

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

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

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

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

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

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

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

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

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

from our Lord.” And none receive admonition except men of understanding. (*Tafsîr At-Tabarî*).

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

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

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

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

12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.”

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsîr At-Tabarî*)

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.

15. Say: “Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun*^[1]

^[1] (V.3:15) i.e. they will have no menses, urine, or stool, See *Tafsîr Ibn Kathîr* and

(purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of (His) slaves”.

16. Those who say: “Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”

17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the *Zakât* and alms in the Way of Allâh] and those who pray and beg Allâh’s Pardon in the last hours of the night.

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

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

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

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

22. They are those whose works will be lost in this world and

also see footnote of (V.29:64).

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

in the Hereafter, and they will have no helpers.

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

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

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

26. Say (O Muhammad صلى الله عليه وسلم): “O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

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

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

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

^[2] (V.3:28) The Statement of Allâh عز وجل “But Allâh warns you against Himself (i.e. His Punishment).” (3:28).

Narrated ‘Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, “There is none who has a greater sense of *Ghairah** than Allâh, and for that reason He has forbidden *Al-Fawâhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does.” (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 500).

* *Ghairah*: a feeling of great fury and anger when one’s honour and prestige are

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

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

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

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

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

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

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

36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” — and Allâh knew better what she brought forth, — “And the male is not like the female, and I have named her Maryam^[2] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast.”

37. So her Lord (Allâh) accepted her with goodly acceptance.

injured or challenged.

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

^[2] (V.3:36) Maryam (مريم) literally means: maidservant of Allâh.

He made her grow in a good manner and put her under the care of Zakariyâ (Zechariah). Every time he entered *Al-Mihrâb*^[1] to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allâh.” Verily, Allâh provides sustenance to whom He wills, without limit.

38. At that time Zakariyâ (Zechariah) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): “Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of ‘Îsâ (Jesus) عليه السلام, the Word from Allâh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous.”

40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allâh) said: “Thus Allâh does what He wills.”

41. He said: “O my Lord! Make a sign for me.” (Allâh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.^[2]”

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

43. O Mary! “Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irka‘î* (bow down) along with *Ar-Râki‘ûn* (those who bow down).”

44. This is (a part) of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You

^[1] (V. 3:37) *Al-Mihrâb*: a praying place or a private room.

^[2] (V. 3:41) See *Tafsîr Al-Qurtubî*, Vol.4, Page.82.

were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

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

46. “He will speak to the people in the cradle^[1] and in manhood, and he will be one of the righteous.”

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

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

^[1] (V.3:46) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, “None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from *Banî Israel* called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), “Shall I answer her or keep on praying?” (He went on praying and did not answer her). His mother said, “O Allâh! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: “O child! Who is your father?” The child replied, “The shepherd” (after hearing this) the people said, “We shall rebuild your hermitage of gold,” but he said: “No, of nothing but mud.” (The third was the hero of the following story): A lady from *Banî Israel* was nursing her child at her breast when a handsome rider passed by her. She said, “O Allâh! Make my child like him.” On that the child left her breast and facing the rider said: “O Allâh! Do not make me like him.” The child then started to suck her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration.)”]. After a while they (some people) passed by, with a lady slave and she (i.e. the child’s mother) said, “O Allâh! Do not make my child like this (slave-girl)” On that the child left her breast, and said, “O Allâh! Make me like her.” When she asked why, the child replied, “The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.” (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 645).

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

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

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

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

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

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

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

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

between you in the matters in which you used to dispute.”

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

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

58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur’ân).

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

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

61. Then whoever disputes with you concerning him [‘Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad صلى الله عليه وسلم) “Come, let us call our

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

(See *Fath Al-Barî*, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word *Al-Jîzyah* instead of *Al-Harb*. (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.657).

b) Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: “How will you be when the son of Maryam (Mary) [i.e. ‘Îsâ (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur’ân and not by the law of the Injeel (Gospel).” (*Fath Al-Barî*, Vol. 7, Pages 304 and 305) (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 658).

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

sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.”

62. Verily, this is the true narrative [about the story of ‘Îsâ (Jesus)], and, Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

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

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

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

“By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claim the same (i.e. to be Allâh’s Prophet) before him?’ I said, ‘No’. Then Heraclius told his translator to tell me (i.e. Abu Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.’ Abu Sufyân said, “Heraclius then asked me, ‘What does he order you to do?’ I said, ‘He orders us (to offer) prayers and (to pay) *Zakât*, and to keep good relationship with the kith and kin, and to be chaste.’ Then Heraclius said, ‘If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.’ Then Heraclius asked for the letter of Allâh’s Messenger صلى الله عليه وسلم and read it, wherein was written:

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

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

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

“O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims.” (3:64).

“When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abu Sufyân added, “While coming

away, say: “Bear witness that we are Muslims.”

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

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

67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105)^[1].

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

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

70. “O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)]^[2] while you (yourselves) bear

out, I said to my companions, ‘The matter of Ibn Abu Kabshah* (i.e. Muhammad صلى الله عليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.’ So I continued to believe that Allâh’s Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm.” Az-Zuhri said, “Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.” (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.75).

* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

^[1] (V.3:67) See the footnote of (V.2:135).

^[2] (V.3:70) See (V. 7:157)

witness (to their truth).”

71. “O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?”^[1]

72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject (it) at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion.” Say (O Muhammad صلى الله عليه وسلم): “Verily, right guidance is the Guidance of Allâh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord”. Say (O Muhammad صلى الله عليه وسلم): “All the bounty is in the Hand^[2] of

^[1] (V. 3:71) a) see (V. 7:157).

b) Narrated Anas رضى الله عنه : There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Âl-‘Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity again, and he used to say: “Muhammad صلى الله عليه وسلم knows nothing but what I have written for him.” Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, “This is the act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them.” They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, “This is an act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them.” They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 814).

^[2] (V.3:73) “صفات الله عز وجل” عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والإستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى {ليس كمثله شيء} ١١/٤٢ وقوله تعالى {ولم يكن له كفوا أحد} ٤/١١٢ .

Sifât-ullâh (Qualities of Allâh).

All that has been revealed in Allâh’s Book [the Qur’ân] as regards the [*Sifât*] Qualities of Allâh عز وجل , the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (*Istawa*) rising over His Throne and others, or all that Allâh’s Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet’s *Ahâdîth* (narrations) as regards His Qualities like [*Nuzûl*], His Descent or His laughing and others, the religious scholars of the Qur’ân and the *Sunnah* believe in these Qualities of Allâh and they confirm that these are really His Qualities, without *Ta’wîl* (interpreting their

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

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

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

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

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

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

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

80. Nor would he order you to take angels and Prophets for

meanings into different things) or *Tashbîh* (giving resemblance or similarity to any of the creatures) or *Ta’tîl*, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit only for Allâh Alone, and He does not resemble any of (His) creatures. As Allâh’s Statement (in the Qur’an): (1) “There is nothing like Him, and He is the All-Hearer, the All-Seer ” (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4).”

lords (gods).^[1] Would he order you to disbelieve after you have submitted to Allâh’s Will? (*Tafsîr At-Tabarî*).

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

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

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

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

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers^[2].

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

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

^[2] (V.3:85). a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: “By Him (Allâh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (*Sahîh*

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

Muslim, the Book of Faith, Vol.1, *Hadîth* No. 153. S.S.M.H 20). [See also (V.3:116)]
 b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Ihsân* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم said (to his companions): “Jibrael (Gabriel) عليه السلام came to teach you your religion.” So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of ‘Abdûl-Qais was a part of faith. (See *Sahîh Al-Bukhârî*, Vol. I, *Hadîth* No.50 and 87) And the Statement of Allâh عز و جل: “And whoever seeks a religion other than Islâm, it will never be accepted of him.” (3:85).

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

- (1) When a slave (lady) gives birth to her master.
- (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

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

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

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

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

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

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

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

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

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

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

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

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

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

96. Verily, the first House (of worship) appointed for mankind

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

was that at *Bakkah* (Makkah), full of blessing, and a guidance for the ‘*Âlamîn* (mankind and jinn).

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

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

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

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

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

102. O you who believe! Fear Allâh (by doing all that He has

^[1] (V.3:97)

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز و جل: “*Hajj* (pilgrimage) to the House (*Ka‘bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the ‘*Âlamîn* (mankind, jinn and all that exists).” (V.3:97) (*Sahîh Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

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

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

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

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

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

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

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

108. These are the Verses of Allâh: We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the ‘*Âlamîn* (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all

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

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

110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh¹¹¹. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

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

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

113. Not all of them are alike; a party of the people of the

¹¹¹ (V.3:110)

a) Narrated Abu Hurairah رضى الله عنه: The Verse:

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

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

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

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

Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

114. They believe in Allâh and the Last Day; they enjoin *Al-Ma‘rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten to (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious — See V.2:2).

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh’s Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide.^[1] (*Tafsîr At-Tabarî*).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the *Taurât* (Torah) and the *Injeel* (Gospel), while they disbelieve in your Book, the *Qur’ân*]. And when they meet you, they say, “We believe.” But when they are alone, they bite the tips of

^[1] (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

their fingers at you in rage. Say: “Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets).”

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

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

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

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

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

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

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

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

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

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

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

whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

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

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

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.^[2]

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

134. Those who spend (in Allâh’s Cause) in prosperity and in adversity,^[3] who repress anger,^[4] and who pardon men; verily, Allâh loves *Al-Muhsinûn*^[5] (the good-doers).

^[1] (V.3:130) a) See (V.2: 275) and its footnote.

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

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

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

^[2] (V.3:132) See the footnote of (V.3:85).

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

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

^[4] (V.3:134) Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.” (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.135).

^[5] (V.3:134) *Al-Muhsinûn*: Doers of good, those who perform good deeds totally for Allâh’s sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh’s Messenger, Muhammad صلى الله عليه وسلم .

135. And those who, when they have committed *Fâhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[1]

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

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

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

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

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

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

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

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

144. Muhammad (صلى الله عليه وسلم) is no more than a

^[1] (V.3:135) See the footnote of (V.42:25).

Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

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

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

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

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

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

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

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh,

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

for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

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

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

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, “Have we any part in the affair?” Say (O Muhammad صلى الله عليه وسلم): “Indeed the affair belongs wholly to Allâh.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allâh might test what is in your breasts; and to *purify*^[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of

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

some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

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

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

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

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

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulûl*),^[1] and whosoever deceives his companions as

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

Narrated Abu Hurairah عنه رضي الله عنه: The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allâh’s Messenger! Intercede with Allâh for me,’ and I will reply, ‘I can’t help you, for I have conveyed Allâh’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allâh’s Messenger! Intercede with Allâh for me,’ and I will say, ‘I can’t help you for I have conveyed Allâh’s Message to you’; or one carrying over his neck gold and silver and saying, ‘O Allâh’s Messenger! Intercede with Allâh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allâh’s Message to you, or one carrying clothes that

regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

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

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

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.^[1]

will be fluttering, and the man will say, ‘O Allâh’s Messenger! Intercede with Allâh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allâh’s Message to you.’ ” (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 307).

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

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

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

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

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allâh has power over all things.

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

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

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

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

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

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

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

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

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

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

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

175. It is only *Shaitân* (Satan) that suggests to you the fear of

[1] (V.3:173) Allâh’s Statement:- “Those (i.e. believers) to whom the people (hypocrites) said, ‘Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.’ ”

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

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

his *Auliyâ*’ [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.

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

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

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

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

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

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

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

**Fath Al-Bârî*, Vol. 4, Pages No.11-13 (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 88).

all that you do.

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

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

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

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

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

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

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

indeed worst is that which they bought.

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

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

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

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

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

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

194. “Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.”

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

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

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

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

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

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

Sûrat An-Nisâ' (The Women) IV

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

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

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

3. And if you fear that you shall not be able to deal

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

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