, that is, [in] the curse and the Fire, [the latter] indicated by the following words: the chastisement shall not be lightened for them, [not even for] a blink of an eye, no respite shall be given them, in which to have time to repent or to excuse themselves.

{ وَاللَّهُمَّ إِلَهَ وَاحِدٍ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ }

When they asked him [Muhammad (s)] to describe his Lord, the following was revealed: Your God, the One deserving of your worship, is One God, without any equal in either essence or attribute; there is no god except Him, He is the Compassionate, the Merciful.

{ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَغَضِبِ الرِّيحِ وَالسَّحَابِ الْمُسْحَرِينَ مِنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ }

They then asked for a sign to prove this, and the following was revealed: Surely in the creation of the heavens and the earth, and the marvels contained in them, and the alternation of the night and day, passing and returning, increasing and diminishing, and the ships that run in the sea, and do not become cracked and sink, with what profits men, of trade and merchandise, and the water, the rain, God sends down from the heaven with which He revives the earth, with vegetation, after it is

dead, after it has dried out, and He scatters abroad in it all manner of crawling thing, by dividing them and spreading them throughout on account of the vegetation, for they thrive on the fertile pastures it produces; and the disposition of the winds, changing it from south to north, from cold to warm, and the clouds compelled, subjugated by God's command, moving to wherever God wishes, between heaven and the earth, without being attached [to either of the two] — surely there are signs, indicating His Oneness, exalted be He, for a people who comprehend, [a people] who contemplate.

{ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ }

Yet there be people who take to themselves compeers, idols, besides God, that is, other than God, loving them, by magnifying them and being subservient to them, as God is loved, that is, as their love of Him; but those who believe love God more ardently, than those who love their compeers, because the former never reject God, whereas the latter when faced with hardship soon abandon those [compeers] for God; If he, [if you] O Muhammad (s), were to see those who did evil, by taking to themselves compeers, when (idh here denotes idhā) they see (read either as active [yarawna, 'they see'] or passive [yurawna, 'they are made to see']) the chastisement, you would see a grave sight, that, this is because, the might, the power and the vanquishing, altogether (a circumstantial qualifier) belongs to God, and that God is terrible in chastisement (according to one reading, the person listening [to the verse] governs the verb yarā, 'he sees', and constitutes the subject [of the clause]; according to another [reading], it is the 'evildoers' [who constitute the subject of the clause and govern the verb yarā]; and so it [yarā] has the sense of ya'lam, 'he knows'; the particle an, 'that', and what comes after it have taken the place of the objects in both cases; the response to

the [initial conditional] law, 'if', has been omitted). The general meaning [of the verse] then is: 'If they were aware in this world of the severity of God's chastisement and of the fact that power is God's alone, the moment they come to see it with their own eyes, on the Day of Resurrection, they would not take to themselves compeers'.

{ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَمَآ أَوَّأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ }

When (idh here substitutes for the previous idh) those who were followed, that is, the leaders, disown their followers, that is to say, [when] they have denied misleading them [the latter], and they have seen the chastisement, and the cords, the bonds of affection and kinship that were between them on earth, are cut away before them, from them (taqatta'at, 'cut away', is a supplement to tabarra'a, 'disown').

{ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَسْتَبْرَأُ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِحَارِجِينَ مِنَ النَّارِ }

And those who followed say, 'O, if only we might return again, to the world, and disown them, the ones who had been followed, as they have disowned us!', on this day (the particle law, 'if only', is an optative, and its response is natabarra'a, 'we disown'). So, just as He showed them the severity of His chastisement and their disowning of one another, so too, God shall show them their, evil, works, as, anguish (hasarāt is a circumstantial qualifier), regrets, for them! Never shall they exit from the Fire, once they have entered it.

{ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ }

The following was revealed when some said that it was unlawful to take a camel that has been let loose (sawā'ib): O people, eat of what is in the earth, lawful (halālan is a circumstantial qualifier)

and wholesome (tayyiban is an adjective for emphasis), that is to say, what is delicious; and follow not the steps, the ways, of Satan, meaning, what he embellishes [of temptations]; he is a manifest foe to you, whose enmity is clear;

{ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَإِن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ }

he only commands you to evil, sin, and indecency, what is abhorred by the Law, and that you should speak against God what you do not know, such as forbidding what He has not forbidden and otherwise.

{ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَسِيعٌ مَّا أَلْفِينَا عَلَيْهِ آبَاءُنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ }

And when it is said to them, the disbelievers, 'Follow what God has revealed', pertaining to affirmation of God's Oneness and the good things that He has made lawful, they say, 'No; but we follow what we found our fathers doing', in the way of idol-worship, deeming unlawful the camel let loose, and [practising] the slitting of the camel's ear (sc. bahīra). God says: What? (the hamza [of a-wa-law] is for repudiation), do they follow them, Even if their fathers do not understand anything, concerning religion, and they were not guided?, to the truth.

{ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عُيُ فِيهِمْ لَا يَعْقِلُونَ }

The likeness, the attribute, of those who disbelieve, and the one who calls them to guidance, is as the likeness of one who shouts to that which hears nothing, save a call and a cry, only a sound, not understanding its meaning: when they listen to an admonition they are like cattle that hear the cry of their shepherd but do not understand what he is saying; they are deaf, dumb, blind — they do not comprehend, any admonition.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ }

O you who believe, eat of the good things, that are lawful, wherewith We have provided you, and give thanks to God, for what He has made lawful for you, if it be Him that you worship.

{ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ }

He has only forbidden you: carrion, that is, the consumption of it, since this is the subject of the general address here, and similarly [the consumption of] what follows, [all of] which is what has not been slaughtered in accordance with [prescriptions of] the Law; to this the Sunna adds [as also constituting carrion] what has been severed from a living creature. A special status is, however, accorded fish and locusts; blood, poured forth, as in [sūrat] al-An'ām [see Q. 6:145], the flesh of swine, the meat is singled out for mention because that [part] is what people mostly seek, every other [part] being implied thereby; what has been hallowed to other than God, that is to say, what has been slaughtered in other than His Name (al-ihlāl is the raising of one's voice, which they used to do when sacrificing for their gods). Yet whoever is constrained, forced by dire need to eat of the above-mentioned, not desiring, to rebel against Muslims, nor transgressing, committing aggression against them by waylaying them, no sin shall be on him, for eating it. God is Forgiving, to His friends, Merciful, to those who are obedient to Him, for He has granted them wide berth in this matter. The aggressor and the transgressor are excluded from this [dispensation], and to these two [categories] one should also add every person that sets out on a journey in disobedience, such as the fugitive or the excise collector, for whom it would be unlawful to eat any of the mentioned, unless they repent [of their disobedience]; this is the opinion of al-Shāfi'ī.

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا تَنْزِيلًا لَهُمْ
عَذَابٌ أَلِيمٌ }

Those who conceal what God has revealed of the Scripture, comprising all the descriptions of Muhammad (s), meaning the Jews, and sell it for a little price, in this world, taking this [little price] in its place from the debased ones among them, for fear of losing out if they were to manifest it [sc. the truth of Muhammad (s)] — they shall consume nothing in their bellies but the Fire, because that is their journey's end; God shall not speak to them on the Day of Resurrection, out of anger with them, neither purify them, from the filth of sin; and theirs is a painful chastisement, that is, the Fire.

{ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ }

Those are they that have bought error at the price of guidance, taking the former in place of the latter in this world, and chastisement at the price of pardon, [the pardon] that would have been prepared for them in the Hereafter, had they not concealed this matter; what makes them so patient for the Fire?, that is, how great is the extent of their patience? This [statement] is intended to provoke amazement in the believers at the way in which they [the disbelievers] commit sins that necessitate their punishment in the Fire with complete indifference. In reality they would have no patience whatever [to endure the Fire].

{ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ }

That, which has been mentioned of their eating of the Fire and what follows it, is because God has revealed the Book with the truth, but they are at variance regarding it, believing in parts of it while disbelieving in others, and concealing them; and those that are at variance regarding the Book, concerning this matter, namely, the Jews — although it is said that these are the idolaters some of whom said, with regard to the Qur'ān, that it was poetry, others, that it was sorcery, and others still, that it was divination — are in schism, disagreement, far removed, from the truth.

{ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ
أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ }

It is not piety, that you turn your faces, in prayer, to the East and to the West. This was revealed in response to the claim made by the Jews and the Christians to this effect. True piety, that is, the pious person (al-birr, is also read al-barr, in the sense of al-bārr [‘the dutiful person’]) is [that of] the one who believes in God and the Last Day and the angels and the Book, that is, the scriptures, and the prophets, and who gives of his substance, however, despite [it being], cherished, by him, to kinsmen and orphans and the needy and the traveller and beggars, and for, the setting free of, slaves, both the captive and the one to be manumitted by contract; and who observes prayer and pays the alms, that are obligatory, and what was [given] before [alms were made obligatory], in the way of charity; and those who fulfil their covenant when they have engaged in a covenant, with God or with others, those who endure with fortitude (al-sābirīna is the accusative of laudation) misfortune (al-ba’sā’ is abject poverty), hardship, illness, and peril, at the height of a battle in the

way of God; these, described in the way mentioned, are the ones who are truthful, in their faith and in their claims to piety, and these are the ones who are fearful, of God.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فِ اتَّبَاعِ الْمَعْرُوفِ وَأَدَاءِ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَىٰ بُعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ }

O you who believe, prescribed, made obligatory, for you is retaliation, on equal terms, regarding the slain, both in the attributes [of the one slain] and in the action involved; a free man, is killed, for a free man, and not for a slave; and a slave for a slave, and a female for a female. The Sunna makes it clear that a male may be killed [in retaliation] for a female, and that religious affiliation should be taken into account also, so that a Muslim cannot be killed in return for an disbeliever, even if the former be a slave and the latter a free man. But if anything, of the blood, is pardoned any one, of those who have slain, in relation to his brother, the one slain, so that the retaliation is waived (the use of the indefinite shay'un, 'anything', here implies the waiving of retaliation through a partial pardon by the inheritors [of the slain]; the mention of akhīh ['his brother'] is intended as a conciliatory entreaty to pardon and a declaration that killing should not sever the bonds of religious brotherhood; the particle man, 'any one', is the subject of a conditional or a relative clause, of which the predicate is [the following, fa'ittibā'un]) let the pursuing, that is, the action of the one who has pardoned in pursuing the killer, be honourable, demanding the blood money without force. The fact that the 'pursuing' results from the 'pardoning' implies that one of the two [actions] is a duty, which is one of al-Shāfi'ī's two opinions here. The other [opinion] is that retaliation is the duty, whereas the blood money is merely compensation [for non-retaliation], so that if one were to pardon but not name his blood money, then nothing [happens]; and this [latter] is the preferred

[opinion]. And let the payment, of the blood money by the slayer, to him, the pardoner, that is, the one inheriting [from the slain], be with kindness, without procrastination or fraud; that, stipulation mentioned here about the possibility of retaliation and the forgoing of this in return for blood money, is an alleviation, a facilitation, given, to you, by your Lord, and a mercy, for you, for He has given you latitude in this matter and has not categorically demanded that one [of the said options] be followed through, in the way that He made it obligatory for Jews to retaliate and for Christians to [pardon and] accept blood money; and for him who commits aggression, by being unjust towards the killer and slaying him, after that, that is, [after] pardoning — his is a painful chastisement, of the Fire in the Hereafter, or of being killed in this world.

{ وَلكُمْ فِي الْقِصَاصِ حَيَاةٌ لِيُؤْتِيَ أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ }

In retaliation there is life for you, that is great longevity, O people of pith, possessors of intellect, because if the would-be killer knew that he would be killed [in retaliation], he would refrain [from such action] and would have thereby given life to himself and to the one whom he had intended to kill; and so it [retaliation] was stipulated by the Law, so that you might fear killing, fearing retaliation.

{ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ }

Prescribed, made obligatory, for you, when any of you is approached by death, that is, [by] its causes, and leaves behind some good, material possessions, is to make testament (al-wasiyyatu is in the nominative because of kutiba, and is semantically connected to the particle idhā, 'when', if the latter is adverbial; but if this latter is conditional, then it [al-wasiyyatu] indicates the response; the response to the [conditional] particle in, 'if', is, in other words, [implied to be] fa'l-yūsi, 'let him

make testament’); in favour of his parents and kinsmen honourably, that is justly, not giving more than the allotted share of a third, nor preferring the richer person — an obligation (haqqan here emphasises the import of what has preceded) on those that fear, God (this verse has been abrogated by the ‘inheritance’ verse [āyat al-mīrāth, see Q. 4:11] and by the hadīth: ‘Do not make testament for one [already] inheriting’, as reported by al-Tirmidhī).

{ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأْتَمَّا إِنَّمَا عَلَى الَّذِينَ يَدُلُّونَهُ إِنْ أَلَّهَ سَمِيعٌ عَلَيْهِ }
{ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأْتَمَّا إِنَّمَا عَلَى الَّذِينَ يَدُلُّونَهُ إِنْ أَلَّهَ سَمِيعٌ عَلَيْهِ }

Then if anyone, whether a witness or a trustee, changes it, that is, the testament, after hearing it, and knowing it, the sin, resulting from the changed testament, shall rest upon those who change it (here the explicit subject stands in place of the implicit one); surely God is Hearing, of the testator’s words, Knowing, of the deeds of the trustee, requiting [each] accordingly.

{ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنْ أَلَّهَ غَفُورٌ رَحِيمٌ }
{ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنْ أَلَّهَ غَفُورٌ رَحِيمٌ }

But if any one fears injustice, an error, in straying from what is right, or sin, because he has purposely increased the share of a third or specified a rich individual, from one making testament (read mūsī or muwassī), and so makes things right between them, the testator and the trustee, by commanding that justice be done, then no sin shall be upon him, with regard to this matter; surely God is Forgiving, Merciful.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ }
{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ }

O you who believe, prescribed for you, obligatory [for you], is the Fast, just as it was prescribed for those, communities, that were before you so that you might guard yourselves, against acts of disobedience, for, it [the fast] curbs the desires that prompt these [acts].

{ أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ }

For days (ayyāman, ‘days’, is in the accusative as the object of al-siyām, ‘the fast’, or of an implied yasūmū, ‘he fasts’) numbered, few or specific in number, that is, those of Ramadān, as will be mentioned below; God has specified a small number as a way of facilitating matters for those under the obligation; and if any of you, during the month, be sick, or be on a journey, in which prayers are shortened, or if one is strained by the fast in both cases and breaks it, then a number of other days, equal to the ones during which he broke his fast — let him fast them instead; and for those who are, not, able to do it, [to fast] on account of old age or chronic illness, a redemption: which is, the feeding of a poor man, with about the same amount one consumes in a given day, that is, one mudd measure of the principal food of that town each day (a variant reading has [genitive] fidyatin as an explicative clause. It is also said that the [lā] negation of the verb [yutiqūnahu] is not actually implied, because at the very beginning of Islam, they could choose between fasting or offering the redemption; but later on this was abrogated by fixing the Fast [as an obligation], where God says, So let those of you, who are present at the month, fast it [Q. 2:185]: Ibn ‘Abbās said [by way of qualification] ‘Except for the pregnant one and the one breastfeeding, if they break their fast out of concern for the child; in the case of these two, the verse remains valid and has not been abrogated’). For him who volunteers good, by offering more than the minimum amount mentioned for the redemption; that, volunteering, is good for him; but that you should fast (wa-an tasūmū is the subject) is better for you (khayrun lakum is its predicate),

than breaking the fast and paying the redemption, if you but knew, that this is better for you, then do it.

{ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ }

These days of, the month of Ramadān, wherein the Qur'ān was revealed, from the Preserved Tablet to the earthly heaven on the Night of Ordainment [laylat al-qadr] from Him, a guidance (hudan, 'a guidance', is a circumstantial qualifier), guiding away from error, for the people, and as clear proofs, lucid verses, of the Guidance, the rulings that guide to truth, and, of, the Criterion, that discriminates between truth and falsehood; So let those of you, who are present at the month, fast it and if any of you be sick, or if he be on a journey, then a number of other days (this [concession] has already been mentioned, but it is repeated here to avoid the mistaken impression that it has been abrogated by the comprehensive implication of man shahida, 'who are present'). God desires ease for you, and desires not hardship for you, and for this reason He has permitted you the breaking of the fast during illness or travel, [this ease being] the very reason He has commanded you to fast; He supplements [the previous statement with]: and that you fulfil (read tukmilū or tukammilū) the number, of the fasting days of Ramadān, and magnify God, when you have completed them, for having guided you, for having directed you to the principal rites of His religion, and that you might be thankful, to God for this.

{ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دُعَاةَ الدَّاعِينَ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ }

A group of followers of the Prophet (s) asked him, 'Is our Lord nearby so that we should talk to Him secretly, or is He far away, so that we should call out to him?', and the following was revealed: And when My servants question you concerning Me — I am near, to them in My knowledge, and he informed them of this; I answer the call of the caller, by granting him his request, when he calls to Me; so let them respond to Me, My call to them to be obedient, and let them believe, [let them] persevere in faith, in Me that they might go aright, [that] they [might] become guided.

{ أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لَبَاسُ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَسِينَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يبينُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ }

Permitted to you, upon the night of the Fast, is to go in to your wives, in sexual intercourse: this was revealed as an abrogation of its unlawfulness during the earliest phase of Islam, as well as [an abrogation of] the unlawfulness of eating and drinking after the night prayer; they are a vestment for you, and you are a vestment for them (a metaphor for their embraces or their need for one another); God knows that you have been betraying yourselves, by having sexual intercourse on the eve of the fast: this happened with 'Umar [b. al-Khattāb] and others, and they apologised to the Prophet (s), and so He has turned to you [relenting], before you even turned in repentance, and He has pardoned you. So now, when it is permitted to you, lie with them, in sexual intercourse, and seek what God has prescribed for you, of sexual intercourse or what it produces of offspring; and eat and drink, [at any time] during the night, until the white thread is distinct, to you, from the black thread at daybreak, that is, the true [moment of daybreak], which explains the white thread, while the explanation of the black thread, namely, the night, has been left out. The whiteness and

the darkness of the dawn [twilight] are likened to two black and white threads in the way they stretch out; then complete the fast, from daybreak, to the night, that is, until it arrives, after the setting of the sun; and do not lie with them, your women, while you cleave to the mosques in devotion [to God], while you are residing [therein] with the intention of [performing] i'tikāf ('spiritual retreat'). This was a prohibition pertaining to one who used to leave [the mosque], whilst in a state of i'tikāf, have sexual intercourse with his wife, and then return. Those, rulings mentioned, are God's bounds, delimited by God for His servants so that they do not overstep them; do not approach them (lā taqrabūhā, is more intense than lā ta'taddūhā, 'Do not overstep', used in verses elsewhere). So, just as He makes clear to you what has been mentioned, God makes clear His signs to people so that they might fear [disobeying] His prohibitions.

{ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ }

Consume not your goods between you, that is to say, do not let one consume the goods of the other, in deception, that which is illicit according to the Law, such as theft and extortion; and, do not, proffer them, the regulation of these [goods] or any bribes, to the judges, that you may consume, as a result of any arbitration, a portion of other people's goods, embroiled, in sin while you are aware, that you are in error.

{ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }

They will ask you, O Muhammad (s), about the new moons (ahilla, plural of hilāl): 'Why do they seem very thin, and then wax until they are full of light, and then wane again as at the first, and are not always the same, in the way that the sun is?' Say, to them: 'They are appointed times (mawāqīt is the plural of mīqāt) for the people, for them to know the times for sowing the land, for business,

for their women's waiting periods, their fast and their breaking it, and the Pilgrimage' (wa'l-hajji and the Pilgrimage', is a supplement to li'l-nāsi, 'for the people'), that is to say, [appointed times] by which its season is known, for if they [the new moons] always looked the same, none of these things could be known. It is not piety to come to the houses from their backs, in [your] state of pilgrimage inviolability (ihrām), when you would bore holes in them to enter them and then exit, disregarding their doors; they used to do this and claim that it was out of piety; but piety is to fear, God by not contravening His commands; so come to the houses by their doors, when in a state of pilgrimage inviolability, and fear God, that you may prosper, [that you may] triumph.

{ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاغِتُوكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ }

After the Prophet (s) was prevented from [visiting] the House in the year of the battle of Hdaybiyya, he made a pact with the disbelievers that he would be allowed to return the following year, at which time they would vacate Mecca for three days. Having prepared to depart for the Visitation [‘umra], [he and] the believers were concerned that Quraysh would not keep to the agreement and instigate fighting. The Muslims were averse to becoming engaged in fighting while in a state of pilgrimage inviolability in the Sacred Enclosure [al-haram] and during the sacred months, and so the following was revealed: And fight in the way of God, to elevate His religion, with those who fight against you, the disbelievers, but aggress not, against them by initiating the fighting; God loves not the aggressors, the ones that overstep the bounds which God has set for them: this stipulation was abrogated by the verse of barā’a, ‘immunity’ [Q. 9:1], or by His saying [below]:

{ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يَقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ }

And slay them wherever you come upon them, and expel them from where they expelled you, that is, from Mecca, and this was done after the Conquest of Mecca; sedition, their idolatry, is more grievous, more serious, than slaying, them in the Sacred Enclosure or while in a state of pilgrimage inviolability, the thing that you greatly feared. But fight them not by the Sacred Mosque, that is, in the Sacred Enclosure, until they should fight you there; then if they fight you, there, slay them, there (a variant reading drops the alif in the three verbs [sc. wa-lā taqtilūhum, hattā yaqtulūkum, fa-in qatalūkum, so that the sense is ‘slaying’ in all three, and not just ‘fighting’]) — such, killing and expulsion, is the requital of disbelievers.

{ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ }

But if they desist, from unbelief and become Muslims, surely God is Forgiving, Merciful, to them.

{ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ }

Fight them till there is no sedition, no idolatry, and the religion, all worship, is for God, alone and none are worshipped apart from Him; then if they desist, from idolatry, do not aggress against them. This is indicated by the following words, there shall be no enmity, no aggression through slaying or otherwise, save against evildoers. Those that desist, however, are not evildoers and should not be shown any enmity.

{ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ }

The sacred month, in return, for the sacred month, therefore, just as they fight you during it, kill them during it: a response to the Muslims' consideration of the momentous nature of this matter; holy things (hurumāt, plural of hurma, is what must be treated as sacrosanct) demand retaliation, in kind if these [holy things] are violated; whoever commits aggression against you, through fighting in the Sacred Enclosure, or during a state of ritual purity or in the sacred months, then commit aggression against him in the manner that he committed against you, the [Muslim] response is also referred to as 'aggression', because that is what it resembles formally; and fear God, when avenging yourselves and [by] renouncing aggression, and know that God is with the God-fearing, helping and assisting [them].

{ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ }

And spend in the way of God, in obedience to Him, in holy struggle and the like; and cast not your own hands, yourselves (the bā' of bi-aydīkum 'with your hands' is extra) into destruction, by withholding funds needed for the struggle or abandoning it altogether, because this will give your enemy the advantage over you; but be virtuous, by spending etc.; God loves the virtuous, that is, He rewards them.

{ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ آذَى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ }

Fulfil the Pilgrimage and the Visitation to God, by completing them according to their due; but if you are prevented, from fulfilling them by an enemy, then [give] such offering as may be feasible, for you — a sheep — and do not shave your heads, that is, do not release yourselves from the state of pilgrimage inviolability, until the offering, mentioned, reaches its place, its place of sacrifice, that is, within the enclosure, according to al-Shāfi'ī; the sacrifice is then made with the intention of releasing oneself from the state of pilgrimage inviolability, and is divided among the needy, after which the head is shaved and the release is effected. If any of you is sick, or has an ailment of the head, such as lice or severe pains, and has thus shaved his head while in a state of pilgrimage inviolability, then, incumbent upon him is, a redemption by fast, for three days, or a voluntary almsgiving, consisting of three cubic measures of the principal food of the town for six needy persons, or a ritual sacrifice, that is, the slaughter of a sheep (aw, 'or', denotes freedom of choice). To this [last] has been added the [case of the] one who shaves his head without excuse because the requirement of redemption is most obvious in his case; but also [it is required in the case of] one that enjoys, without shaving, such things as scents, attire, or oils, be it with an excuse or without. When you are secure, knowing that the enemy has gone or is not present, then whoever enjoys the Visitation, having completed it and observed its ritual prohibitions, until the Pilgrimage, until he enters its ritual inviolability in the relevant months; let his offering be such as is feasible, for him, such as a sheep that he sacrifices after entering into the state of pilgrimage inviolability, ideally, on the Day of Sacrifice; or if he finds none, because there are none available, or because he does not have sufficient funds, then, incumbent upon him is, a fast of three days in the Pilgrimage, that is to say, in a state of pilgrimage inviolability. In such a case, he should enter into the state of pilgrimage inviolability before the seventh of Dhū'l-Hijja, but ideally before the sixth, because one is discouraged from fasting on the Day of 'Arafa.

{ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَزَرَدُوا فَإِنْ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ }

The Pilgrimage, the time for it, is in months well-known: Shawwāl, Dhū'l-Qa'da and ten nights, some say all, of Dhū'l Hijja; whoever undertakes, upon himself, the duty of Pilgrimage during them, by entering into the state of pilgrimage inviolability, then no lewdness, [no] sexual intercourse for them, nor wickedness, [nor] acts of disobedience, or disputing, [or] quarrelling, in the Pilgrimage (a variant reading [for fa-lā rafathun wa-lā fusūqun wa-lā jidāla] has the accusative for all three nouns [sc. fa-lā rafatha wa-lā fusūqa wa-lā jidāla]; prohibition is meant in all three cases). Whatever good you do, by way of voluntary almsgiving, God knows it, and will reward you for it. And take provision, to suffice you your journey: this was revealed regarding the people of Yemen, who use to make the Pilgrimage and not take any provisions with them, thus, becoming a burden for others. But the best provision is piety [taqwā, 'piety', literally 'guarding'] with which you are able to guard against asking others [for things]; and fear you Me, O people of pith!, [O] possessors of intellect.

{ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قِبَلِهِ لَمَنِ الضَّالِّينَ }

You would not be at fault if you should seek bounty, sustenance, from your Lord, by engaging in commerce at the Pilgrimage: this was revealed in response to their aversion to such an idea; but when you press on, push on, from 'Arafāt, having stood [in prayer] upon it, then remember God, after the overnight stay at Muzdalifa, by repeating the talbiya [sc. labbayka Llāhum mā labbayk, 'at thy service, O God, at thy service'], the tahlīl [lā ilāha illā Llāh, 'no god but God'] and making

supplications, at the Sacred Waymark, a mountain at the end of Muzdalifa, called Quzah. In one hadīth, the Prophet (s) stood there remembering God and supplicating until his face began to glow brightly, according to Muslim; and remember Him as He has guided you, to the principal rites of His religion and the rituals of His Pilgrimage (the kāf of ka-mā, 'as', is the particle denoting the reason), though previously, before His guidance, you were astray.

{ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

Then (thumma denotes the sequence intended) press on, O Quraysh, from where the people press on, that is, from 'Arafa, by standing there together with them (for, they used to stand at Muzdalifa, disdaining to stand with other people); and seek God's forgiveness, for your sins; God is Forgiving, Merciful, to the believers.

{ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ }

And when you have performed, and completed, your holy rites, that is, the devotions pertaining to your pilgrimage, having cast [stones] at the Jamrat al-'Aqaba, performed the circumambulation and stopped at Minā, remember God, by extolling Him and repeating the takbīr [saying Allāhu akbar, 'God is Great'], as you remember your fathers, as you used to remember them and boast about them at the end of your pilgrimage, or yet more intensely, than your remembrance of them (ashadda is in the accusative because it is a circumstantial qualifier referring to dhikr 'remembrance', which itself is in the accusative as the object of udhkurū, 'remember', because had it come after it, it would have functioned as an adjectival phrase). There are some people who say,

‘Our Lord, give to us, our lot, in this world’, and they are given it; such people will have no part, no lot, in the Hereafter.

{ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ }

And there are others who say, ‘Our Lord, give to us in this world good, a grace, and good, Paradise, in the Hereafter, and guard us against the chastisement of the Fire’, by not making us enter it. This [former statement] depicts the manner of the idolaters, while [the latter] the way of the believers, and is intended to encourage [people] to petition for good in both abodes, for which one is promised a reward, as He says:

{ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ }

Those — they shall have a portion, a reward, from, as a result of, what they have earned, the deeds they have performed, such as Pilgrimage and supplication; and God is swift at reckoning, reckoning with the whole of creation in half a day of this world, as one hadīth states.

{ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ }

And remember God, by making takbīr [saying Allāhu akbar, ‘God is Great’] while you cast your stones at the Jamarāt, during certain days numbered, the three days of tashrīq. If any man hastens on, his departure from Minā, in two days, that is, on the second day of tashrīq after he has cast his stones, that, hastening, is no sin for him; and if he delays, such that he stays until the third night and cast his stones, it is not a sin for him: that is, they have the choice of either, for the sin has been precluded in both cases; if he fears, God during his pilgrimage — for such [a person] is truly a

pilgrim — and fear God, and know that to Him you shall be gathered, in the Hereafter, that He may requite you for your deeds.

{ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ }

And among people there is he whose speech in the life of this world pleases you, but it would not please you in the Hereafter because it contradicts what he actually used to believe; and who calls on God to witness what is in his heart, as being in accordance with what he says; yet he is most stubborn in dispute, with you and your followers on account of his enmity towards you: this was al-Akhnas b. Sharīq, a hypocrite who spoke kindly in the presence of the Prophet (s), swearing that he believed in him and that he loved him, and frequently sitting with him. God then revealed his mendacity in this matter. On one occasion he passed by some crops and livestock that belonged to the Muslims and later that night he set fire to them [the crops] and slaughtered them [the livestock]. God, moreover, says:

{ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ }

And when he turns his back, leaving you behind, he hastens, he walks, about the earth to do corruption there and to destroy the tillage and the stock (these [last two actions] are included in such 'corruption'); and God loves not corruption, that is to say, it does not please Him.

{ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ }

And when it is said to him, 'Fear God', in your actions, he is seized by vainglory, pride and rage, in his sin, the one he was commanded to avoid committing. So Hell shall be enough, [it] suffices, for him — how evil a cradling, a resting place it is!

{ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ مُرُوفٌ بِالْعِبَادِ }

But there are other men who sell themselves, expend themselves in obedience to God, desiring God's pleasure: this was Suhayb [b. Sinān al-Rūmī], who emigrated to Medina when the idolaters began to persecute him, leaving them all his property; and God is Gentle with His servants, for He guides them to what pleases Him.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ }

The following verse was revealed regarding 'Abd Allāh b. Salām and his companions, who after converting to Islam still observed the Sabbath with reverence and were averse to [the consumption of] camels: O you who believe, come, all of you, into submission (read al-salm or al-silm), that is, Islam; kāffatan is a circumstantial qualifier referring to al-silm, meaning, into all of its precepts; and follow not the steps, the ways, of Satan, that is, his temptations to you by way of creating divisions; he is a manifest foe to you, one whose enmity is obvious.

{ فَإِن مَّرَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاغْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ }

But if you slip, and incline away from implementing all of its precepts, after the clear proofs, the lucid arguments, have come to you, to the effect that this is the truth, know then that God is Mighty, and nothing can prevent Him from taking His vengeance against you; Wise, in His actions.

{ هَلْ يَنْظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

What do they, those that fail to enter into it [sc. Islam] completely, wait for, await, that God shall come to them, that is, His Command; this is similar to where God says, or that God's command should come to pass [Q. 16:33], meaning His chastisement, in the shadows (zulal, plural of zulla) of clouds, and the angels? The matter is determined, the matter of their destruction has been completed, and to God all matters are returned, in the Hereafter, where He will requite each according to his deeds (read passive [turja'u al-umūr, 'matters are returned'] or active [tarji'u al-umūr, 'matters return']).

{ سَلِّ نَبِيَّ إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ }

Ask, O Muhammad (s), the Children of Israel, by way of rebuke, how many a clear proof, manifest ones such as the parting of the sea, and the sending down of manna and quails, which they exchanged for unbelief, did We give them (kam, 'how many', is the interrogative particle linking the second object of the verb sal, 'ask', and is also the second object of the verb ātaynā, 'We gave', and its specifier); whoever changes God's grace, that is, what God has blessed him with in the way of signs, for these constitute the causes of guidance, after it has come to him, out of unbelief, God is severe in retribution against him.

{ نَزِينَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ }

Decked out fair to the disbelievers, of Mecca, is the life of this world, in disguise and they have fallen in love with it; and they deride the believers, on account of their poverty, the likes of Bilāl [al-Habashī], 'Ammār [b. Yāsir], and Suhayb [al-Rūmī], mocking them and treating them condescendingly with their wealth; but those who fear, idolatry, namely, those mentioned, shall be above them on the Day of Resurrection; and God sustains whomever He will without reckoning,

with ample sustenance in the Hereafter or in this world, when He gives to those that were mocked possession of the property and lives of those that mocked them.

{ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَعْغًا مِنْهُ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

People were one community, in faith, but they fell into disagreement, and some believed, while others disbelieved; then God sent forth the prophets, to them, as bearers of good tidings, of Paradise for the believers, and warners, of the Fire for the disbelievers; and He revealed with them the Scripture, meaning, the Books, with the truth (bi'l-haqqi, 'with the truth', is semantically connected to anzala, 'He revealed') that He might decide, according to it, between people regarding their differences, in religion; and only those who had been given it, the Scripture, so that some believed while others disbelieved, differed about it, [about] religion, after the clear proofs, the manifest arguments for God's Oneness, had come to them (min [of min ba'di, 'after'] is semantically connected to ikhtalafa, 'they differed', and together with what follows should be understood as coming before the exception [illā lladhīna, 'only those']); out of insolence, on the part of the disbelievers, one to another; then God guided those who believed to the truth, regarding which (min [of min al-haqqi, 'of the truth'] here is explicative) they were at variance, by His leave, by His will; and God guides, with His guidance, whomever He will to a straight path, the path of truth.

{ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْبِهِمْ أَلْبَاسًا وَأَضْرَاءَ وَمَنْ لَنْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ }

The following was revealed after the Muslims suffered a trying experience: Or did you suppose that you should enter Paradise without there having come upon you the like of, what came upon, those, believers, who passed away before you?, of trials, so that you may endure as they did; a new sentence begins here, explaining the previous one: They were afflicted by misery, extreme poverty, and hardship, illness, and were so convulsed, by all types of tribulations, that the Messenger and those who believed with him said (read yaqūla or yaqūlu), not expecting to see any help, on account of the extreme hardship afflicting them, 'When will God's help come?', [the help] which we were promised; and God responded to them: Ah, but surely God's help is nigh, in coming.

{ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ وَالَّذِينَ فَطَرُوا الدِّينَ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَمَا تَفْعَلُونَ مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ }

They will ask you, O Muhammad (s), about what they should expend. This was the question posed by 'Amr b. al-Jamūh. He was a wealthy elderly man and went to ask the Prophet (s) what and for whom he should expend; Say, to them: 'Whatever you expend of good (min khayrin, 'of good', is an explication of mā, 'whatever', covering small and large amounts, and denotes one half of the question represented by the expender; God responds with regard to the one receiving the expenditure, this pertaining to the other half of the question, in the following) it is for parents and kinsmen, orphans, the needy, and the traveller, that is, they are the most deserving of it; and whatever good you may do, by way of expending or otherwise, God has knowledge of it', and will requite it accordingly.

{ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

Prescribed for you, obligatory [for you], is fighting, disbelievers, though it be hateful to you, by nature, because of the hardship involved. Yet it may happen that you hate a thing which is good for you; and it may happen that you love a thing which is bad for you: because the soul inclines towards those desires which result in its destruction and its rejection of the religious obligations that would bring about its happiness. Perhaps, then, even if you are averse to it, you will find much good in fighting, as a result of victory, booty, martyrdom or reward; while, if you were to reject fighting, even if you would like to do so, you will find much evil, because then you may be subjugated, impoverished and denied the reward; God knows, what is good for you, and you know, this, not, so strive in what He commands you.

{ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرُدَّكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

Thus the Prophet (s) sent forth the first of his raiding parties under the command of ‘Abd Allāh b. Jahsh. They fought against the idolaters and killed [‘Amr b. ‘Abd Allāh] Ibn al-Hadramī in [the sacred month of] Rajab, thinking that it was the last day of Jumādā II. The disbelievers reviled them for making fighting lawful in a sacred month, and so God revealed the following: They ask you about the sacred, the forbidden, month, and fighting in it (qitālin fihi, ‘fighting in it’, is an inclusive substitution [for al-shahri l-harāmi, ‘the sacred month’]). Say, to them: ‘Fighting (qitālun is the subject) in it is a grave thing (kabīr, ‘grave’, is the predicate), that is, heinous in terms of sin; but to bar (saddun is the subject), people, from God’s way, His religion, and disbelief in Him, in God, and, to bar from, the Sacred Mosque, that is, Mecca, and to expel its people, the Prophet (s) and the

believers, from it — that is graver (the predicate of the [last] subject), [that is] more heinous in terms of sin than fighting in it, in God's sight; and sedition, your idolatry, is graver than, your, slaying', in it. They, the disbelievers, will not cease to fight against you, O believers, until, so that, they turn you from your religion, to unbelief, if they are able; and whoever of you turns from his religion, and dies disbelieving — their, good, works have failed, that is, they are invalid, in this world and the Hereafter. Thus they will not count for anything and will not result in any reward. The specification of death as a condition is because if that person were to return to Islam [again], his original deeds would not be invalidated, and he will be rewarded for them, and he would not have to repeat them, [deeds] such as [performing] the Pilgrimage: al-Shāfi'ī is of this opinion. Those are the inhabitants of the Fire, abiding therein.

{ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولئك يَرْجُونَ مَرْحَمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ }

When those of the raiding party [of 'Abd Allāh b. Jahsh] thought that, although they had been released from the sin [of having slain in the sacred month], they would not receive any reward, the following was revealed: Verily the believers, and those who emigrate, and depart from their homeland, and struggle in God's way, in order to elevate His religion — those have hope of God's compassion, His reward; and God is Forgiving, of believers, Merciful, to them.

{ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْ لِعَنِ النَّاسِ وَإِنَّهُمَا آكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ }

They ask you about wine, and divinatory arrows, gambling, and what the ruling is regarding them. Say, to them: 'In both, that is, in the partaking of both, is great sin (a variant reading [for kabīr,

‘great’] has kathīr, ‘much’) because of the fighting, cursing and swearing that ensue from it; and profit for men, by way of delight and enjoyment in wine, and acquiring money effortlessly from gambling; but the sin in them, that is, the degenerate behaviour in which they result, is greater, graver, than the usefulness’. When this verse was revealed, some gave up drinking, while others persisted, until the verse of sūrat al-Mā’ida [Q. 5:90-91] finally made it illicit. And they will ask you what, that is to say, how much, they should expend. Say, expend, ‘Comfortably’ (al-‘afwa [in the accusative] is also read in the nominative, al-‘afwu, implying a preceding huwa), that is, the surplus of your need, and do not expend what you need, ruining yourselves. So, just as He explained to you what has been mentioned, God makes clear His signs to you that you might reflect,

{ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ اِقْلُ اِصْلَاحُهُمْ خَيْرٌ وَاِنْ تَحَاطُّوهُمْ فَاِخْوَانُكُمْ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللّٰهُ لَاعْتَبَكُمْ اِنَّ اللّٰهَ عَزِيزٌ
حَكِيمٌ }

on, the matters of, this world and the Hereafter, and follow what is best for you in both. They will ask you about orphans, and the distress their affair caused them, for, if they became intimate with them, they may slip into error, but if they put aside the money due to them and prepare their meals for them separately, this would distress them. Say: ‘To set their affairs aright, in terms of their funds, by looking after it, and your mingling with them, is better’, than you not doing this; and if you intermix with them, your funds and theirs, they are your brothers, in religion and it is only natural for one to intermix his affair with his brother, so you do too; God knows well him who works corruption, in their property when he intermixes with them, from him who sets, it, aright, and God will requite both; and had He willed He would have harassed you, and made it difficult for

you by prohibiting you from intermixing with them. Surely God is Mighty, victorious in His affair, Wise, in His actions.

{ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا مَؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا تُعْجِبُكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا تُعْجِبُكُمْ أُولَئِكَ يَدْعُونَ إِلَى اتِّتَارٍ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

O Muslims, Do not marry idolatresses, disbelievers, until they believe; a believing slavegirl is better than an idolatress, who may be a free woman; this was revealed as a rebuttal of the idea that it was shameful to marry a slavegirl and that it was better to marry an idolatress free woman; though you may admire her, because of her beauty and wealth: this provision excludes the womenfolk of the People of the Scripture (as indicated by the verse [Q. 5:5], [lawful to you] are the chaste women among those who were given the Scripture). And do not marry, off believing women to, idolaters, until they believe. A believing slave is better than an idolater, though you may admire him, for his wealth and good looks. Those, the people of idolatry, call to the Fire, because they invite one to perform deeds that merit this, and for this reason one should not marry with them; and God calls, through the voice of His prophets, to Paradise and pardon, that is, to the deeds that merit these two, by His leave, by His will, so that His call may be heeded by marrying with His friends; and He makes clear His signs to the people so that they might remember, [that] they [might] be admonished.

{ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا مِنَ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ }

They will ask you about the monthly period, that is, menstruation and the spot in which it occurs, and how should one treat women during it. Say: 'It is an ailment, filth, or the place whence it issues is so; so part with women, refrain from sexual intercourse with them, in the monthly period, in this time, or in the part affected; and do not approach them, for sexual intercourse, until they are pure (yathurna, or yattaharna: the original tā' [of yatataharna] has been assimilated with the tā'), that is, until they have cleansed themselves after its cessation; when they have cleansed themselves, then come to them, in sexual intercourse, as God has commanded you', by avoiding it, the female organ, during menstruation and not resorting to any other part. Truly, God loves, that is, He rewards and honours, those who repent, of sins, and He loves those who cleanse themselves, from impurities.

{ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ }

Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, 'In the Name of God' (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him.

{ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّإِيمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

Do not make God, by swearing in His Name, a hindrance, a cause of impediment, in your oaths, that is, setting up [such impediments] by swearing in His Name frequently, so as not, to be pious and God-fearing; in such instances oaths are hateful, and result in perjury, which requires a redemption, effected by doing the opposite [of the oath], such as performing righteous deeds and so forth, which constitute an act of obedience; and to put things right between people: this means, do not be prevented from doing righteous deeds, as mentioned, just because you swore against them; nay, do them and make redemption; [this understanding of the verse is] justified by the reason for its revelation, namely, their refraining from such deeds; surely God is All-Hearing, of what you say, Knower, of your circumstances.

{ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ }

God will not take you to task for a slip, that results, in your oaths, which is what the tongue utters spontaneously and unintentionally, such as 'By God', 'Indeed, by God': in such instances there is no sin and no redemption required; but He will take you to task for what your hearts have earned, what their intention is, when you commit perjury in your oaths; and God is Forgiving, of slips [in your oaths], Forbearing, since He delays the punishment of the one deserving it.

{ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرْتِيصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ }

For those who forswear their women, by swearing that they will not have sexual intercourse with them, a wait of four months; if they revert, back from the oath, or repeal it and resume sexual relations, God is Forgiving, of the harm they caused their women by swearing, Merciful, to them.

{ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ }

But if they resolve upon divorce, by not repealing it, then let them go through with it; surely God is Hearing, of what they say; Knowing, of their resolve, meaning that after the waiting period mentioned, they can only revert or divorce.

{ وَالْمُطَلَّقاتِ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوَلْتِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ }

Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar'), of purity or menstruation — these are two different opinions — which begin from the moment of divorce. This [stipulation] applies to those who have been sexually penetrated but not to those otherwise, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna. And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above

them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures.

{ اَلطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكٌ بِمَعْرُوفٍ اَوْ تَسْرِيحٌ بِاِحْسَانٍ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا اٰتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَحَافَا اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا اَقَدْتُمْ بِهِنَّ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا وَمَنْ يَّعِدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ }

Divorce, that is, repudiation of the type that may be revoked, is twice; then honourable retention, that is to say, you are then obliged to revert to them to retain them, without harming them; or setting, them, free kindly. It is not lawful for you, O male spouses, to take of what you have given them, of dowry, if you divorce them, unless the, married, couple fear that they may not maintain God's bounds, that is to say, that they will not honour the rights God has established for them (a variant reading [for yakhāfā, 'they (dual form) fear'] has yukhāfā, with the direct object taking the accusative ending; allā yuqīmā is an inclusive substitution for the person [governing the verb]; both verbs are also read in the second person [sc. takhāfā, 'you fear', tuqīmā, 'you maintain']). If you fear they may not maintain God's bounds, neither of them would be at fault if she were to ransom herself, of some money, so that he should divorce her. In other words, in this instance, there is no culpability either for the man, should he take of the dowry, or for the woman, should she offer of it. Those, prescriptions mentioned, are God's bounds; do not transgress them. Whoever transgresses God's bounds — those are the evildoers.

{ فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ بَعْدِ حَتّٰى يَتَّكِفَ نِكَاحٍ غَيْرِهَا فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يَّسْرَجَعَا اِنْ ظَنَّا اَنْ يُقِيْمَا حُدُوْدَ اللّٰهِ وَتِلْكَ حُدُوْدُ اللّٰهِ بَيْنَهُمَا لِقَوْمٍ يَعْلَمُوْنَ }

If he, the husband, divorces her, after the two utterances [of divorce]; she shall not be lawful to him after that, after the third [utterance of] divorce, until she marries another husband, who has sexual intercourse with her, as reported by the two Shaykhs [Bukhārī and Muslim]. If he, the second husband, divorces her, then neither of them would be at fault, that is, the woman and her first husband, to return to each other, in wedlock, after the completion of the waiting period, if they think that they will maintain God's bounds. Those, matters mentioned, are God's bounds, which He makes clear to a people who have knowledge, [a people who] reflect.

{ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ }

When you divorce women, and they have, very nearly, reached, the end of, their term, then retain them, by returning to them, honourably, not harming them, or set them free honourably, or leave them until their term is completed; do not retain them, when reverting, in harm (dirāran is an object denoting reason), to transgress, that is, so as to force them to redemption, or to repudiate them or confine them indoors for a long time; whoever does that has wronged his soul, by exposing it to God's chastisement; take not God's verses in mockery, in jest by contravening them, and remember God's grace upon you, that is, Islam, and the Book, the Qur'ān, and the wisdom, the rulings contained therein, He has revealed to you, to exhort you therewith, so that you should give thanks by acting in accordance with it; and fear God, and know that God has knowledge of all things, and nothing can be hidden from Him.

{ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا فَجَّعْتُمْ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَ أَنْزَلْنَاهُ لَكُمْ وَأَطَّهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

When you divorce women, and they have reached, completed, their term, of waiting, do not debar them — addressing the guardians here — from marrying their, divorced, husbands when they, the male spouses and their women, have agreed together honourably, in accordance with the Law. The occasion for the revelation [of this verse] was: Ma'qil b. Yasār's sister was divorced by her husband, who then wanted to restore her, but Ma'qil refused, as reported by al-Hākim. That, the prohibition against debarring, is an admonition for whoever of you believe in God and the Last Day, because it is for the benefit of such a person; that, refraining from debarring, is purer for you, better, and cleaner, for you and for them, bearing in mind the suspicion that can be aroused by the couple on account of prior intimacy. God knows, what is in your interest, and you know not, any of this, so follow His commands.

{ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْفِقَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ مِمَّا رَزَقَتْهُنَّ وَكَسَوَتْهُنَّ بِالْمَعْرُوفِ لَا تَكْفُلُ نَفْسٌ إِلَّا وَسْعَهَا لَا تَضَامَرُ
وَالِدَةٌ يَوْلَدُهَا وَلَا مَوْلُودٌ لَهُ يَوْلَدُهُ وَعَلَى الْوَالِدِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَشَاوِرًا فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ }

Mothers, shall, suckle their children for two full years (kāmilayn, 'two full ones', is an adjective for emphasis); this is, for such as desire to fulfil the suckling, and this is the maximum length of time. It is for the father to provide, food for, them, the mothers, and clothe them, during the suckling if they be divorced, honourably, to the best of his ability. No soul is charged save to its capacity, its

ability; a mother shall not be harmed by her child, that is, on account of the child, by being forced to suckle it, if she does not want to; neither, should, a father, be harmed, by his child, that is, on account of it, by being charged with more than he is able to bear. The mention of both parents here in relation to the child is intended to show sympathy [for both]. The heir, the one inheriting from his father, that is, the young man who is the trustee of his [father's] property, has a similar duty, to that of the father in terms of providing sustenance and clothing for the [other] parent. But if the two, parents, desire by mutual consent, agreement, and consultation, so that the child's best interests are clear, to wean, that is, to effect ablactation before the completion of the two-year period, then they would not be at fault, in this matter. And if you (addressing the parents) desire to seek nursing, from other than the mothers, for your children, you would not be at fault, in this respect, provided you hand over, to them, what you have given, what you intend to give them in the way of wages, honourably, in kindness and good nature; and fear God, and know that God sees what you do, and that nothing of it can be hidden from Him.

{ وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيُتْرَكُونَ أَنْتُمْ بِأَنْفُسِهِمْ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ }

And those of you who pass away, die, leaving, behind, wives, they shall wait by themselves, after their death, refraining from marriage, for four months and ten, nights: this applies to women who are not pregnant. The waiting period in the case of pregnant women is for them to give birth — as stated by a verse in sūrat al-Talāq [Q. 65:4]. The slavegirl must wait for half this period [of four months] according to the Sunna; when they have reached, completed, their term, of waiting, then you would not be at fault, O guardians, regarding what they may do with themselves, in the way of

adorning themselves and offering themselves before suitors, honourably, in accordance with the Law; God is aware of what you do, both secretly and openly.

{ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ }

You would not be at fault regarding the proposal, with the intention of marriage, you present, offer, or hide in your hearts, during the waiting period, to women, whose spouses have died: such as men saying, 'How beautiful you are!', or, 'Who could find one like you?', or 'How many a man must desire you!'. God knows that you will be mindful of them, in proposing to them impatiently, and so He has permitted you to make such offers; but do not make arrangements, of marriage, with them secretly, unless you speak honourable words, such as are acknowledged by the Law, in other words, such as proposals, that which is permitted to you. And do not resolve on the knot, the consummation, of marriage until that which is written, the period prescribed, has reached its term, and has been completed; and know that God knows what is in your souls, of resolve or otherwise; so be fearful of Him, that He should chastise you if you have made such resolve; and know that God is Forgiving, toward him who is fearful of Him, Forbearing, in delaying the chastisement of the one deserving it.

{ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتَرِ قَدَرَهُ مَتَاعًا بِِ الْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ }

You would not be at fault if you divorce women while you have not touched them (tamassūhunna: also read tumāssūhunna), that is, [while] you have not had sexual intercourse with them, nor

appointed any obligation, dowry, for them (the particle mā, 'while', relates to the verbal action and is also adverbial) that is to say, there are no sinful consequences for divorcing them if you have not copulated with them or assigned them a dowry, so divorce them; yet make provision of comforts for them honourably, that is, in accordance with the Law (bi'l-ma'rūf, 'honourably', is an adjectival qualification of matā'an, 'comforts'), giving them what they can enjoy, the one of ample means, the affluent among you, according to his means, and the needy man, of restricted income, according to his means — an obligation (haqqan, 'obligation', is either a second qualifier of matā'an, 'comforts', or an emphatic verbal noun), on the virtuous, the obedient ones.

{ وَإِنْ طَلَقْتُمْوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ }

And if you divorce them before you have touched them, and you have already appointed for them an obligation, then one-half of what you have appointed, must be given to them and the other half returns to you; unless it be that they, the women, make remission, and forgo it, or he makes remission, by leaving her the entire amount, the one in whose hand is the knot of marriage, the husband to be, or as Ibn 'Abbās is reported to have said, 'The legal guardian, where the female is a minor'; in which case nobody would be at fault; yet that you should remit (wa-an ta'fū is the subject) is nearer to piety (aqrabu li'l-taqwā is its predicate). Forget not kindness between you, that is, to be bountiful towards one another; surely God sees what you do, and will requite you accordingly.

{ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ }

Maintain the, five, prayers, by performing them at their appointed times, and the middle prayer, either that of the afternoon, or the morning, or the midday, or another prayer (there are many opinions on this matter); God has singled it out for mention because of its merit; and stand, in prayer, submissive to God, li Lllāhi qānitīn: some have said that this means ‘obedience’, on account of the Prophet (s) saying, ‘Wherever the [expression] qunūt [‘submission’], appears in the Qur’ān, it denotes obedience’, as reported by Ahmad [b. Hanbal] and others; it is also said to mean ‘in silence’ [sākitīn], on the basis of a hadīth of Zayd b. Arqam, in which he said, ‘We used to speak to each other sometimes during prayer, but when this was revealed, we were commanded to be silent and were forbidden to talk’, as reported by the two Shaykhs [Bukhārī and Muslim].

{ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ }

And if you are in fear, of an enemy, or a torrent, or a predatory animal, then standing (rijāl, plural of rājil), praying while walking, or mounted (rukbān, plural of rākib). In other words, in whichever way you can, facing the direction of the qibla or otherwise, making the gestures of genuflection and prostration; but when you are secure, from any fear, then remember God, by performing prayer, as He taught you what you knew not, before He taught you its obligations and its proper ways (the particle kāf [of ka-mā, ‘as’] has the same meaning as mithl [‘like’], while the mā is related to the verbal action, or is relative).

{ وَالَّذِينَ يُؤْفِقُونَ مِنْكُمْ وَيُدْرُونَ أَمْزُوجًا وَصِيَّةً لَأَمْزُوجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْتُمْ فَلَاحْتِجَابٍ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِمْ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ }

And those of you who die, leaving wives, let them, make testament (wasiyyatan, or wasiyyatun) for their wives, as an obligation, and give them provision, what they can enjoy of property and clothes, for, until the completion of, a year (matā'an ilā l-hawl, 'provision for a year', is a circumstantial qualifier), that is, without expelling them from their habitations; but if they go forth, of their own accord, you would not be at fault, [you] the guardians of the dead one, regarding what they may do with themselves honourably, in accordance with the Law, such as adorning themselves or abandoning the mourning, or that you should cut off their expenditure; God is Mighty, in His Kingdom, Wise, in His actions. The testament mentioned here was abrogated by the 'inheritance' verse [Q. 4:12], and the waiting of one year [without expulsion] was abrogated by the previous verse four months and ten [Q. 2:234] which was revealed later. In the opinion of al-Shāfi'ī, may God have mercy on him, the habitation remains hers.

{ وَلِلْمُطَلَّاتِ مِمَّا عَزَبَ الْمُعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ }

There shall be provision for divorced women, which they are given, honourably, as is feasible — an obligation (haqqan, 'obligation', is in the accusative because it is governed by an implied verb) on those who fear God, may He be exalted. He has repeated the phrase in order to include the woman that has been touched [sexually], since the previous verse addresses a different issue.

{ كَذَلِكَ يبينُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ }

So, in the same way that He has explained to you what has been mentioned, God makes clear His signs for you, so that you might understand, reflect.

{ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ }

Have you not seen (an interrogative to provoke amazement and a longing to hear what will follow), that is, 'Has your knowledge not attained', those thousands, four, eight, ten, thirty, forty or seventy thousand, who went forth from their habitations fearful of death? (hadhara'l-mawt: an object denoting reason). These were a people from among the Children of Israel who fled their homeland after it was afflicted with plague. God said to them, 'Die!', and they did. Then He gave them life, after eight days or more, as a result of the supplication of their prophet Ezekiel (Hizqīl), and they lived on for a while with the effects of death still upon them, such that when they wore garments these turned into shrouds for the deceased; and this [phenomenon] remained with their descendants. Truly God is bounteous to people, such as when He gave life back to those just mentioned, but most people, that is, disbelievers, are not thankful. The purpose of mentioning the story of these people is to encourage believers to fight [in the way of God], which is why the following [statement] is supplemented to it:

{ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ }

So fight in God's way, in order to elevate His religion, and know that God is Hearing, of your sayings, Knowing, of your affairs, and He will requite you accordingly.

{ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعُّ عَفْوَ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ }

Who is he that will lend God a loan, by expending his property in the way of God, that is good, by expending it for the sake of God, Mighty and Majestic, out of pureness of heart, and He will multiply (yudā'if, also read yuda'if) it for him manifold?, up to ten or seven hundred times or more, as will be mentioned soon. God straitens, sustenance for whomever He wills in order to try him, and enlarges, it in abundance for whomever He wills in order to test him; and to Him you shall be returned, in the Hereafter through the Resurrection, where He will requite you for your deeds.

{ الْمُرِّ إِلَى الْمَلِإِ مِنْ نَبِيِّ إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّهِمْ أَهْمُ أُنْعَمْنَا فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ }

Have you not seen, the story and the tale of, the council, an assembly, of the Children of Israel, after, the death of, Moses, when they said to a prophet of theirs, namely, Samuel, 'Send, establish, for us a king, to unite us and to whom we can refer [matters], and we will fight, with him, in God's way'. He, the prophet, said, to them: 'Might it be that ('asaytum, or 'asitum) if fighting is prescribed for you, you will not fight? (allā tuqātīlū is the predicate of 'asā, 'might it be'; the interrogative is intended to confirm the expectation that follows [sc. that they will not fight]). They said, 'Why should we not fight in God's way, when we have been expelled from our habitations and our children?', as a result of these latter being taken captive or killed, that which they suffered at the hands of Goliath and his men. The meaning is, 'There is nothing to stop us fighting, provided the requirement [we demanded] is forthcoming'. God, exalted be He, says, Yet when fighting was prescribed for them, they turned their backs, from fighting in cowardice, except a few of them, the ones that crossed the river with Saul (Tālūt), as will be mentioned; and God has knowledge of the

evildoers, and will requite them accordingly. The prophet then asked his Lord to send forth a king, and God responded by sending forth Saul.

{ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ }

Then their prophet said to them, ‘Verily God has raised up Saul for you as king’ They said, ‘How can he be king over us when we have better right than he to kingship, since he is not of the tribe of monarchs or that of prophets; he [Saul] was a tanner or a shepherd; seeing he has not been given amplitude of wealth?’ which he can use to establish a kingdom. He, the prophet, said, to them, ‘God has chosen him over you, for kingship, and has increased him broadly, amply, in knowledge and body: at that time, he was the most knowledgeable and the most handsome of all the Children of Israel, and the most perfect of character. God gives the kingship to whom He will, in the way He does, and there can be no objection; and God is Embracing, in His bounty, Knowing, of those who deserve it.

{ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ }

And their prophet said to them, after they had demanded a sign of his kingship: ‘The sign of his kingship is that there will come to you the Ark, a chest containing the images of the prophets, which God sent down to Adam, and which was handed down to them [sc. the Israelites], until the Amalekites seized it from them in battle. They used to commence fighting invoking it before their enemy and marching behind it, as well as experience peacefulness in its presence, as God says:

therein is a Spirit of Peace, reassurance for your hearts, from your Lord, and a remnant of what the folk of Moses and the folk of Aaron left behind, which were Moses's pair of sandals and his staff, Aaron's turban, a measure (qafiz) of the manna that used to come down on them, and the pieces of the broken tablets, the angels bearing it (tahmiluhu l-malā'ikatu, the circumstantial qualifier referring to the subject of the verb ya'tiyakum, 'there will come to'). Surely in that shall be a sign for you, of his kingship, if you are believers'. The angels bore it between the earth and the sky while they gazed at it, until finally they placed it before Saul. They then acknowledged his kingship and hastened to enlist in the [holy] struggle, and he chose seventy thousand of their young men.

{ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهَ كَرِهَ مِّن قَلِيلَةٍ غَلَبَتْ قَلِيلَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ }

And when Saul went forth with the hosts, from the Holy House [sc. Jerusalem], the heat was intense and so they asked him for water; he said, 'God will try, test, you, in order to distinguish the obedient among you from the disobedient, with a river, between Jordan and Palestine, whoever drinks of it, of its water, is not of me, is not of my followers, and whoever tastes it not, he is of me, except for him who scoops up with his hand' (ghurfa, or gharfa, 'a scoop'), satisfying himself therewith and not taking more, he is also of my followers. But they drank of it, when they reached it and saw that it was abundant, except a few of them, who restricted themselves to a scoop: it is reported that one scoop was enough for each man and his horse, and they numbered over three hundred; and when he crossed it, with those who believed, the ones who confined themselves to the one scoop, they, the ones that drank profusely, said, 'We have no power today against Goliath and his troops', that is, [no power] to fight them, and they were cowardly and did not cross it.

Those who thought, with certainty that, they would meet God, at the Resurrection, and these were the ones that crossed it, said, 'How often (kam, 'how', functions as a predicate, meaning kathīr, 'many') a little company, group of men, has overcome a numerous one, by God's leave, by His will; and God is with the patient', [providing them] with help and assistance.

{ وَلَمَّا بَرَرُوا الْبَجَالَوتَ وَجُنُودَهُ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ }

So, when they went forth against Goliath and his troops, facing them in military columns, they said, 'Our Lord, pour out upon us patience, and make firm our feet, by strengthening our hearts for this struggle, and grant us victory over the disbelieving folk!'

{ فَهَزَمُوهُمْ بِأذنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَأَنبَأَهُ اللَّهُ الْمَلِكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ }

And they routed, they broke, them, by the leave of God, by His will, and David, who was among the ranks of Saul's army, slew Goliath; and God gave him, David, the kingship, over the Children of Israel, and Wisdom, prophethood after the death of Samuel and Saul, and the combination [of kingship and prophethood] had never come to anyone before him; and He taught him such as He willed, of the manufacture of mail-coats and the speech of birds. Had God not repelled people some (ba'dahum, 'some', substitutes for [saying] ba'dan min al-nās, 'some people') by means of others the earth would have surely been corrupted, with idolaters defeating and slaying Muslims, and mosques being destroyed; but God is bounteous to all worlds, by repelling some by means of others.

{ تِلْكَ آيَاتُ اللَّهِ تُلُوها عَلَيْكَ بِالْحَقِّ وَأَنَّكَ لَمِنَ الْمُرْسَلِينَ }

Tafsir al-Jalalayn, Juz' [2], Surat al-Baqarah

These, verses, are the verses of God We recite to you, O Muhammad (s), as narration, in truth, and assuredly you are one of the Messengers [of God], the emphasis is made here with the particle inna [of innaka, 'surely you are'], with the remainder of the statement being a rebuttal of the disbelievers' saying, 'You are no Messenger'.