



# Bismi Allahi Arrahmani Arraheemi

By the name of God, The Most Gracious, The Most Beneficent

Publication Number: 51

The Grand Qur'an / Chapter II - The Bovine  
**SURAH AL-BAQARAH**

**Prof. Abdulaziz Bayındır**

**Editorial Director:** Hasan Mustafa ARSLAN

**Editors:** Akın KAPTAN, Ayşe Zeynep DÖNMEZ

**English Revisions:** Tara MILUTIS

**Design:** Hilmi Dinç ÜVENDİRE

**Page Layout:** Burak Oğuz BELEN

**Cover Image:** "Folio Blue Quran Met 2004.88" by Marie-Lan Nguyen (2011). Folio from the so-called Blue Qur'an (sura 30:28-32), Fatimid artwork. Currently located in Metropolitan Museum of Art. Source: Wikimedia Commons. Licensed under: CC Attribution 2.5 Generic.

**Publication Date:** 1st edition / June 2017

**ISBN:** 978-975-2423-10-7

**SÜLEYMANİYE VAKFI YAYINLARI**

Hoca Gıyaseddin Mah. Şifahane Cad. No:14  
34134 Fatih / İstanbul

Tel: +90 212 513 00 93- Fax: +90 212 511 21 69

[www.suleymaniyevakfi.org](http://www.suleymaniyevakfi.org)

**Publisher Certificate Number/Yayıncı Sertifika No:**12628

**Printing House:** MATSİS MATBAA HİZMETLERİ

Tevfikbey Mahallesi Dr. Ali Demir Caddesi No:51

34290 Sefaköy / İstanbul

Tel: +90 212 624 21 11

**Main Distributor:** Süleymaniye Vakfı İktisadi İşletmesi

Hoca Gıyaseddin Mah. Şifahane Cad. No:14

34134 Fatih / İstanbul

Tel: +90 212 513 00 93- Fax: +90 212 511 21 69

**Online Sales:** [www.suleymaniyevakfi.com](http://www.suleymaniyevakfi.com)

**Copyright © 2017, Süleymaniye Vakfı Yayınları 2017**

All rights reserved to Süleymaniye Vakfı Yayınları.

No part of this document may be copied, reproduced or distributed in any form (paper, electronic or otherwise) without the permission of the publisher.

۞ وَاقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝  
 الَّذِي عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝ وَالْحَمْدُ لِلَّهِ  
 الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَدْرِكَهُ لَوْلَا  
 إِهْدَانَا لِلَّهِ لَمَّا كُنَّا ضَالِّينَ ۝ وَمَا كُنَّا لَنُحْيِي  
 الْوُجُوهَ لَوْلَا إِهْدَانَا لِلَّهِ لَمَّا كُنَّا مَيِّتِينَ ۝  
 وَمَا كُنَّا لَنُحْيِي الْوُجُوهَ لَوْلَا إِهْدَانَا لِلَّهِ  
 لَمَّا كُنَّا مَيِّتِينَ ۝ وَمَا كُنَّا لَنُحْيِي الْوُجُوهَ  
 لَوْلَا إِهْدَانَا لِلَّهِ لَمَّا كُنَّا مَيِّتِينَ ۝

[illegible]

The Grand Qur'an / Chapter II - The Bovine

# SURAH AL-BAQARAH

**Abdulaziz Bayındır**

President of Süleymaniye Foundation  
Center of Research on Religion and Nature

&

**Süleymaniye Foundation English Research and Publications Team**

TRANSLATED IN COMPLIANCE WITH  
THE SCIENCE OF EXPLAINING THE QUR'AN



**Süleymaniye Vakfı**  
**YAYINLARI**

## BIBLIOGRAPHY AND RESOURCES

The words in italics are the abbreviations for the book titles.

*Abu Dawood*: Sunan Abu Dawood, Istanbul 1401 h./1981.

*Al-Ayn*: Al-Khalil ibn Ahmad al-Farahidi (100-175 h.), Kitab Al-Ayn, (tahqiq: Mahdi al-Makhzoomi, Ibrahim as-Samrai), Iran 1409 h./1988.

*As-Sihah*: Ismail ibn Hammad al-Jawhari (d. 393 h.), As-Sihah, (tahqiq: Ahmed Abdulgafur Atar), Beirut 1983.

*Bukhari*: Muhammad al-Bukhari, Sahih al-Bukhari, Istanbul 1401 h./1981.

*DIA*: TDV İslam Ansiklopedisi, Türkiye Diyanet Foundation, n.d.

*Lane*: Edward William Lane, Arabic-English Lexicon, London, Williams & Norgate 1863.

*Lisan*: Jamal al-din Muhammad ibn Muqrim Ibn Manzur (630-711), Lisan al-Arab, Beirut n.d.

*Maqayis*: Abu'l-Husayn Ahmad bin Faris bin Zakariyya, Mu'jam Maqayis al-Lughah, Beirut n.d.

*Mufradat*: Abul-Qasim al-Hussein bin Mufaddal bin Muhammad Ar-Raghib Al-Isfahani (d. 425 h.), Mufradat al-Fazl al-Quran, (tahqiq: Safwan Adnan Dawoodi), Damascus and Beirut 1412 h./1992.

*Muslim*: Muslim ibn al-Hajjaj, Sahih Muslim, Istanbul, 1401 h./1981.

*Qurtubi*: Muhammad ibn Ahmad al-Qurtubi, Al-Jami' Li-Ahkam al-Quran, Beirut 1988.

*Tabari*: Abu Jafar Muhammad ibn Jarir al-Tabari, Jami' al-Bayan fi Tafsir al-Quran, Beirut 1412 h./1992.

*Taj al-arus*: Muhammad al-Murtada az-Zabidi, Taj al-Arus, Egypt 1306 h./1889.

**Arabic Definitions:** Mufradat, Lisan, Maqayis, al-Ayn, as-Sihah, Taj al-Arus.

**English Definitions:** Dictionary.com, WordReference.com, Dictionary.Cambridge.org, TheFreeDictionary.com, OxfordDictionaries.com, Reverso.net.

**English Etymology Dictionary:** EtymOnline.com.

**English-Arabic Dictionaries:** Lane's Lexicon, almaany.com, glosbe.net, dictionary.cambridge.org

## ABBREVIATIONS

TN : Translator's Note.

Ftn : Footnote.

Pbuh: Peace be upon him.





# PREFACE

This book is the first of its kind comprehensive translation by Abdulaziz BAYINDIR and his team. It is a part of the Quran studies that have been conducted by Süleymaniye Foundation since its establishment. Throughout this work, the Quran has been studied according to the method described within Itself. This Method, which is a “science” in God’s words, is the crucial point in understanding the verses and assigning accurate meaning to words by His leave. Therefore, “The Science of Explaining the Quran” is explained in detail in the very first chapter of this book.

The following principles have been observed throughout this work:

- The Quran Itself has been taken as the main dictionary to be able to understand the true meaning of each word in Arabic.
- The other resources that have been utilized as semantic resources are some of the oldest and widely used classical Arabic dictionaries, scholarly studies and literary works pertaining to the era of the Quran’s revelation.
- Etymologies of words have been researched both in English and Arabic, in order to keep the root meanings as compliant as possible to the word origins in Arabic.
- As for the translation into English, various translations of the Torah and the Gospel, many theological and philosophical publications, and Arabic-to-English dictionaries have been

deeply probed to achieve the most common equivalents of Arabic words and Quranic terms.

- To keep the language simple and clear, current definitions of words in commonly used English dictionaries have been examined, and difficulty indexes of the words have been consulted.
- Maximum effort has been put forth to translate every next incident of a given Arabic word or word root into the matching English word or word root as its first incident. This principle has been observed throughout the work. This is to preserve structural integrity and consistency of the translation, and to let readers discover the similarities between verses in English in correspondence to the authentic similarities in Arabic. Although this is the principle we used when choosing words, there have been some incidents where using the same word or its derivatives has not been possible due to the context.
- Word forms have been translated in correspondence to Arabic word forms. For instance: the noun “mu’minun = مَمْنُون” has been translated as “believers”, whereas the expression “أَلَّذِينَ يُؤْمِنُونَ = allazina yu’minun” has been translated as the noun clause “those who believe”, although both denote the meaning “believers” concisely. These conventions have been maintained whenever possible.
- Although the meaning of the text is preserved while translating, it is a fact that artistic aspects of the writings may be lost. Therefore, citations or footnotes have been added where necessary.
- To provide insight to the readers who are not familiar with Quranic terms, annotations have been added where necessary.

Similar to all languages, Arabic has undergone a transformation in its etymological process. By means of this work, it has been proven once more that throughout history those in power have used religion as an instrument to augment their potency. They have done this by changing the meaning of many words and distorting many important notions found in the divine books. Being able to discover and recover from this distortion has been possible only by utilizing the science of explaining the Quran.

This is an ongoing project. Translations of other chapters are in progress and will be published as separate volumes.

### **How We Have Used The Method**

This work has been conducted by two teams. The first team consists of scientists, the researchers of Süleymaniye Foundation who are experts in the Arabic language and in the science of explaining the Quran:

Prof. Dr. Servet Bayındır, Prof. Dr. Rasim Osmanzade, Dr. Fatih Orum, Enes Alimoğlu, Dr. Yahya Şenol, Dr. Abdurrahman Yazıcı, Erdem Uygan, Abdullah Bayındır, Rustam Vasipov, Aydın Mülâyim, Cemal Necm, Hişam Abd, Vedat Yılmaz.

The second team consists of experts in the English language who are also knowledgeable in the Arabic language and in the science of explaining the Quran:

Akın KAPTAN, A. Zeynep DÖNMEZ, Tara MILUTIS, Can BEKAROĞLU, Fatma ŞAHİNER, Hilmi Dinç ÜVENDİRE.

No matter how successful the teams have been that we established, we may still have made some mistakes. We request scholars and scientists to also establish academic teams and contribute to the improvement of science and civilization by discovering the explanations of various matters in the Quran, thus solving problems in various branches of science.

We hereby announce that every objective criticism and feedback from our readers will be welcomed and utilized to improve our work.

For feedback, please email us at : [methodicalstudyofthequran@suleymaniyefoundation.org](mailto:methodicalstudyofthequran@suleymaniyefoundation.org)

It is we who put the effort in; and it is God Who may grant the success.

## THE SCIENCE OF EXPLAINING THE QURAN

Throughout history, many mistakes and wrong judgments have been made in the name of Islam. The reason is that scholars assume that they are authorized to explain the Quran. However, it is God Who has explained the Quran, and we are only allowed to obtain His explanations by means of the method He has taught. God calls this method to obtain His explanations “a science = علم” in the Quran. Let us take a brief look at this science:

The Almighty God has decreed in the following verse that He has explained the Quran in detail according to a science:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*We have brought them a Book that We have explained in detail according to a science. It is a guide and a grace for a group of people who believe* (Al-A'raf 7:52).

The main principle of this science is that **nobody but God has the authority to explain God's verses**. God explains His verses Himself by giving all the details about them in His Book. The Almighty God decrees:

الرَّ كِتَابٍ أَحْكَمْتَ آيَاتُهُ ثُمَّ فَضَّلْتَ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

*Alif, Lam, Ra. This is a Book whose verses have been made decisive, and in the meantime<sup>1</sup> have been explained in detail by the One Who judges correctly and is All-Aware; in order that you shall not serve any other than God. (Oh, Muhammad, say to people) Indeed, I am the one who warns you with this Book and gives glad tidings to you from It* (Hud 11:1-2).

According to these verses, accepting and complying with the explanations made by human beings, rather than made by God, causes us to be servants to those people. This means that whoever claims authority to explain God's verses has clearly strayed.

<sup>1</sup> The word “thumma = ثم” in the verse is assigned the meaning “in the meantime” because the root meaning of the word is “coming together kindly” (Maqayis).

The details given by God may only be manifested by a group of experts. We learn this by the following verse:

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

***This is a Book whose verses are explained in detail as qurans in Arabic, for a group of people<sup>2</sup> who know*** (Fussilat 41:3).

*The group of people who know* must have the knowledge of “The Science of Explaining the Quran” in the first place.

The word “**quran**” derives from the verbal noun (masdar) of the word “qaraa = قرأ” whose root meaning is “collection”<sup>3</sup>. It is used as a noun having the meaning “maqu = مقروء”, which can be translated as “unity” or “set”. Since “reading” is an act of “bringing the words together so as to understand the meaning”, the word “quran = قُرْآن” is also attributed the meaning “reading”. There is not a plural form of the word. The same word is used to refer to both singular and plural meanings. Therefore the word “quran” may also be attributed the meaning “more than one quran = **qurans**”. So, “quran” is “a set or sets of verses”.

There are four different types of *sets* that bring the verses together. They are as follows:

**1-** The first meaning that comes to mind by the mention of the word “quran” is “the Main Book in Lawh al-Mahfooz (the Protected Tablet)”. The related verse is:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ . فِي كِتَابٍ مَّكْنُونٍ . لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ . تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ .

***It) that which is in the location of the stars (is a grand Quran. It (that Quran) is in a Book protected in its covering. No one touches It (that Quran) except the purified. It has been sent down by the Master of all beings*** (Al-Waqiah 56:77-80).

2 The word we translate as “group of people” is “qawm = قوم”. In this sentence, the “qawm = group” consists of at least three people because the verb following it “ya’lamun = يَعْلَمُونَ = know” is in plural form. In Arabic, *plural form* denotes at least three people, and the singular and dual verb forms have different conjugations.

3 Lisan, art. قَرَأَ.

That grand Quran is the greatest set which is the source of all the verses God has sent down to the prophets (*the nabi*) from Noah (pbuh) onwards. The related verse is:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ . وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ وَإِنَّ الَّذِينَ أَوْرَثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

*God has legislated for you the religion which He enjoined upon Noah. (Oh, Muhammad!) That which God has sent down to you, and that which He enjoined<sup>4</sup> upon Abraham, Moses and Jesus is: “Keep up this religion, and therein do not separate or divide”. (Oh, Muhammad!) What you are inviting the mushrik<sup>5</sup> (to do)<sup>6</sup> is deemed difficult by them.<sup>7</sup> God draws unto Himself the ones who make the right choice and guides to Himself the ones who keep heading for the right path.*

*They (the mushrik) separated after this science (of explaining the Quran) came to them, just because they desired to dominate one another. If it were not for your Master’s word to let people be free until a fixed term, they would be judged expeditiously.<sup>8</sup> (Due to the behavior of the mushrik,) those who have been made to inherit the Book after them, fall into a dilemma doubt-*

4 Since the art of *iltifat* in Arabic literature does not exist in English literature, it is ignored in the translation (see the ftn. of verse al-Baqarah 2:49).

5 God is closer to every human being than their jugular veins (see Qaf 50:16). Placing anything before the jugular vein causes death. Similarly, placing any other being between the self and God breaks the most vital connection with God, thus leading to deadly problems in human life. Therefore, relegating God to the second priority, and prioritizing anything above Him (His commands) is the greatest sin that will never be forgiven in the afterlife, unless the person repents and amends themselves before death approaches (see an-Nisa 4:48, 116). This sin is called “**shirk**”, and the people who place others between themselves and God are called “**mushrik**” in the Quran.

6 To comply with the Book

7 The mushrik are being called to comply with this Book. They find this difficult, because they take on their traditions as their religion and they do not want to change the established order.

8 God has showed people the right path (see al-Insan 76:3). He has given people free will allowing them to do good or bad till the end of their lives which is the term fixed by God for each individual (see an-Nahl 16:61).

**ing It (the Book)**<sup>9</sup> (Ash-Shura 42:13-14).

**2-** The second type of set of verses is “surah”.<sup>10</sup> Each of the *surahs* (*chapters*) are also called “quran”. A relevant verse is:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

***We have granted you seven of those pairs (mathani), (which are) the great quran (chapter Fatiha)*** (Al-Hijr 15:87).

**3-** The sets of verses within the chapters (*surahs*) are also called “quran”. Indeed, the verses which have been sent down at the very beginning of Muhammad’s (pbuh) prophethood have been called “quran” by God because they constitute a set of verses within the chapter they reside in. The relevant verse is as follows:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

***Ramadan is the month when that quran (that set of verses) had been sent down*** (Al-Baqarah 2:185).

**4-** There are also sets of verses which are not bound together. These sets are collections of verses in different chapters, and they are formed by using the method of mutashabih - mathani (similar - pairs). A relevant verse is:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

***We have separated It into qurans (subsets), so that you may read It to the people while they are in expectation; (because) we have sent It down part by part*** (Al-Isra 17:106).

“Mukth = مُكْثٌ” means “expectation”<sup>11</sup>. When some new verses

9 Conflicting opinions and contradictory judgements about the verses in the Book cause its inheritors to fall into a dilemma about the authenticity of the Book. If the Book is really the Book sent down by God, then there must be no conflicts within. However, translations and interpretations of the Book are full of conflicts, and the current rulings of scholars that are presented as Islam are against sound mind and human nature. Obeying them causes many inconveniences. As a result, people lose their trust in the Book. They doubt whether or not this is the Book by God.

10 Every chapter beginning with Basmala (except Chapter at-Tawbah) and ending in a known last verse is called a “surah = سورة”.

11 Maqayis, art. مُكْثٌ

were sent down to the Messenger of God and those verses needed more detail to be able to make a decision using them on a related matter, it created expectations for further verses to be sent down. Those expected verses would be giving details about and explaining the previous verses sent down. This proves that verses belonging to the same semantic set could also be sent down part by part at different times. The following verse clarifies what is told above:

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا .

***Do not hasten (to judge) with the sets of verses (qurans) before their revelations are completed. Say: “My Master, increase my knowledge!” (Ta-Ha 20:114).***

The above verse illustrates that a semantic set of verses which provides us with the complete information on a matter, and lets us make a judgment on that matter, is also called “quran” by God. This type of quran is the basis of “The Science of Explaining the Quran”. According to this science, every decisive verse has been explained in detail by other verses which are similar to the explained verse in some aspects, thus forming a semantic set together with the explained one. The whole Quran has been made “clear”<sup>12</sup> and “complete”<sup>13</sup> in this way by God.

Now, let us see how the semantic sets are formed in this science:

Every phone number is a set of numbers, written by using the digits 0 to 9. Even if one digit is written falsely, the intended person cannot be reached. The Quran explains everything in a manner similar to this. Sound information cannot be obtained unless the necessary semantic set is formed. Therefore, the experts must not rush to come to conclusions before the whole meaningful set on the subject of interest is discovered. Only then will it become apparent that there is not a single branch of science which would not improve from the Quran.

Our Prophet (nabi) Muhammad (pbuh) is both the Messenger and

12 Joseph 12:1, ash-Shuara 26:2, al-Qasas 28:2, az-Zukhruf 43:2, ad-Dukhan 44:2 and several other verses.

13 Al-An'am 6:38



the teacher who was sent to communicate and teach the Quran<sup>14</sup>, whereas Gabriel is the messenger<sup>15</sup> and the teacher sent to him. Nabi Muhammad (pbuh) learned the Quran and the method of inferring sound information out of the Quran from Gabriel<sup>16</sup>, and all of his sayings and practices comprise this kind of information. Therefore, the Example (Sunnah) of nabi Muhammad (pbuh) is in perfect harmony and unity with the Quran. If scholars stick with the correct method, they can easily see this unity and discover and manifest the mistakes that have been made until now in the subject of Prophet (nabi) Muhammad's sayings (hadith).

Below is the verse which summarizes the subject:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

***It is He Who has sent down this Book to you. Some of its verses are decisive (muhkam) and are the main (verses) of the Book. The others are similar (mutashabih) (to decisive) ones. As for those in whose hearts is deviation, they follow those (verses) in the Book which are similar (to the deviation in their hearts); seeking to cause affliction by seeking to reset the linkage (tarwil)<sup>17</sup> in the way they desire. However, no one knows its***

14 Al-Baqarah 2:151, Al-e Imran 3:164

15 Al-Haqqa 69:40, at-Takweer 81:19

16 A messenger conveys only the words of the person who appoints the messenger. The angel messenger Gabriel communicated the words of God to Prophet (nabi) Muhammad (pbuh). Therefore, the real teacher is God.

17 Verses are linked to each other according to the science (algorithm) explained by God. However, those who seek deviation in the path of God break the links by manipulating verses or their meanings. They reset the linkages, or in other words, attempt to rearrange the verses in such a way that they try to achieve their worldly goals while they are pretending to be pious, religious or truthful. Such behavior is called "kufr = كُفْر" in Arabic and "to cover, to conceal, to ignore" in English. Throughout this study, we have preferred the verb "to ignore" to refer to such attitude, because covering up the truth can only be possible by ignoring God and the truth. People who behave this way are called "kafir = كَافِر = ignorer" because they have covered up the verses by ignoring God and the linkages (the method). Additionally, they are called "mushrik (polytheist)" because they consider themselves (or scholars) to be rulers or authorities besides God. So, it is impossible to become an ignorer without being mushrik or to become mushrik without being ignorer.

***linkage of verses (the tawil) except God. Those who have solid knowledge in this science (of discovering the explanations in the Quran) say: “We believe in this science; all of them (decisive one, similar one and the linkage between) are from the level of our Master.” No one may obtain sound information (dhikr) except the people of integrity (Al-e Imran 3:7).***

A “muhkam = مُحْكَم” verse is “the main verse which includes a judgment (decision) about a matter”. So, we have translated the word “muhkam” as “decisive”. Almost all of the verses are *decisive* on certain matters. This judgment is detailed and therefore explained by other verses which are *similar (mutashabih)* to the decisive one.

“Mutashabih = مُتَشَابِه” is “any of the two similar things”.<sup>18</sup> In this science, it denotes the similarity between the verses which explain one another. This similarity may be both literal and semantic.

“Ta’wil = تَأْوِيل” is “directing something to its original target”<sup>19</sup>. The target (aim) of a similar verse is the main verse in that set of verses, which is the decisive verse. When considered from this point of view, *tawil* is “linking the similar verse to the decisive one”. The linkages are set up by God; and a group of people that is comprised of experts of Arabic language, of this science, and of the matter of interest can discover and manifest those linkages (relations).

“Mathani = مَثَانِي” means “pairs”. It expresses the system of *pairs* which consist of *decisive* and *similar* verses. The relevant verse is:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

***God has sent down the best of utterances (the verses) arranged<sup>20</sup> in similar pairs. This (the arrangement method) gives shivers to those who are in awe of their Master. Then, their***

18 Lisan, art. شَبِه; El-Ayn, art. شَبِه; Mufradat, art. شَبِه;

19 Mufradat, art. أَوَّل

20 The word we translate as “arranged” is “kitabān = كِتَابَان”. The root of this word is “كتب” which means “to add something to another one and arrange” (Mufradat, art. كَتَب).

*bodies and their hearts soften to the information from God. This<sup>21</sup> is God's guidance. He guides the ones who prefer it (following the guidance) by means of this (the system of similar and decisive verse pairs). Whoever God calls "astray", there is no one who can call him "rightly guided" (Az-Zumar 39:23).*

In conclusion, to be able to obtain the explanations by God, a group of<sup>22</sup> experts must find the decisive verse in regard to the matter, and then determine the similar (mutashabih) verses which have attributes in common with the decisive verse.

Below is an example that exhibits how "The Science of Explaining the Quran" has been *inferred* out of *the set of verses* related to this matter:

<p>The verse informs: The verses in the Book are made decisive and explained in detail by God.</p>		<p><b>Hud 11:1-2</b></p> <p>The decisive (muhkam) verse on the subject</p>
<p>The verse is included in the set due to the words "الكتاب" and "أَفْعَلْتُ مُحْكَمَاتٌ".</p> <p>It adds the following details to the semantic set: The Book has two types of verses: decisive and similar.</p>		<p><b>Al-e Imran 3:7</b></p> <p>Similar (mutashabih) verse</p>
<p>The verse is related to the set due to the words "كِتَابٌ" and "مُتَشَابِهَاتٌ".</p> <p>It adds the following details to the set: Verses have been sent down in accordance with the principle of pairs (mathani).</p>		<p><b>Zumar 39:23</b></p> <p>Similar (mutashabih) verse</p>
<p>The verse is related to other verses by the words "كِتَابٌ" and "أَفْعَلْتُ أَنْتَ أَفْعَلْتُ".</p> <p>It adds the following details : The sets are formed in Arabic language; for a group of people who know.</p>		<p><b>Fussilat 41:3</b></p> <p>Similar (mutashabih) verse</p>

21 The system of similar and decisive verse pairs, in other words, *the science of explaining the Quran*.

22 See the ftn. 2.

The Book being self-explanatory by the use of this method is not exclusive to the Quran. It is a particular attribute of all divine Books, including the Torah and the Gospel, as long as the similarities are studied in the original language and the original words of revelation. We learn this by the word “al-hikmat = الْحِكْمَةُ” mentioned in the Quran.

We have translated “al-hikmat” into English as “the Wisdom”<sup>23</sup>. In several verses both the method, as well as the sound information inferred out of verses utilizing the method are called “al-hikmat”.

All of the prophets (nabi) have taught the Wisdom to their community. *Nabi* is a person whose worth has been increased<sup>24</sup> by God by being granted the Book and the Wisdom. The Almighty God has mentioned the names of eighteen prophets (nabi) from Noah to Jesus<sup>25</sup> in verses 6:83-84 and their consecutive verses, and has decreed:

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

***Those are the ones to whom We have granted the Book, and the Wisdom<sup>26</sup> and the prophethood (nubuwwat /being nabi) (Al-An'am 6:89).***

Every nabi is commissioned to deliver the message that has been sent down to him. Therefore, every prophet (nabi = نبي) is also a messenger (rasul = رسول).

We understand by the following verse that the Messenger teaches the Wisdom:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

23 “al-Hikmat = الْحِكْمَةُ” is of the same root as “hukm = حُكْمٌ” which means “judgment”. They are both verbal nouns (masdar), but *hikmat* is a specific type of *hukm*. “Correct judgment” is called *hikmat*.

24 Lisan al-Arab, art. نبأ.

25 The order in the verses is: “Abraham, Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Noah, Zechariah, John, Jesus, Elijah, Ishmael, Elisha, Jonah and Lot. (Peace be upon them!).

26 The word “hukm” is mentioned in the verse. “Hikmat = الْحِكْمَةُ” is of the same root as “hukm = حُكْمٌ”. They are both verbal nouns, but *hikmat* is a specific type of *hukm*. The right and good *hukm* is called *hikmat*. What is granted to prophets is surely the right and good type of *hukm*, and therefore it is also *hikmat*.

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

***Indeed, I have sent you a messenger from among yourselves. He recounts Our verses to you, and improves you, and teaches you the Book and the Wisdom. He teaches you what you did not know before*** (Al-Baqarah 2:151).

A messenger is not allowed to add anything to the message he must deliver. Therefore, teaching the Wisdom while acting in the capacity of a messenger can be possible only if the method to obtain the Wisdom (*hikmat*) resides in the Quran. This method is *the science of explaining the Quran* that God has placed in the Quran and that we have described above.

Attempting to explain the verses of the Quran in a way other than instructed by this science means putting the self in God's place. Although God has such clear decrees, we cannot find any scholars who recognize or use this method. As a result of this, it is almost impossible to find a translation or commentary in which the verses describing this science have not been distorted.

This science was unfortunately forgotten after the era of the Companions. After forty years of cumulative research to achieve a better understanding of the Quran, through God's will, we at Suleymaniye Foundation have regained this science. This must be because He decrees:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

***We shall certainly guide those who strive for Us to our ways. Certainly, God is with those who behave kindly*** (Al-Ankabut 29:69).

The natural order that God has established on the earth is in perfect harmony with the commands He has decreed in His books. God has established the order, and then has sent divine books as guides to be followed in order to maintain and preserve this natural order. In His books, He has linked certain verses to other verses methodically, which has constituted sets of verses that are fully manifest of meaning. He has described His method of linking verses to one another within the very same books. So, a group of God's servants who have integ-

rity and who have learned this method from the Books will be able to discover the linkages among verses correctly, and will be able to learn the explanations of God's verses from His Books. In this way, no one will have to revere or obey other people who claim the authority to explain God's Books.

This is a perfect equilibrium set by God. If we abide by "The Science of Explaining the Quran" instead of considering human beings as the authority on God's Book, the equilibrium will be preserved and all beings will be in peace. However, if we continue explaining the verses according to people's assumptions and overrule the truth in God's Book by man-made judgments, people will keep conflicting with each other, and the equilibrium will be spoiled.

The only way to live in peace is to fully trust in God's Book, to understand that It includes the whole truth about all beings, to recognize God as the only authority and to fully obey God's commands.



# سورة الفاتحة

بسم الله الرحمن الرحيم



# SURAH AL-FATIHA<sup>1</sup>

By the name of God, The Most Gracious, The Most Beneficent<sup>2</sup>

---

1 Sent down to prophet (nabi) Muhammad (pbuh) in Mecca and consisting of seven verses. A verse pointing to this chapter is: “We have granted you seven of those pairs (*mathani*), (which are) the great quran (chapter *Fatiha*)” (al-Hijr 15:87). “*Mathani* = مَثَانِي” is the plural form of “*mathna* = مَثْنَى” and means “pairs”. Quran comprises muhkam (decisive) verses, and mutashabih (similar) verses which explain the muhkam verses by giving further details about them. There is a dual relation between *decisive* and *similar* verses. The Arabic word indicating this relation is *mathani*. *Fatiha* means “opening”. Since the chapter *Fatiha*, which is “The Opening” of the Quran, is in dual relation with all other verses, it is a summary of the whole Book. All other verses are explanations for this chapter.

2 The words “ar-Rahmaan = الرحمن” and “ar-Raheem = الرحيم” in the expression “Bismi Allahi alrrahmani alrraheemi” are both derived from the same root as “rahmat = رحمة”. “Rahmat” is “grace that bestows beneficence and boons”. When used as an attribute of God, the term refers only to “beneficence and boons” (Mufradat, art. رحم). We have translated “rahmat” as “grace” in regard to the following meaning of the word grace: “goodwill or favor, or an expression of favor, esp. by a superior” (wordreference.com).

“Ar-Rahman” is “the One Whose grace embraces everything”. Because this attribute belongs exclusively to God, the word “ar-Rahman” has been translated as “The Most Gracious”.

The word “raheem = رحيم” means, “somebody who has abundant grace (rahmat)”. It is a derivative of the word “rahm = رحم” which means “mother’s womb” in Arabic. A mother’s womb is the most convenient place for an embryo to have its needs met. God confers several benefits on humans, just as a mother’s womb does on an embryo. Other people, besides God, may also have this quality. The adjective “raheem” is used in the Quran while referring to Messenger Muhammad (pbuh). The Almighty God commands: “Indeed,

١. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٢. الرَّحْمَنِ الرَّحِيمِ

٣. مَالِكِ يَوْمِ الدِّينِ

٤. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

٥. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

1. It is God only Who does everything perfectly.<sup>3</sup> He is the Master of all beings.<sup>4</sup>
2. He is The Most Gracious, The Most Beneficent,
3. He is the sovereign of the Day of Requit.<sup>5</sup>
4. (Oh, God!) You alone we worship, and You alone we ask for help.
5. Guide us to a straight path (on every matter),<sup>6</sup>

---

*there has come to you a messenger from among yourselves. He is concerned over your suffering, and is fond of you. Towards the believers, he is compassionate and beneficent* (at-Tawba 9:128). "Beneficent" means "one who confers benefits" (dictionary.com). Therefore, the word "ar-Raheem" has been translated as "The Most Beneficent".

- 3 There are three types of praise in Arabic literature. They are: compliment = madih; praise = hamd; thanksgiving = shukr. The first is "to praise someone for something which is obtained effortlessly (ex: she is smart, beautiful, tall)". Second is "to praise someone for something which they do very well (ex: she is a good friend, professional cook, the best of the singers)". And lastly, "to praise someone for something done especially for you (ex: thank you for your help)". We can do some things very well, but God does everything perfectly. The prefix "al" at the beginning of the expression "al-hamdu" makes the word "hamd = praise" a generic noun, making the meaning: "all of the hamd". The word "lillah" means "belongs to God". Since the meaning of "hamd" is "praising someone because of something they did well or perfectly", the meaning of "Al-hamdu lillah" becomes: "Doing everything perfectly is exclusive to God only." To strengthen the emphasis and the rhyme in this sentence, we have favored this translation: "It is God only Who does everything perfectly".
- 4 The word "Rabb = رَبّ" can be translated correctly as "owner". A homeowner is called "rabb ad-daar" (Arabic Lit.), whereas an owner of capital is called "rabb al-maal". The word rabb also includes the meanings "who brings up" and "who teaches". Considering these, the best match for "rabb" in English is "master". In the following verse, the word Rabb is used both for the king who owns the slave, and for God. Joseph had said to the messenger sent by the king: *"Return to your master and ask him what is the case of the women who scratched their hands. Indeed, my Master is knowing of their plan."* (Joseph 12:50) This proves that our choice for the translation of this word is right.
- 5 "Yawm al-deen = يَوْمَ الدِّينِ" is commonly translated as "Day of Judgement". However the word "deen = دِين" is derived of the same root as "dayn = دَيْن" which has the meanings "tradition", "situation", "punishment", "requit" and "obedience" (as-Sihah). The meanings "obedience" and "requit" are prominent. In religion, it is God who people obey. His commands are followed, and His requital is expected. Day of Requit is the day on which everyone will be accounted for that which they have done in the worldly life.
- 6 "Al-huda/al-hidayat = الْهُدَى/الْهُدَايَة" means "the right path/getting on the right path" when a human being is the subject. It also means "to admit somebody to the right path" when God

٦. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

٧. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

6. the path of those upon whom you have bestowed happiness,<sup>7</sup>
7. the path of those who have not incurred Your wrath and not gone astray. (Amen)

---

is the subject. "Dalalat = ضلالة" means "going astray whether on purpose or not", "getting lost", "losing something", "going off the target".

7 *"Whoever obeys God and the Messenger (who communicates the Message of God) will be together with those upon whom God has bestowed happiness among the prophets (the nabi), the sincere, the martyrs and the righteous. Excellent they are as companions!" (An-Nisa 4:69)*

# سورة البقرة

بسم الله الرحمن الرحيم

١. الم

٢. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

# SURAH AL-BAQARAH<sup>1</sup>

By the name of God,  
The Most Gracious, The Most Beneficent

1. ALIF, LAM, MIM!<sup>2</sup>
2. Here is the Book.<sup>3</sup> There is nothing in it to cause doubt. It is a guide for the mindful.<sup>4</sup>

- 
- 1 Sent down to prophet (nabi) Muhammad (pbuh) in Madinah and consisting of 286 verses.
  - 2 These kind of letters are called "Huroof Muqatta'at", which are "separately pronounced letters". These are the names of three Arabic letters "Alif (ا)-Lam (ل)-Mim (م)". Twenty-nine verses begin with separate letters. These verses are exclamations intended to attract the listener's attention to the next verses.
  - 3 This is the Book which includes the laws legislated for all prophets (nabi) from Noah to Muhammad and for all people (see al-An'am 6:83-90). Except for minor differences, this is the equivalent of the previous Books (see al-Baqarah 2:106). The source of this Book and all other divine books is the Main Book called Lawh al-Mahfuz. Lawh al-mahfooz resides in the presence of God (see az-Zukhruf 43:3-4).
  - 4 "Muttaqeen" are the people who protect the human characteristics that were naturally given to them by God. They protect themselves from corruption and sins. They are mindful of God, the nature, the worldly life and the hereafter.

٣. الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ

٤. وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ  
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

٥. أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ



3. They (who are mindful of God) believe in<sup>5</sup> God sincerely,<sup>6</sup> keep up the prayer, and spend properly from what We have provided for them.
4. (Oh, Muhammad!) They are the ones who believe and trust in what has been sent down to you and what was sent down before you.<sup>7</sup> They are certain of the Hereafter.
5. They are the ones who are on the guidance of their Master;<sup>8</sup> and they are the ones who will attain what they hope for.

---

5 In Arabic, the root of the word “eeman=إيمان” is the root for both “belief” and “trust”. Everyone knows God but not all of the people duly trust in and submit themselves to Him. This is what causes a person to be an ignorer/kafir. Therefore, we will use the words “believe”, “trust”, or “believe and trust” interchangeably for the translation of “eeman=إيمان” throughout this work.

6 Commonly mistranslated as “the unseen”, the Arabic word “ghayb = غيب” means “hidden or secret to the eye, perception or knowledge” (Mufradat, art. غيب). Its meaning is apparent in the verse al-Hashr 59:22 where “ghayb” is mentioned as the opposite of “shahadat = witnessed, perceived by senses”. Therefore, ghayb means “unperceived”. In this sentence however, the determining article “alif-lam = ال” before “ghayb = غيب” is the replacement for the dropped genitive pronoun “their” in the actual genitive noun phrase “the unperceived of theirs”. This phrase is a metaphor for the “heart” in Arabic literature because no one can perceive what feelings a person’s heart holds. Only the person and God know if the heart is filled with belief, trust, love, submission or hatred. According to this, the meaning of the phrase “bil ghayb” is “with the heart”. Then, the whole sentence means: “They believe in God with their hearts.” This has the same meaning as the idiom “from the heart”, which is “in a sincere manner” (idioms.thefreedictionary.com/from+the+heart). Therefore, we have translated the phrase as an adverb: “sincerely”.

7 The Quran confirms the previous divine Books and reserves the fundamentals of their content. For this reason it is necessary to believe in their fundamentals.

8 The word “rabb = رب” can be translated properly as “owner”. A homeowner is called “rabb ad-daar” (Mufradat), whereas an owner of capital is called “rabb al-maal”. The word rabb also includes the meanings “one who brings up” and “one who teaches”. Considering all of these meanings, the best match for “rabb” in English is “master”. In the following verse, the word Rabb is used both for the king who owns the slave and for God. Joseph said to the messenger sent by the king: *“Return to your master and ask him what is the case of the women who scratched their hands. Indeed, my Master is knowing of their plan”* (Joseph 12:50). This verse proves that our choice for the translation of “rabb” is correct.

٦. إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

٧. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

٨. وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

٩. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

6. As for those who ignore (the verses),<sup>9</sup> it is equal to them whether you have warned them or not. They do not believe and trust.
7. (It is as if) God has sealed their hearts and their ears, and over their vision are veils.<sup>10</sup> What they deserve is a great torment.
8. Among the people there are those who say, “We trust in God and the Last Day”,<sup>11</sup> yet they do not trust.
9. They seek to deceive<sup>12</sup> God and those who believe, but they only deceive themselves, although they do not perceive it.

---

9 “Kufra = كَفَرًا” means, to cover up something; and “kafir = كَافِرٌ” means, “the person who covers up (the truth)”. If a person does not want to see or hear even a single verse in the Quran after realizing that it is the Book of God, he has covered up or ignored the verse and has become an ignorer (kafir).

10 This is a metaphorical representation of the prejudice of ignorers. The preposition of similarity is normally hidden while using metaphors in figurative language. However, the metaphor in this verse is commonly misunderstood or mistranslated. Therefore the hidden expression of similarity in Arabic has been explicitly written in English translation as: “It is as if”.

11 This is the day beginning with resurrection and lasting forever. In the Quran, the word “yawm = يوم = day” has different meanings depending on the context, such as “complete hereafter”, “a solar day”, “1000 solar years”, “50000 solar years”, “time period”, and “term” (see al-Hajj 22:47, as-Sajda 32:5, al-Ma’arij 70:4, Qaf 50:38, al-A’raf 7:54, and as-Sajda 32:4 respectively). We call a 24 hour solar period as a day, but at the beginning of the universe, the solar system had not been established, yet.

12 “Kheda’ = خَدَاعٌ” mentioned in the verse means “misleading and deceiving in a planned manner” (Mufradat, art. خَدَعَ).

١٠. فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

١١. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ

١٢. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

١٣. وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا  
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ  
وَلَكِن لَّا يَعْلَمُونَ

١٤. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا  
إِلَىٰ شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ  
مُسْتَهْزِؤُونَ

10. They have sickness in their hearts.<sup>13</sup> God has added other sicknesses to theirs.<sup>14</sup> What they deserve is a painful torment because of their lying.
11. When it is said to them, “Do not disrupt the natural order!”,<sup>15</sup> they say, “We are only reformers.”
12. Beware! They are the disrupters, but they do not perceive it.
13. When it is said to them: “Trust (in God) as other people trust!”, they say: “Shall we trust as those fools do?” Beware! They are the real fools, but they do not know it.
14. When they meet those who believe and trust (in God), they say: “We believe and trust (in Him)”; but when they are alone with their devils<sup>16</sup> they say: “We are with you, we only overlook them”.

---

13 The first sickness is “to distrust in God and the Hereafter”.

14 Added sicknesses are certain types of attitudes, such as dishonesty, deception, untruthfulness and fakery. In Arabic, all these attitudes are basically called “takzeeb = تَكْذِيب = lying”. The signs and verses of God are so self-evident and apparent that it is impossible to ignore the truth without telling lies and manipulating the truth. Therefore, non-believers have to lie against the truth whenever they encounter it. These recursive behaviors cause them to develop spiritual sicknesses just the way smoking causes cancer. God is the subject of the verb “add” because He is the creator and the ruler. God has set the rule on human nature that if human beings do not fully trust in God, they develop various sickness, such as lying, fear, despair, anxiety, etc. God is the One Who creates the sicknesses in their hearts since the Creator is He. However, humans are responsible for this because this is the result of their attitude toward God.

15 Each and every being is a sign of God. The notion of “religion” is defined in the following verse based on the laws that rule all beings: “*Set your face directly to this religion, the fitrah of God. He has also created mankind according to it. There is nothing that substitutes for what God has created. This is the righteous religion, although most of the people do not know*” (Ar-Rum 30:30). Fitrah is the body of laws and principles that apply in the nature, which is “the natural order”.

16 Jinns and human beings who turn away from the right path are called “devils” in the Quran (see al-An’am 6:112).

١٥ . اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ

١٦ . أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهَدَىٰ فَمَا  
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

١٧ . مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ  
مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي  
ظُلُمَاتٍ لَا يُبْصِرُونَ

١٨ . صُمُّ بَكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ

15. It is God who overlooks them while He lets them flounder in their transgression.<sup>17</sup>
16. Those are the ones who trade the guidance (of God) for straying therefrom. This trade of theirs does not profit; and they can not reach their aims.<sup>18</sup>
17. The example of them is similar to the example of a person who tries to kindle a fire torch. When the torch has illuminated its surroundings, it is as if God has taken away their vision and left them in darkness<sup>19</sup> so that they are unable to see.<sup>20</sup>
18. They turn deaf, dumb and blind. They no longer recover.<sup>21</sup>

---

17 The word “mustahzioon = مُسْتَهْزِئُونَ” in the verse means “the (people) ridiculing/mock (others)”. Ridicule is “speech or action intended to cause contemptuous laughter by despising or dishonoring somebody.” What hypocrites ridicule is the devoutness of the believers. Since hypocrites also need to be seen as believers, they ridicule the believers in secret. The most appropriate word to be used while telling this to somebody else is “to get by, to overlook”. God does not approve what hypocrites do, but He overlooks them and lets them live until a specified term. It proves our choice right that the same word is also used for God in the 15th verse “يَسْتَهْزِئُ”.

18 “Al-huda/al-hidayat = الْهُدَى/الْهَدَايَة” means “the right path/to get on the right path” when a person is the subject. It also means “to admit somebody to the right path” when God is the subject. “Dalalat = ضَلَالَة” means “to go astray whether on purpose or not”, “to get lost, to lose something, to go off the target” etc.

19 Even though it is lit, they cannot see.

20 The type of people described here are hypocrites. They pretend to be in complete submission to God despite their priorities being other than God. Their situation is represented figuratively in the verse.

21 Hypocrites also want to live in full submission to God at first, but when they cannot put their desires in this worldly life to the second order, they turn blind, deaf and dumb towards the verses that hinder them from reaching their worldly benefits.

١٩. أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ  
وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ  
الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

٢٠. يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ  
مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ  
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ



- 19.** The example of them is also similar to a person who has been caught in a heavy rain where darkness pervades, thunder roars and lightning flashes. They block their ears with their fingers due to their fear of death from the loud rumble. God comprehends<sup>22</sup> those ignorers<sup>23</sup> wholly.
- 20.** That lightning (the light of the Quran) almost snatches their vision away. They walk in its light whenever it illuminates them, and stand still when they are dazzled by it.<sup>24</sup> Had God preferred,<sup>25</sup> He would have removed their abilities for listening and vision.<sup>26</sup> God is the establisher of the measure of all

---

22 God encompasses everyone and everything. As in the strict meaning of comprehension “to include, comprise, or encompass (oxforddictionaries.com)”, God comprehends everyone. Indeed, God comprehends everyone with His inspirations and His signs as it is also stated in verse Fussilat 41:53. He inspires every person with a feeling that lets them know if what they are doing is good or bad (see ash-Shams 91:7-8). This is a warning mechanism to keep people from doing bad deeds. This type of inspiration is not specific to Muslims. If people turn a deaf ear to these warnings, they become ignorers (kafir). If they mind the warnings and cease the bad deeds, they become submitters to God. A typical reaction of ignorers is described in Noah 71:5-7.

23 Those who ignore the verses.

24 The verb “adhlama = أَظْلَمَ” has two meanings: “to darken” or “to shine” (al-Ayn). The people described in the verse make use of the light of the Quran by taking advantage of the verses they find suitable. They remain silent about other verses which they do not find suitable to their worldly benefits, although the verses they find unsuitable are as bright as the truth. They stand still when dazzled by the light of the truth, because there is nothing left to do and no arguments left against the truth. Since “dazzle” means “to overpower or dim the vision of by intense light” (dictionary.com), the preferable meaning of the word “adhlama” is “to shine” in this verse.

25 The verb “shaa’e = شَاءَ” means “brought into existence” and “created” (Mufradat). As God creates some of the things according to and in response to the preference of His servant, the verb “shaa’e” is assigned the meaning “preferred and created” whenever the subject of the verb is God Himself. But when the subject is a servant of God, this verb means “preferred and done”.

26 As they turn a deaf ear and a blind eye to the truth, the punishment corresponding to their crime would be that God would remove their abilities for listening and vision. *“If God were to punish the people instantly for the sins they have earned, He would not leave a single living creature on its surface”* (an-Nahl 16:61).

٢١. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

٢٢. الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

things.<sup>27</sup>

21. Oh, people! Be servants of your Master Who has created you and those before you, so that you may protect yourselves.
22. It is He who has made the earth fully-equipped,<sup>28</sup> and has constructed the sky like a building.<sup>29</sup> He sends down water from the sky; and out of the yields created with it He brings forth provisions for you. Therefore, do not knowingly fabricate deities (allegedly) akin to God.<sup>30</sup>

---

27 The word “qadeer = قدیر” is a derivative of the word “qadr = قدر” which means “measure”, as in “an indication of the degree, extent, or quality of something (oxforddictionaries.com)”. Qadeer itself means “one who establishes the measure”. Establishing a measure is determining the criteria, amount, degree or extent of the conditions which must be fulfilled for any thing or event to come into existence or take effect. However, in Islamic tradition the word qadeer is attributed the meaning “powerful” or “capable”. Indeed, it is the most powerful one who establishes the measure, but when the verse is assigned the meaning “God has power over everything”, relation between the words “qadeer” and “measure” is lost. Losing this relation is the root cause for false belief of predestination in Islamic tradition and is therefore utterly critical. God makes the laws and creates the principles that rule all beings. In this verse, a law of God is explained. The Almighty God commands: *“If God were to punish the people instantly for the sins they have earned, He would not leave a single living creature on its surface, but He defers them until a stated time.”* Then, when their time comes, God does whatever they deserve. See the similar verses al-Fatir 35:45, ash-Shura 42:14, al-An’am 6:2.

28 It also has the meaning “with fittings and arranged”.

29 The sky is similar to a building. The sky has seven layers and they are likened to the floors of a building in the aspect that both floors and layers are placed on top of one another (see al-Baqarah 2:29, Luqman 31:10, ar-Ra’ad 13:2, Noah 71:15, Fussilat 41:12, An-Naba’ 78:12).

30 The word “andaad (أنداد) (sing. nedd)”, means “beings that are similar to God in essence” (Mufradat, art. ندد). Being similar to God may only be possible by having certain attributes that are similar to God’s. Some people claim existence of such beings, and they associate those similar beings with God. However, the existence of a being akin to God contradicts the sound mind. Therefore, they try to solve this contradiction by a suggestion that is very common both in the western and the eastern world. They deceive themselves by saying: *“Our primary object is to approach God. These beings are the mediators who assist us on that path”*. In fact, God is closer to every human being than their jugular veins (Qaf 50:16). Placing anything before the jugular vein causes human’s death. Similarly, placing any other being between the self and God breaks the most vital connection with God, thus leading

٢٣. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا  
بِسُورَةٍ مِّمَّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ  
اللَّهِ إِنَّ كُنْتُمْ صَادِقِينَ

٢٤. فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي  
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

23. If you are in doubt about what We have sent down to Our servant (Muhammad) part by part, then beg your supreme people,<sup>31</sup> which you place between yourselves and God,<sup>32</sup> to produce a chapter equivalent to any chapter in the Book. Do so, if you are truthful!
24. If you do not do that, and certainly you will never be able to do, then protect yourselves from that Fire whose fuel is human beings and stones. It is prepared for the ignorers.<sup>33</sup>

---

to deadly problems in human life. Therefore, relegating God to the second priority and prioritizing anything above Him (His commands) is the greatest sin that will never be forgiven in the afterlife, unless the person repents and corrects themselves before death approaches (see an-Nisa 4:48,116). This sin is called “**shirk**” in Arabic, and the people who place others between themselves and God are called “**mushrik**” in the Quran.

- 31 Singular form of the word “شُهَدَا = shuhada”, which is translated as “supreme people”, is “shaheed = شهيد”. It means “one who is ready” and “one who is knowledgeable and instructive”. A mushrik believes that the glorified mediator that is placed between God and the servant is ready to help anywhere, is aware of the servant at all times, and will be the trustee for the servant in God’s presence. Therefore they assign every possible meaning of the word “shaheed” to the being they glorify.
- 32 The word “doon” in the phrase, “min dooni Allahi = مِنْ دُونِ اللَّهِ” means “opposite of upper”, “lower than the top”, “near” and “before”. A mushrik assumes that gaining God’s approval is like reaching a king where one would place things or people that are close to the king as mediators between himself and the king. This is why some Christians consider Jesus as the son of God; Meccan mushriks used to consider angels as daughters of God; and some people still consider certain people, such as the leaders of sects or sheikhs of cults, as friends of God (wali Allah). As a result, they break their direct connection with God who is indeed closer to them than their jugular vein (see Qaf 50:16). They consider these mediators as peers of God. They become servants to them, and therefore become “**mushrik**”.
- 33 Those who ignore the verses.

٢٥. وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا  
 مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ  
 قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ  
 وَهُمْ فِيهَا خَالِدُونَ

٢٦. إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً  
 فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
 مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ  
 اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا  
 وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

- 25.** Give glad tidings to those who believe and do righteous deeds - there are gardens for them in<sup>34</sup> which rivers flow. Every time they are provided with a kind of yield from there as provisions, they say: “This is what we were provided with before”, but they are given something similar.<sup>35</sup> They will have purified spouses<sup>36</sup> and will abide immortally therein.
- 26.** God does not shy away from making an example of a mosquito or anything superior to it. Those who trust in God know that it is a true example from their Master. As for those who ignore,<sup>37</sup> they say: “What might God have intended by such an example?” In this way, He calls many of them ‘astray’ and many of them ‘rightly guided’. Those who He calls ‘astray’ are only the deviant.

---

34 This part is commonly mistaken to be translated as “under which rivers flow”. The word “jannah = جنت”, meaning “garden”, is the name for vegetation and the things above it. Since rivers flow below the vegetation, the word “tahta = تحت”, meaning “under”, is used in Arabic. According to the norms of English, rivers still flow “in” the garden.

35 Each time they are provided with food from the Gardens, the heavenly people will remember the food they were provided with in the worldly life. The new food will look, taste and smell similar to the food that existed on the earth, but it will be different.

36 The Arabic word “zawj = زوج” translated as “spouse” is used for both man and woman in the Quran, in contrast to its daily language usage. The spouses that enter the Gardens will find each other perfect, since they will be purified of all deficiencies.

37 Those who ignore the verses.

٢٧. الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

٢٨. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

٢٩. هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ  
اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ



- 27.** The deviant are those who violate the covenant they have made with God after it is vowed,<sup>38</sup> by cutting what God has commanded to be joined<sup>39</sup> and disrupting the natural order. They are the losers.
- 28.** How can it be that you ignore God! You were lifeless and He has given you the life. Afterwards He will make you lifeless. Later on, He will give you life again.<sup>40</sup> Then, you will be returned to His presence.
- 29.** It is He Who created for you all that the earth has. He then turned to heaven and layered it as seven heavens. He knows everything.

---

38 Every human being comprehends the existence and unity of God through his observations, and then presents his sincere submissiveness to God (see Fussilat 41:53, al-A'raf 7:172). This is called the incident of "A-lastu bi rabbikum". However, traditionalists attribute this incident to a time when they claim that all souls were created. This claim contradicts the verse which states that the soul is breathed into the body after the fetus is shaped (see as-Sajda 32:9).

39 Ignorers are those who consider God as the second priority and break their direct bonds with Him by placing other beings between God and themselves, although God is The Closest to every person. God The Almighty decrees: "*Surely We have created the human and We know what his soul whispers to him since We are closer to him than his jugular vein*" (Qaf 50:16). Those who realize that the Quran is the Book of God make a covenant with Him sincerely, as they do in the verse 2:285. Another related verse is: "*Remember God's blessing upon you and the covenant by which He bound you when you said: 'We listen and we do obey!' Protect yourselves by being mindful of God, because God knows what is in your chests (hearts)*" (al-Ma'ida 5:7).

40 When we were absent, our particles were present. We have come to life out of them (al-In-san 76:1). We will be transformed back to those particles again and will be resurrected (see al-Ghafir 40:11, Qaf 50:2-4). This verse explains those phases.

٣٠. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي  
الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ  
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

٣١. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى  
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ  
صَادِقِينَ

٣٢. قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ  
أَنْتَ الْعَلِيمُ الْحَكِيمُ

- 30.** When your Master said to the angels: “I am making (creating) an antagonist<sup>41</sup> on earth.” They said: “Will You create someone who will disrupt the natural order and shed blood there? Doing everything perfectly is exclusive to You, so we obey You sincerely. We dignify<sup>42</sup> him (Adam) because of You.” God said: “I know what you do not know!”
- 31.** He taught Adam the names (functions)<sup>43</sup> of all beings, then He showed them to the angels and said: “Now, tell Me what you know about these, if you are truthful!”.
- 32.** Angels said: “We do obey You sincerely. We have no knowledge except what You have taught us. You are the One Who knows everything<sup>44</sup> and Who judges correctly.<sup>45</sup>”

---

41 The word “khaleefah = خَلِيفَة”, translated as “antagonist”, consists of the word “khaleef = خَلِيف” and the suffix “ta = ة” which is added for overstatement. As an active participle (ism al-fail), the word “khaalif = الخالِف” means “successor” or “opposer” or “who stays behind”. As a passive participle (ism al-maful), the word “makhloof = المخلوف” means, “one who is succeeded”, “one who is opposed to”, “one who leaves somebody behind”. God The Almighty decrees: “*Had your Master preferred so, He would have made the people a single community. Except those upon whom your Master has bestowed grace, they will continue to oppose each other. This is how He created them (with an innate characteristic of opposition and a conflicting manner to each other)*” (Hud 11:118-119).

42 The word “taqdees = تَقْدِيس” in the verse means “purification” (Maqayis). Since what is mentioned is purification from causing disruption and shedding blood, the meaning “to dignify” is appropriate here. The expression “nuqaddisu lak” corresponds to “nuqaddisuhu lak”.

43 The prefix “al=ال” in the expression “al-Asma = الاسماء = the names” is the replacement for the dropped noun of the noun phrase “asma al-mawjudat = the names of all beings”. God taught Adam the names and the functions of beings, and the knowledge hidden in them.

44 “Al-aleem = الْعَلِيم” means “who knows everything and whose knowledge is infinite” (see al-Kahf 18:109, Luqman 31:27).

45 “Al-hakeem = الْحَكِيم” means “whose decisions and judgements are always correct”.

٣٣. قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ  
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا  
كُنْتُمْ تَكْتُمُونَ

٣٤. وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

- 33.** Hereupon, God said: “Oh, Adam! Tell the angels the names (functions) of these!” When Adam told them the names of those beings, God said: “Did I not tell you that I know what is unperceived (secret or hidden)<sup>46</sup> in the heavens and the earth? I know what you disclose and what you conceal”.<sup>47</sup>
- 34.** When God<sup>48</sup> said to the angels, “Prostrate to Adam!”, they thereupon prostrated, except for Iblees. He resisted arrogantly, and became of the ignorers.<sup>49</sup>

- 
- 46 The word “ghayb = غيب” means “unperceived” (see the 2nd ftn. of verse 3 for details). What is unperceived as of knowledge is “unknown”. That information (about the functions of things) was unknown to angels. Since it was taught to Adam, it was not “unknown” to him anymore.
- 47 This expression implies that the angels were jealous of Adam. It was a difficult test for them to be ordered to prostrate before Adam.
- 48 Since the art of iltifat in Arabic literature does not exist in English literature, it is disregarded in the translation of this verse and the following verses in the same context (see the ftn. of verse 2:49).
- 49 Iblees is the former name of the Devil. The expression “became of the ignorers” indicates that there were also other angels who became ignorers before Iblees. The Arabic word “malaa’ikat = ملائكة”, which is translated as “angels”, means “messengers” (Mufradat, art. الملك). Angels are jinns charged by God with various duties. Jinn is a common noun used for “beings hidden from perceptions”. The word “jannah”, of the same root, is “a garden which hides the soil from sight by its trees and plants” (Mufradat, art. جَنّ). God the Almighty decrees: “*I created the jinn and the mankind to worship Me only*” (Adh-Dhariyat 51:56). The verse, al-Kahf 18:50, explains the situation clearly: “*Once God said to the angels, ‘Prostrate to Adam!’ They all prostrated, except for Iblees. He was one of the jinn but He had deviated from his Master’s command*”. The phrase “He was one of the jinn” can only mean “he was one of those jinn who were charged with the duties of angels”. When he failed the test and became of the ignorers, he was dismissed from the duties of angels, and expelled from the first layer of the heavens.

٣٥. وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ  
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

٣٦. فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ  
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي  
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

- 35.** God said: “Adam! Dwell in that garden,<sup>50</sup> you and your spouse, and eat freely<sup>51</sup> from wherever you like, but do not approach this tree, otherwise you will become of the wrongdoers.<sup>52</sup>
- 36.** But the Devil made them slip up because of that tree and drove them out from where they were. God said to them: “Move down (all of you)!<sup>53</sup> Each of you will covet<sup>54</sup> the rights of one another (at the place you will move down to). In this land, there will be places for you to settle and things to sustain you for a while.”

---

50 That place is a garden on earth. In Arabic, “jannah = جنة” is a place having vegetation on it. According to al-Baqarah 2:30, Adam was created on the Earth and he was taught the knowledge of beings that exist on it. According to al-A'raf 7:25, Adam and all his offsprings will live, die, and be resurrected on the Day of Rising on the Earth. There is no single evidence to claim that Adam and Eve were taken to any other place than the Earth. The place where they were settled cannot be “The Jannah (Heaven)” that believers will dwell in the Hereafter. That “Jannah” is not the place to be tested in, but to be rewarded in. So, the mentioned “jannah” is not the Heaven but it is a garden in this world.

51 “Raghad (رغد)” means “beauty and abundance” (Mufradat). The adverb “freely” covers both of these meanings.

52 “Dhulm (ظلم)” means “doing wrong” (Mufradat). Words of this root are therefore translated as “wrongdoers” or “wrongs” in noun form or “to do wrong” or “to wrong” in verb form.

53 The word translated as “move down” is a verb in second plural person imperative mood. In Arabic, plural verb conjugations denote at least three persons. These three persons are Adam, Eve and the Devil. The command “move down” can be used for the Arabic translation for two reasons. Firstly, it shows that the garden they dwelled in on the earth was set up on a hill or another high place, and they were expelled from there. Secondly, their status was lowered because of their bad deed.

54 The root of this word is “adw = عدو” which means “exceeding the limits” and “incompatibility”. (Mufradat) The Devil is an opposer of human. It is also a fact that every husband and wife oppose each other from time to time. God the Almighty decrees us to consider this as normal.

٣٧. فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ  
التَّوَّابُ الرَّحِيمُ

٣٨. قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي  
هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
هُمْ يَحْزَنُونَ

٣٩. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ



- 37.** Adam received some words<sup>55</sup> from his Master (as warnings that turned him around from his misdeed). So, his Master welcomed his turn (to the right path). He (God) welcomes the turnarounds<sup>56</sup> (from misdeeds) and He is The Most Beneficent.
- 38.** We said to them: “Move down<sup>57</sup> from there, all of you! If a guide from Me comes to you,<sup>58</sup> those who follow My guide neither fear, nor grieve.”
- 39.** Those who ignore and lie against Our signs<sup>59</sup> are residents of the Fire. Therein they will abide immortally.

---

55     *“Their Master called to them: ‘Have I not forbidden you that tree? Did I not tell you that the Devil is your obvious enemy?’ They said : ‘Our Master! We have done wrong to ourselves. If you do not forgive us and grant us your mercy we will be of the losers.’” (Al-A’raf 7:22-23)*

56     The word “tawba” of the root “توب = to turn” means “turning from one direction to another” (Mufradat, art. توب). In the Quran, it is used in order to refer to “turning from a misdeed to the right behavior”. Therefore, Adam did not only feel sorry and regretful, but he also changed his life. *“Repentance goes beyond feeling to express distinct purposes of turning from sin to righteousness”* (Century Dictionary, Vol. VI, P. 5083). Although the commonly used word “repentance” comprises the purpose of turning, it does not have to include the behavior of turning from sin to righteousness. The phrase “to turn around” has been used in this work as the translation of “tawba”, since the verb “repent” does not suffice to express the change of behavior, which is the crucial part of “tawba”.

57     “Ehbitoo = اهبطوا” which means “move down” is in plural form. In Arabic grammar, the plural form indicates at least three persons. Those who moved down must be Adam, Eve and Iblees.

58     This verse indicates that Adam was not yet granted a Book as guidance, and therefore was not yet a prophet (nabi) at that time.

59     The verb “kadhhaba = كَذَّب” is derived of the word “takdheeb = تكذيب” which means “to deny” or “to lie too much”. The verses including this verb have been translated as “to deny” or “to tell lies” and “to lie” depending on the context.

٤٠. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ  
فَارْهَبُونَ

٤١. وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا  
أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا  
وَإِيَّايَ فَاتَّقُونَ

٤٢. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ  
تَعْلَمُونَ

٤٣. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ  
الرَّاكِعِينَ

- 40.** Oh, Children of Israel! Keep in mind the blessings which I bestowed upon you. Keep the word you have given to Me so that I shall keep My word.<sup>60</sup> Be afraid of Me alone!
- 41.** Believe in what I have sent down (the Quran) which is confirmative of what is with you (the Torah). Do not become the first of those who ignore It! Do not trade My verses for a trivial<sup>61</sup> gain. Protect yourselves by being mindful of Me only!
- 42.** Do not disguise the truth as the falsehood.<sup>62</sup> Do not knowingly conceal the truth.
- 43.** Keep up the prayer and give the zakat,<sup>63</sup> and bow down along with those who bow down.<sup>64</sup>

---

60 Islam will dominate all other religions (at-Tawbah 9:33, al-Fath 48:28, as-Saff 61:9). Benefiting from this dominion will be possible for the Jewish people only if they submit themselves to God by complying with the Quran.

61 "Qaleel = قليل" expresses that something is either little or temporary (Maqayis al-Lugha).

62 "Haqq = حق" means "entirely true", and "baatil" means "false" or "unreal". Considering these expressions, the verse means: Do not cover up the entirely true Quran with unreal words and falsehood.

63 *Zakat* is a financial obligation upon Muslims who have a certain amount of wealth. The word "zakat" is of the root "za-ka-wa = زكوا" which means "improvement". Zakat is given by Muslims as a type of worship which improves their personality, as well as the situations of other people. Giving zakat puts the money into circulation, thus also improving the economy. Zakat is mentioned in the Quran always in definite form: "az-zakat". This means, the worship of zakat was already known in that society and the verses point at *that known zakat*. Indeed, the obligation to give out a portion of the possessions is also prescribed in the Torah. The third tithe in Deuteronomy 14:22-29, 26:12 and the duty of leaving the edges and corners of the field unreaped for the needy and for strangers in Leviticus 23:22 are some examples. See the 1st fn. of verse 271 for other related terms about charity in Islam and Judaism.

64 This verse proves that People of the Book are also responsible for keeping up the prayer and giving the zakat, just like Muslims.

٤٤ . أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ  
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

٤٥ . وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا  
عَلَى الْخَاشِعِينَ

٤٦ . الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ  
رَاجِعُونَ

٤٧ . يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

44. Do you command people to be pious and forget about yourselves, although you are recounting<sup>65</sup> (the verses in) the Book (the Torah)? Don't you ever use your reason?
45. Ask for help through patience<sup>66</sup> and offering the prayer. Indeed, this is deemed difficult, except by those who venerate God.
46. They (people venerating God) are those who realize that they will meet their Master and will return to His presence.<sup>67</sup>
47. Oh, Children of Israel! Keep in mind the blessings which I bestowed upon you and how I preferred you over your contemporaries.<sup>68</sup>

---

65 The word "tatloona = تَتْلُونَ", translated as "recounting" is of the root "تَلَو" which means "one thing to follow the other one in such consecutive order that no other thing of a different kind may intervene between". There may be different types of "following": "going after somebody physically", "obeying a command", "reading, pondering on the meaning, and thinking". *Tilaawat* is the verbal noun (masdar) that is related to the third type (Mufradat, art. تَلَو). When the root meaning is also considered, *tilaawat* means "recounting the various information about a subject in such order that nothing non-contextual intervenes and disrupts the logical and contextual progression". According to the verses 2:151 and 3:164, *tilaawat* is such a type of recounting that it serves to teach people the Book and the Wisdom. This method of recounting the verses in a subject-based order is clearly described in Al-e-Imran 3:7, Hud 11:1, az-Zumar 39:23, Fussilat 41:3. You may find the details of this method in the section "The Science of Explaining the Quran" in this book. For other instances of the word "tilaawat" in this book, please refer to al-Baqarah 2:102, 2:113, 2:121, 2:129, 2:151.

66 According to the Quran, "sabr = صَبْر = patience" is not passivity or inactivity. On the contrary, it means the ability to endure, to confront difficulties, to continue doing something despite difficulties, and to resist or to be resistant.

67 There are people who have the right belief among the people of other books (Al-e-Imran 3:199).

68 Children of Israel had been preferred over their contemporaries by being granted the Book (Torah).

٤٨ . وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

٤٩ . وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

٥٠ . وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

٥١ . وَإِذْ وَاْعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

- 48.** Be mindful of such a day when no one will be rewarded or punished<sup>69</sup> instead of anyone else, nor shall standing by someone<sup>70</sup> be accepted, nor shall any compensation be taken from anyone, nor shall anyone be helped.
- 49.** We saved you from the Dynasty of Pharaoh. They were trying to subject you to the worst punishment, killing your sons and wanting to keep your women alive. Therein was a compelling test which I<sup>71</sup> made as your Master.
- 50.** We once split the sea and saved you, and drowned the Dynasty of Pharaoh as you were looking on.
- 51.** When God<sup>72</sup> promised Moses (that he would come to His presence) for forty nights, you (old Jews) took the calf as deity<sup>73</sup> after his departure. You were doing wrong.

---

69 The word "jazaa = "جزى" may mean both "punishment" and "reward" depending on the context (Mufradat).

70 "Shafaat = شفاعة", translated as "standing by someone", is "requesting somebody's companionship, accompanying or standing by someone" (al-Ayn; Mufradat, art. شفع). On the Day of Judgement, no one will be able to take charge of, watch over or guard anyone else. God is the only sovereign of that day (see al-Fatiha 1:3).

71 *Iltilfat*, meaning literally "turning to one side," is an art in Arabic literature. One of the obvious stylistic features of this art is the use of grammatical shifts from one personal pronoun to another unexpectedly (e.g. third to second to first person or first to second to third person) to emphasize the expression. Sometimes, the tenses of the consecutive sentences may be changed from continuous tense to future, or from future tense to past, etc. Sometimes, the subject of the sentence may shift from singular to plural to express the majesty (e.g. using We instead of I). These are approved as rhetorical practices in Arabic, similar to practices in some European literature. Every language has its own styles of expression. This practice of Arabic confuses the English reader. Therefore, at many of its incidents, expressions have been translated into English by disregarding this literal art.

72 Since the art of *iltifat* in Arabic literature does not exist in English literature, it is ignored in the translation of this verse and the consecutive verses (see the ftn. of verse 2:49).

73 The verb "ittakhaza = اتخذ" takes two objects. To be able to clarify the meaning, the second object "deity" has been written explicitly.

٥٢. ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ  
تَشْكُرُونَ

٥٣. وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ  
تَهْتَدُونَ

٥٤. وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ  
أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ  
فَقَاتِلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ  
فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

٥٥. وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى  
اللَّهَ جَهْرَةً فَأَخَذْنَاكُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ



- 52.** Then He pardoned you, so that you might fulfill your duties.<sup>74</sup>
- 53.** He granted Moses that Book as the Criterion,<sup>75</sup> so that you might be guided.
- 54.** Moses said to his people: “My people! You have wronged yourselves by taking the calf as your deity. Turn immediately to Him Who has created you diversely,<sup>76</sup> and kill what is inside you.<sup>77</sup> This is what is good for you in the sight of Him Who has created you diversely.” Then, God welcomed your turnaround (repentance).<sup>78</sup> He (God) welcomes the turnarounds and He is the Most Beneficent.
- 55.** One day you (old Jews) said: “Oh, Moses! We will never trust you until we see God openly!”. That rumble thereupon struck you as you were looking on.

---

74 “Shukr = شكر” is “attaching due importance to something good that is done, praising the one who does it and making due return for it” (Mufradat).

75 “Al-Furqan”, which is translated as “the Criterion”, is discerning the true from the false; thus, obtaining “The Wisdom” (see the section “The Science of Explaining the Quran” in this book). Furqan and Hikmat are two attributes of all divine books. This means that divine books have been sent down to let people discern the truth from falsehood by means of the method described in those books (see Al-e Imran 3:4, an-Nisa 4:113). Whoever satisfies its conditions is granted the ability to make sound inferences (see al-Baqarah 2:269, al-Anfal 8:29). These inferences may be either solutions to scientific problems, or answers to questions about social and legal matters, etc.

76 “Baari = باری” means “one who creates diversely”. Since God creates everything and everyone diversely, “al-Baari” is one of His names (attributes).

77 “What is inside them” is the love of the calf. “Killing what is inside them” means disposing of the love of the calf in their hearts. In verse 52, it is stated that they were pardoned so they would be able to fulfill their duties. Accordingly, they are expected to cease to worship the calf and start to comply with their Book. According to the Torah, three thousand people were killed on that day (see Exodus 32:26-29).

78 See the 2nd fn. of verse 37 for further information on the difference between “tawbah” and “repentance”.

٥٦. ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

٥٧. وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ  
وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا  
ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

٥٨. وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ  
شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا  
حِطَّةٌ نَغْفِرَ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

٥٩. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ  
فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ

٦٠. وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ  
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ  
رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

- 56.** Then We revived you after your fainting,<sup>79</sup> so that you might fulfill your duties.
- 57.** We also shaded you with clouds and sent down to you manna and quails, and said: “Eat from the clean ones from what we have provided for you.” They did not wrong us but they were doing wrong to themselves.
- 58.** Once we said to you: “Enter that city, and eat from wherever you like freely.<sup>80</sup> Enter the gate prostrating, and say, “Hitta! (Please, remove our burden of sin!)”, so that We shall forgive your faults. We will also increase the reward of those who behave kindly.
- 59.** Those who did wrong exchanged the words (of God) for words other than those said to them.<sup>81</sup> So we sent down a torment from the sky to those who did wrong because they deviated.
- 60.** When Moses requested water for his people, We said to him, “Hit the stone with your stick!”; and twelve springs gushed out from it. Each party learned from which spring to drink. (We said to them) “Eat and drink of the provisions of God, but do not disrupt the natural order by devastating the earth.”

---

79 The word “mawt = موت” in the verse means “running out of physical strength” (Maqayis). Just as stated in chapter Abraham verse 14:17 *“Death will come to him from every direction, but he will not die”*, death approached them from every direction but they did not die, because nobody can return to the worldly life after death (see al-Mu’minun 23:99-100, al-Munafiqun 63:10-11). Since a miracle is not mentioned, the most pertinent meaning is “fainting”.

80 “Raghad = رغد” means “beauty” and “abundance” (Mufradat). The adverb “freely” covers both of these meanings.

81 The wrongdoers had given up on God’s words that are written in their Book and started to obey the words of scholars or monks.

٦١. وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ  
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ  
بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ  
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ  
اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ  
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
يَعْتَدُونَ

- 61.** You once said: “Oh, Moses! We cannot be patient with (having) one kind of food. So, beg your Master to bring forth for us that which the earth grows such as vegetables, cucumber, garlic, lentil and onion.” He said: “Do you want to exchange that which is better for that which is lower?<sup>82</sup> Go down to a city! Everything you want is there!” Humiliation and desperation had struck them, and they had incurred the wrath of God. That was because they were ignoring the verses of God and killing the prophets (nabi)<sup>83</sup> without just causes. That was because they were rebelling and overstepping the boundaries.

---

82 Those people were not only asking for various food but were asking for permission to become an agricultural society. The use of the word “lower” was not about the food. Had it been so, Moses (pbuh) would not say, “Go down to a city! Everything you want is there!”. What was qualified as “lower” in the verse is becoming an agricultural society, because such societies are isolated from the outer world and open to exploitation.

83 “Nabi = نبي” is a person whose worth has been increased by God and who is made noble by God. Nabi is of high worth because of the messages he receives from God. Every nabi is granted The Book and The Wisdom (see al-An’am 6:83-90). Although the meaning of the word “prophet” is far from the root meaning of “nabi”, it is used throughout this work together with a reminder to its original meaning. “Rasul = رسول”, on the other hand, is “a person responsible for communicating or conveying one’s words to someone else as they are, without manipulating them at all”. Literally, it is a “messenger”. Since nabi is responsible for conveying God’s verses to people, every nabi is also a rasul. Here is a verse: “*And mention in the Book about Ishmael. Indeed, he had kept his promise. He was a rasul (messenger) who was a nabi (prophet)*” (Mary 19:54). In this sentence, the relative clause “who was a nabi” gives a detail about “the rasul” mentioned at the beginning. That means that there are messengers who are also prophets (nabi), and there are messengers who are not prophets (nabi). Traditional definitions are exactly the opposite of this fact.

٦٢. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى  
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ  
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

٦٣. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ  
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ  
تَتَّقُونَ

٦٤. ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

٦٥. وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ  
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

- 62.** Surely those who believe (in this Book), and the Jews, Christians and Sabians;<sup>84</sup> whoever from among them believes in God and the Last Day and does righteous deeds<sup>85</sup> - they have their reward in the presence of their Master. They neither fear nor grieve.<sup>86</sup>
- 63.** Once We had made a covenant with you, raising The Toor<sup>87</sup> above you (We said): “Hold powerfully to what We have granted to you. Keep in mind what is in It so that you may protect yourselves!”
- 64.** After that, you had turned away. Had there not been God’s favor and grace upon you, you would have been of the losers.
- 65.** You surely know about those from among you (old Jews) who violated the Sabbath. God<sup>88</sup> said to them, “Be like despicable apes!”<sup>89</sup>

---

84 Sabians believe in the Book called Ginza which was sent down to Prophet (nabi) John (pbuh) (see Mary 19:12, al-An’am 6:84-89).

85 It is sufficient that they comply with their Book unless they have encountered the Quran (see Al-e Imran 3:81, al-A’raf 7:157). A valid encounter with the Quran is having the Quran communicated to the people in their native language in a way that shall assure them that this book is the Book by God.

86 A person who has never had a message delivered to them by or from a messenger is only held responsible for not placing others between God and themselves shirk and for behaving righteously. This is because human beings have the innate ability to discover that they have one Almighty Creator, and that certain behavior, such as stealing, harming or killing others, is wrong.

87 Toor is a mountain in the peninsula of Sinai. Duties of messengership were granted to Moses and Aaron there (see Mary 19:51-53). Its Biblical name is Mount Sinai.

88 Since the art of iltifat in Arabic literature does not exist in English literature, it is ignored in the translation (see the ftn. of verse 2:49).

89 Jews of Ayla had become like despicable apes because of constantly violating the Sabbath (the ban of Saturday). There is no evidence to prove that becoming ape-like was a physical transformation. It is possible that their behaviors became like apes in the aspects of being greedy and impudent.

٦٦ . فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا  
وَمَوْعِظَةً لِّلْمُتَّقِينَ

٦٧ . وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ  
تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ  
بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

٦٨ . قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ  
يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ  
ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

٦٩ . قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ  
إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النََّاظِرِينَ



- 66.** We made this as a deterrent both for contemporaries of them and the next generations, and as an admonition for the mindful.<sup>90</sup>
- 67.** Moses once said to his people: “God commands you to slaughter a bovine.”<sup>91</sup> They said: “Are you making fun of us?” He said: “I seek refuge in God from being inconsistent!”<sup>92</sup>
- 68.** They said: “Ask your Master to manifest what that (bovine) is like!” He said: “He says, ‘It is a bovine which is neither too old nor too young, but of an age in between.’ Come on! Do what you are ordered.”
- 69.** They said: “Ask your Master to clarify what color it is!” He said: “He says, ‘It is a yellow bovine, bright in color; gives pleasure to the beholders.’”

---

90 *Muttaqi*, translated as “mindful”, is a person who does not corrupt their pure upright nature that is in accordance with the creation of God. Such people pay special attention to abstain from whatever God has ordered to abstain, and to follow what He recommends, as well as performing His absolute commands. Depending on different contexts in the Quran, *muttaqi* are the people who protect themselves from being corrupted by being mindful of God in this world. Thus, they protect themselves from evil in this world and from the Fire in the Hereafter.

91 In ancient Egypt, people used to worship a bull named “Apis” and a cow named “Hathor” (Jeremiah 46:14, Good News Translation). Apis was in higher esteem than Hathor. When Moses (pbuh) said, “*God commands you to slaughter a bovine!*”, they could sacrifice a cow but the superstitious belief about the divinity of cows and bulls had penetrated so much into their hearts (2:93) that they didn’t want to slaughter the cow. In the end, when they obeyed the command, they had to slaughter a bull having the qualities of Apis.

92 The word “jaahil = جاهل”, translated as “inconsistent”, has more than one meaning. The first is “ignorant, lacking knowledge”. However, “a person behaving in a manner that is against the right manner or common-sense” is also called “jaahil” (Mufradat, art. جاهل). Here, Moses (pbuh) brings news that is decreed by God. So, it was not possible for Moses to lack knowledge. The only possible negative aspect of Moses’ manner could be his behaving against what he knows, and telling Jews things other than God’s decrees. Then, Moses would be inconsistent. So, Moses seeks refuge from being inconsistent through God.

٧٠. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ  
تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ

٧١. قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ  
وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا  
الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

٧٢. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا  
كُنْتُمْ تَكْتُمُونَ

٧٣. فَقُلْنَا اضْرِبُوهُ بَبْغَضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى  
وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

٧٤. ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ  
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِن مِّن الْحِجَارَةِ لَمَا  
يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِن مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ  
مِنْهُ الْمَاءُ وَإِن مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا  
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

- 70.** They said: “Ask your Master once more to clarify which one! For us, many cattle beasts look similar to each other. Should God prefer us to find it, we will surely find the right one!”
- 71.** He said: “My Master says that it is a bull,<sup>93</sup> neither yoked to plow the earth nor to irrigate the crop; totally free<sup>94</sup> and without a blemish.” They said: “Now you have come to us with complete information (about the bovine)!”; and they slaughtered it. Yet, they were so close to not doing it (what was ordered).
- 72.** Once you killed a person and put the blame on each other. God will bring forth what you have been concealing.
- 73.** God said: “Put the parts of the dead body back together in its place!”<sup>95</sup> God brings the dead back to life in this way (by bringing the parts together).<sup>96</sup> He shows you His signs so that you may use your reason.
- 74.** Yet, after all this, your hearts hardened. They are like stones, or even harder. For there are stones that have rivers gushing from them, stones cracking and spreading out water, and stones rolling down in awe of God. God is never heedless of what you are doing.

93 “Baqarah = بَقَرَة” is the singular form of “baqar = بَقَرٌ”, and means “bovine”. Its male is called “thawr = ثَوْر”. The expression “tuthir al-ardha = تُثِيرُ الْأَرْضَ” in the verse implies that it is a male bovine because it is of the same root as “thawr = ثَوْر”. Conjugations of the verbs are feminine since the word “baqaratun = بَقَرَةٌ” is a literal feminine word in Arabic.

94 If it is free and was not utilized for other purposes, it cannot be another animal but a bull.

95 “Darb” is “putting something on another thing” (Mufradat, art. ضَرَبَ).

96 It is commanded that the pieces which were separated from the dead body are put back. Similarly, the resurrection will happen through bringing the re-created bones together and covering them with flesh (see al-Baqarah 2:259).

٧٥. أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ  
مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ  
مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

٧٦. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا  
بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ  
عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

٧٧. أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

٧٨. وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ  
وَإِنْ هُمْ إِلَّا يَظُنُّونَ

- 75.** Now do you expect them to believe and trust in you? A group of them listens to God's word, and they find it reasonable, but then they distort it knowingly.
- 76.** When they meet those who believe and trust in God's Book, they say, "We trust in It!"; but when they are alone with each other, they say: "Do you narrate to them what God has revealed to you (that this Book is the truth)<sup>97</sup> so that they might use it to argue against you in the presence of your Master? Do you not ever use your reason?"<sup>98</sup>
- 77.** Do they not know that God knows what they keep secret and what they declare?
- 78.** Among them are illiterate<sup>99</sup> ones. They do not know the Book, but the fictions<sup>100</sup> about It, and they only make assumptions.

---

97 Some Jews and Christians knew the method to authenticate a confirmative Book from God. By letting them learn this method, God had revealed to them that this Book, the Quran, is the Book from God.

98 They knew that Muhammad (pbuh) was the final prophet (nabi) but they did not want this to be known by others.

99 The word "ummi = أُمِّي" is of the root "umm" which means "mother". An *ummi* is a person who remained as if just born from his mother (in the respect of knowledge), who is not learned (Lisan al-Arab, art. أم). Accordingly, it means, "who has not learned what is in God's Book" in this verse.

100 The word we translate as "fictions" is the word "amaaniy = أَمَانِي", plural of "umniyya". According to Mujahid ibn Jabr, it means "lie". According to other scholars it means "reading the book without understanding" because this type of reading creates expectations that depend on assumptions (Mufradat, art. مني).

٧٩. فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ  
هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ  
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

٨٠. وَقَالُوا لَنْ تَمْسَنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ  
أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ  
أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

٨١. بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ  
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

٨٢. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ  
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

- 79.** But, woe to those who write books with their hands and then say, ‘This is from God,’ in order to make a trivial<sup>101</sup> gain. Woe to them for what their hands have written, and woe to them for what they have earned thereby!<sup>102</sup>
- 80.** They say: “The Fire will not touch us except for a limited number of days”. (Oh, Muhammad) say to people: “Have you taken a word from God? If so, (it is certain that) God never contradicts His word. Or, are you saying something that you do not know, using God’s name?”
- 81.** Nay! Those who earn evil and are surrounded by their offenses<sup>103</sup> are residents of the Fire. Therein they will abide as immortal.
- 82.** Those who trust in God and do righteous deeds will be residents of the Gardens and therein they will abide as immortal.

---

101 “Qaleel = قليل” is something either little in amount or temporary (Maqayis).

102 The most frequent way of deceiving people using the name of God is claiming a man-written book to be inspired by God, or creating the impression that declared opinions were taken from God’s Book (see Hud 11:1-2, Al-e Imran 3:78).

103 One who is surrounded by his offenses is someone who died before turning around to the right path. People may get rid of their offenses only by repenting and turning to the right path before death comes to them, because the chance of turnaround (repentance) is granted to people until death approaches (see az-Zumar 39:53).

٨٣. وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا  
اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ  
وَأَنتُمْ مَّعْرِضُونَ

٨٤. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا  
تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ  
وَأَنتُمْ تَشْهَدُونَ



- 83.** We once took a covenant from the Children of Israel saying: “Do not worship any other than God, behave kindly towards parents, relatives, orphans and the desperate.”<sup>104</sup> Speak nicely to people. Keep up the prayer, and give the zakat.” Even after that, except for a few of them, they turned away evading (their covenant).<sup>105</sup>
- 84.** And we once took another covenant of yours, and said: “Do not shed the blood of one another, do not drive each other out from your homeland!” You (old Jews) agreed, and you (current Jews) also bear witness to this.

---

104 The word we translate as “desperate” is “masaakeen = مُسَاكِين”. Its root means “to become less active or still after movement” (Mufradat, art. مَسَكَن). That means that “miskeen” is a person who used to satisfy his own needs by his own effort, but lost his wealth or convenience, thus becoming needy. Prophet Muhammad (pbuh) said: “A miskeen is not one who goes around to people asking for a mouthful or two (of meals) or a date or two, but a miskeen is one who is not able to satisfy his needs but whose condition is unknown to others, keeping others from giving him something in charity. He does not beg people for anything” (Sahih al-Bukhari 1479; in-book reference: Book 24, Hadith 81). There exists the following verse about people whose boat was damaged: “As for the boat, it belonged to masaakeen working at sea. I wanted to damage it because there was a king coming after them seizing every boat by force” (al-Kahf 18:79). They would remain jobless and desperate if their ship was seized by the king.

105 Since the art of iltifat in Arabic literature does not exist in English literature, it is disregarded in the translation (see the ftn. of verse 2:49).

٨٥. ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ  
فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ  
وَالْعُدْوَانِ وَإِن يَأْتُوكُمُ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ  
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ  
وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنْكُمْ  
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ  
أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

٨٦. أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ  
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

٨٧. وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ  
بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ  
بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ  
أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

- 85.** After all, here you are in such a situation that you are killing one another, you are driving a group of you out from their homeland, you are supporting the sins and the hostility against them; and when the news about their captivity comes to you, you pay the ransom for them. Driving them out (from their homeland) has already been forbidden to you. Is it that you believe some parts of the Book and ignore other parts? What is the requital for those among you who do this? Is it something other than disgrace in this life? On the Day of Rising,<sup>106</sup> they will be subjected to the severest torment. God is never heedless of what you are doing.
- 86.** Those are the ones who trade the Hereafter for this life. Their torment will not be lightened nor will they be helped.
- 87.** God<sup>107</sup> granted Moses that Book and sent messenger after messenger to follow him. He granted Jesus, the son of Mary, clear proofs (miracles) and aided him with the Holy Spirit (Gabriel). Is it, that every time a messenger came to you with something you did not like, you had to be arrogant towards them? Did you have to call some of them liars and kill some?

---

106 "Qiyamah = قِيَامَة" means "to rise", as to get up from a lying, sitting, or kneeling posture. "Yawm al-qiyamah = يَوْمُ الْقِيَامَةِ" is the name of the day when all people will rise from their graves after being resurrected.

107 Since the art of iltifat in Arabic literature does not exist in English literature, it is disregarded in the translation of this and the following verses that are in the same context (see the ftn. of verse 2:49).

٨٨ . وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
فَقَلِيلًا مَّا يُؤْمِنُونَ

٨٩ . وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا  
مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ  
كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ  
اللَّهُ عَلَى الْكَافِرِينَ

٩٠ . بَسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ  
اللَّهُ بَغْيًا أَن يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ  
يَشَاءُ مِنْ عِبَادِهِ فَبَآؤُوا بِغَضَبٍ عَلَى غَضَبٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ

٩١ . وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَوْحٌ مِّنْ  
بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ  
مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن  
قَبْلُ إِن كُنتُمْ مُّؤْمِنِينَ

- 88.** They said, “Our hearts are closed!”. In fact, God has excluded<sup>108</sup> them because of their ignoring the verses. Henceforth, only a few of them believe.
- 89.** Finally, the Book confirming the book that is with them has come to them from God. Before (its revelation), they were expecting their path to be opened (to victory) against the ignorers by means of the expected Book, but when the Book which they recognized<sup>109</sup> came to them, they ignored It. The exclusion of God is for such ignorers.
- 90.** Miserable it is that they bartered themselves! They ignored whatever God has sent down out of the desire to dominate one another, just because God has favored one of His servants (Mohammad) by sending down the Book to whom He preferred.<sup>110</sup> They incurred wrath over and over again. What those ignorers deserve is a degrading torment.
- 91.** When it is said to them: “Believe and trust in what God has sent down!”, they say: “We trust in what had been sent down to us!” and they ignore the rest. However, It is the truth and is confirmative of what is with them (the Torah and the Gospel). Say to them: “Why were you killing God’s prophets before if you were believers of your Book?”

---

108 The word “la’nat = لَعْنَة” is usually mistranslated as “curse”. However, the verbal root (masdar) about the word is “la’nan= لَعَنَ”, which means “dismissing by getting angry, and expelling” (Mufradat, art. لعن). In our opinion, the best word to express this is “exclusion”.

109 They knew and expected that a new book would be sent down and a new messenger would come to them.

110 The word “shaae = شَاءَ” means, “brought something into existence” (Mufradat, art. شاء). God creates the things that are included in His servant’s test according to the servant’s choices. Therefore the word “shaae” means “preferred and done” when the subject is the servant, and “preferred and created” when the subject is God.

٩٢. وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

٩٣. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

٩٤. قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ .

٩٥. وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

- 92.** Moses came to you with clear proofs (miracles). You took the calf as a deity after his departure; you were doing wrong.
- 93.** God once took your covenant as He raised The Toor<sup>111</sup> above you, and said: “Hold strongly to what I have granted to you, and listen!” Thereupon you said: “We have listened and held to It strongly.”<sup>112</sup> However, your hearts were filled up with the love of the calf as a result of ignoring the verses.<sup>113</sup> Say to them: “Miserable it is what your faith commands you to do if you consider yourselves as believers!”<sup>114</sup>
- 94.** Say (to them): “If the Last Home (the Gardens) is for you alone and not for other people in God’s sight, wish for death. Do so, if you are truthful!”
- 95.** They can never wish for death because of what their hands have done. God knows those wrongdoers.

---

111 *“And when We suspended the mountain over them, as if it was an umbrella, and they thought it would fall on them: ‘Hold fast to what We have granted you, and remember what it contains, so that you may be saved.’” (Al-A’raf 7:171)*

112 In traditional commentaries, this expression is translated as “we listened and we disobeyed”, which would clearly mean that the covenant was NOT taken, and that the first sentence of the verse is contradictory with the next one. The word “asaa=عصى” has another meaning: “holding something as if holding a staff” (Lisan). Then, the expression “sami’na wa asayna” must be assigned the meaning “we listened and held to it powerfully”. The relevant verse of the Torah is as follows: “Then he (Moses) took the book of the Covenant, in which the Lord’s commands were written, and read it aloud to the people. They said, ‘We will obey the Lord and do everything that He has commanded’” (Exodus 24:7).

113 Since the art of iltifat in Arabic literature does not exist in English literature, it is disregarded in the translation (see the ftn. of verse 2:49).

114 You say you have listened and held to it, but you can not give up on the love of the calf.

٩٦. وَلَتَجِدَنَّهٖمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ  
 أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ  
 بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

٩٧. قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى  
 قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى  
 وَبُشْرَى لِلْمُؤْمِنِينَ

٩٨. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ  
 وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

٩٩. وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا  
 إِلَّا الْفَاسِقُونَ

١٠٠. أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ  
 أَكْثَرُهُمْ لَا يُؤْمِنُونَ



- 96.** You will surely find them the most eager of all mankind for life! Even more than the mushrik.<sup>115</sup> Each of them would like to live a thousand years. This would not move them away from the torment even if that long life were granted to them. God is seeing what they do.
- 97.** Say to them: “Whoever is hostile to Gabriel should know that he is the one who has brought the Book down to your heart part by part with God’s consent, (the Book) that is a guide confirming previous ones and giving glad tidings for the believers.”
- 98.** Whoever is hostile to God, to His angels, to His messengers, to Gabriel and Michael (should know that) God becomes an enemy of such ignorers.
- 99.** We have sent down to you verses explaining (manifesting) one another.<sup>116</sup> No one but the deviant can ignore them.
- 100.** Is it not that every time they make an agreement, a group of them casts it aside? Rather, (not just a group of them) most of them betray a trust.<sup>117</sup>

---

115 The *mushrik* are those who place others between God and themselves, those who claim the existence of an association between God and others, those who set up equals with God. Placing any other being between the self and God is called “**shirk**” in the Quran. It is the greatest sin that will never be forgiven in the afterlife, unless the person repents and corrects himself before death approaches (see an-Nisa 4:48, 116).

116 Verses of the Quran explain one another methodically. You may find further information about this method in the section “The Science of Explaining the Quran” in this book.

117 Here, the hamza (إ) of *baab if’al* functions with the meaning “izaalah = removal”. “Eeman = إيمان” means “trusting”. When the matter is an agreement, and the function of “removal” is considered for the word “trust”, the expression means “betraying a trust”.

١٠١. وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا  
مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ  
اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

١٠٢. وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ  
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا  
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ  
بِبَابِ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يَفْرِقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ  
بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا  
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ  
أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

**101.** When a Book confirming what is with them (Torah) has come to them from God, a group of those who were granted the Book (Torah) turned a deaf ear to the Book of God (the Quran), as if they did not know about It at all.

**102.** And then, they (the old Jews) took up that which the devils recounted about the reign of Solomon. Solomon was not an ignorer, but those devils who taught sorcery to the people became ignorers.<sup>118</sup> And they (the old Jews) also followed what happened<sup>119</sup> to the two princes,<sup>120</sup> Harut and Marut, in Babylon. However, they (the princes) did not teach anything to anyone without saying: “Do not ignore that We have been afflicted!<sup>121</sup> (Do not afflict anybody with this!)”

---

118 After Solomon (pbuh) passed away, the following sentences which assert that he was an ignorer were added to the Old Testament by his adversaries: “*And said to Jeroboam: “Take ten pieces for yourself, because the Master, the God of Israel, says to you, ‘I am going to take the kingdom away from Solomon, and I will give the ten tribes to you... because Solomon has rejected me and has worshiped foreign gods: Astarte, the goddess of Sidon; Chemosh, the god of Moab; and Molech, the god of Ammon’”* (1 Kings 11:31-33). The aim of this slander was to deprive Rehoboam, who is Solomon’s son and successor, of the kingdom (1 Kings 11:43). By reciting those sentences, some Jews aimed to show that the Quran did not confirm the Torah, because these sentences are the opposite of the verse Sad 38:30 in the Quran, which decrees: “*And we granted Solomon to David. What an excellent servant! He constantly turned to Us in devotion*”. The most recent Book confirms the previous ones. This confirmation system is a proof for the people who were granted the previous Books that this new Book is also from God.

119 Nuzul means, “(something) to come down to or to come into existence” (Maqayis). Anything that afflicts a person is called “naazila”(Lisan).

120 The word that refers to Harut and Marut in the current Quran copies is read and pronounced as “malakayn = الْمَلَائِكِينَ = two angels”. However, God decrees in the Quran, “*We do not send down the angels to do anything that is not in accordance with the truth*” (al-Hijr 15:8). Therefore, angels do not teach sorcery. *The word should be read as “malikayn = مَلِكَيْنِ = two maliks”* (Qurtubi). A crowned ruler (king) is called “malik”, as well as a crown prince (Mufradat). In our opinion, Harut and Marut were two crown princes who were deprived of the throne through their opponents’ manipulation of public perception. The princes taught the tricks that were played on them to other people, on condition that those people would not use the tricks to abuse anyone. There are clues in Baqarah 2:104 to understanding those tricks.

121 The word “fitnah = فِتْنَةٌ” is of the root “fa-ta-na = فَتَنَ” which means “putting something into

١٠٣. وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ  
لَّوْكَانُوا يَعْلَمُونَ

١٠٤. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا  
انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

They (the old Jews) were learning things to separate a person and their spouse, but they were not able to afflict anybody without God's consent. However, these (current Jews) are learning things which do not benefit but only harm them. They know that whoever prefers it will have nothing in the Hereafter. Miserable it is for what they trade themselves! If only they knew!

**103.** If they (current Jews) believe and trust (in the Quran) and protect themselves, the reward from God will surely be good. If only they knew!

**104.** Oh, you who believe! Do not say, "Shepherd us!"; but say, "Govern us!";<sup>122</sup> and listen (to God's words)!<sup>123</sup> There is a painful torment for the ignorers.

---

fire" (Lisan). Its verb form is "fatana". When the object of the verb "fatana" is human, the following meanings become possible for the word "fitnah" depending on the context: The word "fitna" means "test" in the case that it is similar to detecting the purity of a substance (al-A'raf 7:155), "deception" if the case is similar to coating another mine with gold (al-A'raf 7:27), "war" in the case that it is like putting society into danger (al-Baqarah 2:191), and "torment of hell" if punishment with fire is mentioned (adh-Dhariat 51:10-14).

122 The word "raaina = رَاعَيْنَا" in the verse means either "shepherd us" or "govern us". Whoever says "shepherd us" may be treated like an animal, but the word "govern us" cannot be used with other intentions. Muslims call the people of a nation "raaiyyah (pl. raa'ya)" although it is contrary to this verse. In tradition, authorities are considered like God and people are considered like herds. This was provided by means of a narration that is **falsely** ascribed to Prophet Muhammad: *"He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight, and where they should seek protection. If the Imam leads people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that"* (Bukhari 2956, 2957; in-book reference: Book 56, Hadith 168).

123 God commands us to not be like sheep that have to be shepherded. Human beings need to be governed, not to be shepherded. So, we have to listen to God's words in order to not be shepherded. If we obey no one but God, the leaders can only govern us. This is why we have chosen them and why we pay them.

١٠٥. مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا  
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ  
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ

١٠٦. مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ  
مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

١٠٧. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

- 105.** The ignorers among the people of the Book<sup>124</sup> would not like anything advantageous to be sent down to you from your Master, and neither do the mushrik (who place others between themselves and God). However, God distinguishes between those who make the right choices and the others while He confers benefits. God is the owner of great favors.
- 106.** If We supersede a verse, or cause it to be forgotten, We bring either a better one or an equivalent one.<sup>125</sup> Do you not know that God is the establisher of the measure of all things?<sup>126</sup>
- 107.** Do you not know that to God belongs the sovereignty of the heavens and the earth, and that there is no guardian<sup>127</sup> or helper for you to place between yourselves and God?

---

124 Those who ignore the verses.

125 In dictionaries “naskh = نسخ” is defined as, “transcribing the information in one document to another one”, or “superseding something with another one”. God performs the “naskh”, which is translated as “supersession”, by replacing a decree with an equivalent or better one. As for the Quran, the main principles in previous Books have been preserved in It as they were. God has decreed: “*God has legislated for you the religion which He enjoined upon Noah. (Oh, Muhammad!) That which God has sent down to you, and that which He enjoined upon Abraham, Moses and Jesus is: ‘Keep up this religion, and therein do not separate or divide’*” (ash-Shura 42:13).

God has excluded some of the commands in previous Books, and decreed: “*Oh, People of the Book, there has come to you Our Messenger (Book) manifesting to you much of what you were concealing of the Book, while disregarding much of them. Now has come to you light from God, a clear Book*” (al-Ma’ida 5:15).

Some of the rulings in previous Books were replaced with better ones. For example, before the Quran verses about fasting were sent down to Prophet Muhammad (pbuh), Muslims used to fast according to the rules in previous divine Books (al-Baqarah 2:283). Later on, the Quran verses on that issue were sent down. These verses in the Quran have rulings that can be practiced more easily than in previous Books (al-Baqarah 2:187). So, rulings in previous Books have been superseded by better ones in the Quran.

126 See the last fn. of verse 20.

127 “Wali = ولي” (pl. awliya) is “for two or more things to be close in a way that nothing else can intervene between them”. “Someone who undertakes a matter” is also called wali (Mufradat, art. ولي). The Almighty God, Who is closer to us than our jugular vein (Qaf 50:16), is our wali and He is the most intimate One to us.

١٠٨. أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ  
مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ  
ضَلَّ سَوَاءَ السَّبِيلِ

١٠٩. وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ  
بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ  
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى  
يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

١١٠. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ  
مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

١١١. وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَى  
تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

١١٢. بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ  
عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



- 108.** Do you want to ask of your Messenger for such things that were asked of Moses before?<sup>128</sup> Whoever chooses to ignore the truth over believing in it has strayed from the even path.
- 109.** Many of the people of the Book would like to make you ignore the Book after you trust (in It). They do this after the truth becomes manifest to them, out of their envy. Yet, pardon them and overlook them till God's command comes. God is the establisher of the measure of all things.
- 110.** Keep up the prayer and give the zakat. Whatever good you do for yourselves in advance (of the Hereafter), you will find it in God's presence (in the Hereafter). God sees whatever you do.
- 111.** They (Jews and Christians, respectively) said: "No one will enter Heaven, but Jews", or "but Christians". These are their wishes. Say (to them): "Bring your proof if you are truthful!"
- 112.** Nay! Whoever submits<sup>129</sup> themselves to God in a kind manner, their reward resides in the presence of their Master. They neither fear, nor grieve.

---

128 *"The People of the Book ask of you to bring them down a book from the sky. They had asked something even greater of Moses. They said, 'Show us God openly!' That rumble had overtaken them for their wrongdoing." (An-Nisa 4:153)*

129 The Arabic word "islam=إسلام" means "complete submission to God". All earlier prophets are described by the Quran as "muslims", meaning: ones who have submitted themselves to God (al-Baqarah 2:140, Al-e Imran 3:67). The assumption that "islam" is only the name of the religion that Prophet Muhammad (pbuh) has brought prevents the reader from realising that all of the past messages and messengers were sent by God with the very same aim. In fact, they are all the same except the languages and the locations they are sent to, and some rulings which were transcribed or superseded by God Himself (Jonah 10:94, an-Nahl 16:43-44, al-Mu'minun 23:68, al-Qasas 28:52).

١١٣. وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ  
 وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ  
 وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا  
 يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ  
 الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

١١٤. وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا  
 اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ  
 أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

١١٥. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ  
 اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

١١٦. وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا فِي  
 السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ

١١٧. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا  
 فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

**113.** Although both parties recount (the verses in) the Book (the Torah), Jews say: “Christians’ beliefs are not based on anything!”, and Christians say: “Jews’ beliefs are not based on anything!”. Those who do not know (what is in their Book) also say similar words. God will judge between them on the Day of Rising<sup>130</sup> regarding all on which they differ.

**114.** Who is more wrong-doing than he who prevents people from mentioning God’s name in places of prostration<sup>131</sup> to Him and endeavors to ruin those places? They cannot enter those places without fear. What they deserve is disgrace in this world and a great torment in the Hereafter.

**115.** To God belongs the East and the West. Wherever you turn to, you face God. God has ample means and He is all-knowing.

**116.** They said, “God has a child!”. Exalted is He Who is above needing a child!<sup>132</sup> Whatever is in the heavens and the earth belongs to Him already. All of them are obedient to Him.

**117.** He is the Originator of the heavens and the earth. When He has decreed a matter, he merely says, “Be!”, and it begins to come into existence.<sup>133</sup>

---

130 “Qiyamah” means, “standing up” and “rising”. The Day of Rising is the day on which people will be resurrected and will rise from their graves.

131 “The places of prostration to God” mentioned in the verse are mosques, churches and synagogues (al-Hajj 22:40).

132 A child is a need of human. Parents continue their bloodline with the help of their children. God does not need children.

133 This verse is usually translated as: “He says, ‘Be’ and it is”. However, God creates each and every thing according to the relevant measure He has established. (see al-Qamar 54:49). Therefore, that command is only the beginning of a process. For example, when God desires that a baby is born, He gives the command just before fertilization (see al-Insan 76:1-2). Thus, formation of the fetus starts. This is the reason for this translation.

١١٨. وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا

آيَةً كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

١١٩. إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ

عَنْ أَصْحَابِ الْجَحِيمِ

١٢٠. وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى

تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنْ

اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا

لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

١٢١. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ

يُؤْمِنُونَ بِهِ وَمِنْ يَكْفُرُ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

- 118.** The presumptuous<sup>134</sup> say: “If only God would speak to us, or a sign (miracle) would come to us!” Those who lived before them also said similar words. The hearts of these two groups have become similar to each other. We have manifested our verses for a group of people who want to be certain.
- 119.** (Oh, Muhammad!) God has sent you as a messenger in order to give glad tidings and to warn with the whole truth. You will not be asked questions about the residents of the Fire.
- 120.** Jews and Christians will never be pleased with you unless you follow their religion. Say (to them): “The right path is the guidance of God.” (Oh, Muhammad!) If you follow their desires after this science (of explaining the Quran) has come to you, you have neither intimacy nor help from God.
- 121.** Those who recount the (verses in the) Book we granted them<sup>135</sup> according to its true order<sup>136</sup> also believe in this Book. The losers are those who ignore this (Book).

---

134 The expression translated as “the presumptuous” is “alladhina laa-ya’lemoon = الَّذِينَ لَا يَعْلَمُونَ” and literally means: “those who do not know”. Everybody knows very well that God does not speak to people on their demand, but those people do not know their limits. They are demanding things for which they have no right to while seeking pretext for their disbelief. Thus, being *presumptuous* by saying or doing something without right (dictionary.com).

135 The original Arabic of this sentence is taken as the partial substitute (*badal al-baadh*) of the previous Arabic sentence. That means that not all but only a group of those who were granted the previous Book believe in this very Book.

136 The verbal noun (masdar) of the verb root “yatlunahu = يَتْلُونَهُ = recount (it)” is “tilaawat” and means “recounting various information about a subject in such order that nothing non-contextual intervenes and disrupts the logical and contextual progression”. In other words, it means “to narrate the verses in a subject-based order”. According to the verses 2:151 and 3:164, *tilaawat* is a type of recounting that serves to teach people the Book and the Wisdom. The Book may be any of the divine books. Therefore, those who recount the verses in previous divine books in a subject-based order will learn from their books that the Quran is the last and final divine Book they must obey and that Messenger Muhammad (pbuh) is the last nabi (prophet) they must follow.

١٢٢. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنْتُمْ فَضَلْتُمْ عَلَى الْعَالَمِينَ

١٢٣. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ  
مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

١٢٤. وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ  
إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي  
قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

- 122.** Oh, Children of Israel! Keep in mind the blessings which I bestowed upon you and how I preferred you over your contemporaries.<sup>137</sup>
- 123.** Be mindful of such a day when no one will be rewarded or punished<sup>138</sup> instead of anyone else, nor shall any compensation be accepted from anyone, nor shall standing by someone<sup>139</sup> avail, nor shall anyone be helped.
- 124.** Once His Master tested Abraham with some words (orders), and he accomplished them all.<sup>140</sup> His Master said to him: “I will make you a leader for the people.” He (Abraham) said: “and (make leaders) also of my offspring!” God said: “(But) My word does not include the wrongdoers.”

---

137 Children of Israel were preferred over their contemporaries by being granted the Book.

138 The Arabic word root of the word “tajzee = تَجْزِي” is “jaza = جزاء”. “Jaza” means, “being sufficing”, “being satisfying” or “being satisfactory” (Lane; Mufradat, art. جزاء). The noun of the same root is “jazaa = جزاء”, and it means “satisfactory or sufficing return”. The satisfactory return for a good deed can be a reward, and sufficing return for a bad deed can be a punishment. The best way to express this in English is mentioning both of the relevant verbs.

139 “Shafaat = شفاعة”, translated as “standing by someone”, is “requesting someone’s companionship, accompanying or standing by someone” (al-Ayn; Mufradat, art. شفيع).

140 “You have an excellent example in Abraham and those with him. They said to their people: ‘We have quit you and those (idols) which you worship by placing them between yourselves and God. We disavow you. Enmity and hatred has arisen between us and you, forever, until you believe in One God alone.’” (Al-Mumtahanah 60:4)

١٢٥. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا  
 مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ  
 وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ  
 وَالرُّكَّعِ السُّجُودِ

١٢٦. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا  
 وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ  
 أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

١٢٧. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ  
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

١٢٨. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً  
 مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ  
 أَنْتَ التَّوَّابُ الرَّحِيمُ



- 125.** We have made the House (Ka'ba) a place for people to gather around and to be safe. Take places of prayer<sup>141</sup> from among the standing places of Abraham (where Abraham used to pray). We commissioned Abraham and Ishmael: "Keep my House clean for those who circle around it and for those who seclude themselves<sup>142</sup> and for those who bow down and prostrate!"
- 126.** When Abraham said: "My Master! Make it a safe city here. Provide its people who believe in God and the Last Day with every yield." God said: "I supply even the ignorers for a short while and then I compel them to the torment of fire. What a miserable situation it is!"
- 127.** When Abraham was raising the foundations of the House together with Ishmael, he begged: "Our Master, accept this from us, You are all-listening, all-knowing!"
- 128.** "Our Master! Make us both submissive to You, and make a community that is submissive to You out of our offspring, too. Show us our rites (the places to perform the Pilgrimage and Umrah)<sup>143</sup> and welcome us as we turn around (to You). You are the One Who welcomes the turnarounds (from misdeeds) and You are the Most Beneficent."

---

141 The word "maqam = مقام" may attribute its meaning either in singular or plural form depending on the context. Abraham (pbuh) prayed to God saying: "Show us our rites (the places for pilgrimage and umrah)" (al-Baqarah 2:128), and performed the Pilgrimage at the indicated places. That means that Maqam al-Ibrahim are the places called Arafat, Muzdalifah, Jamarat, Safa, Marwa and Ka'ba where the Pilgrimage is performed.

142 *I'tikaf*, which is translated as *seclusion*, is "spending one's time in a mosque with the intention of worship".

143 Since Abraham (pbuh) said, "Show us", it is understood that the places where Pilgrimage and Umrah are performed were known but lost before Abraham and Ishmael's time. The knowledge of the places must have been lost due to the Flood of Noah (Tabari, Al-e Imran 3:96).

١٢٩. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ  
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ  
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

١٣٠. وَمَنْ يَرْغَبْ عَنْ مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ  
اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

١٣١. إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

١٣٢. وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ  
اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

١٣٣. أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ  
لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ  
وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا  
وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

- 129.** “Our Master! Raise up from among them a Messenger to recount<sup>144</sup> Your verses to them, in order to teach them the Book and the Wisdom<sup>145</sup> and to improve<sup>146</sup> them. You are Superior and You are the One who judges correctly.
- 130.** Who would turn away from the religion of Abraham, except he who fools himself? We have elected him in this world, and he will surely be among the righteous in the Hereafter.
- 131.** When His Master said to him, “Submit!”, he said: “I have submitted myself to the Master of all beings.”
- 132.** Abraham willed his sons to follow this religion, and so did Jacob. He (Abraham) said: “My sons! God has chosen this religion for you; so, do not die except when you are in a state of full submission (to God)!”
- 133.** Do you know what Jacob did when he was about to die? He asked his sons: “Who will you serve after me?” They said: “We will serve your god, the god of your forefathers Abraham, Ishmael and Isaac, the one and only God. We have submitted ourselves to Him already.”

---

144 See the footnote of verse 2:44 for details of the word “tilaawat”, which is translated as “recount” here.

145 “Hikmat = حكمة”, translated as “the Wisdom”, has two meanings: “sound inference” and “the method to use to be able to make sound inferences”, basing it on the information in God’s signs. God’s signs are of two kinds: verbal signs, that is, verses; and created signs, that is, every being in the universe. Created signs are the basis of science. God’s words are in complete harmony with nature, as are the true religion and science. Not only the nabi (prophet) but also other people can make sound inferences using the method described in the Book. The Almighty God decrees: “He grants the Wisdom (Hikmat) to those who make the right choices, and he who is granted the Wisdom has been granted a lot of goodness. Only people of integrity can obtain such knowledge” (al-Baqarah 2:269).

146 In al-Baqarah 2:151, it is stated that the person having these qualities is Muhammad (pbuh).

١٣٤ . تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا  
كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

١٣٥ . وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

١٣٦ . قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

١٣٧ . فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ  
تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ  
السَّمِيعُ الْعَلِيمُ

١٣٨ . صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ  
لَهُ عَابِدُونَ

- 134.** They are a bygone community. What they had earned is for them, and what you have earned is for you. You will not be asked questions about what they were doing.
- 135.** They said: “To be rightly guided, be Jews!”, or “be Christians!” Say (to them): “Nay! You must follow the upright religion of Abraham. He was not one of the mushrik (who place others between themselves and God).”
- 136.** Say (to them): “We have trusted in God. We have trusted in what has been sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob and his descendants. We have believed in what was granted to Moses and Jesus, and whatever was granted to prophets<sup>147</sup> by their Master. We make no distinction between any of them. We have submitted ourselves to God.”
- 137.** If they believe the way you believe, they will have the right guidance. If they turn away, they will be in a deep dilemma. (The help of) God will be enough for you against them. He is all-listening, all-knowing.
- 138.** (Say to them) “We do not manipulate God’s coloration.<sup>148</sup> Whose coloration (of the universe) is better than God’s? We are servants of Him only.”

---

147 The nabi. See the ftn. of al-Baqarah 2:61.

148 The expression “God’s coloration” in the verse is a poetic way of referring to “the attributes that God has assigned to beings”. Coloration also means the same: “the pervading character or tone of something” (oxforddictionaries.com). So, the verse means: “We protect and preserve the present intrinsic attributes of beings; we do not attempt to change what God has created”.

١٣٩. قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا  
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

١٤٠. أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ  
أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً  
عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

١٤١. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا  
كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

١٤٢. سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ  
قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ اللَّهُ الْمَشْرِقُ  
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

- 139.** Say (to them): “Do you argue with us about God? He is your Master as well as our Master. We are responsible for our deeds, and you are responsible for your deeds. We are devoted to Him only.”
- 140.** Do you say that Abraham, Ishmael, Isaac, Jacob and their descendants were Jews or Christians? Say (to them): “Do you know better, or does God?” Who is more wrong-doing than he who conceals a truth which has been shown to him by God? God is never heedless of what you are doing.
- 141.** They are a bygone community. What they had earned is for them, and what you have earned is for you. You will not be asked questions about what they were doing.
- 142.** The fools among the people will say: “What has turned them away from the direction of prayer toward which they used to turn?”<sup>149</sup> Say (to them): “To God belong the East and the West. He guides those who make the right choices to a straight path.”

---

149 In the beginning of the revelation of the Quran, Muslims were performing their prayers by turning towards Bayt al-Maqdis in Jerusalem, in the same way the Jews were. This verse proves that some of the Jews also prayed with Muslims. Otherwise, if Jews were not to pray, they would not be disturbed by this supersession that changes the direction of prayer from Jerusalem to the Sacred Mosque.

١٤٣. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ  
 عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
 وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
 يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ  
 لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ  
 لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

١٤٤. 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



**143.** Thus, We have made you a community at the center (of the civilizations)<sup>150</sup> so that you may be a good example for the people, and that Our Book<sup>151</sup> be with you.<sup>152</sup> We have established the direction of prayer, which you currently turn, only to know those who follow this Book and those who turn their backs on It.<sup>153</sup> Indeed, changing the direction of prayer is deemed difficult, except by those who are approved by God to be rightly guided. God will never let your faith (about redirection to Sacred Mosque) go to waste. God is compassionate and beneficent towards mankind.

**144.** (Oh, Prophet!) We see that you frequently turn your face towards heavens. We will certainly make you turn towards the prayer direction that will please you. From now on, turn your face towards the region of the Sacred Mosque! (Oh, you who believe, as well as the Prophet) wherever you are, turn your faces towards that region (during the prayer). Those who were granted the Book know that it is the truth from their Master. God is never heedless of what they are doing.

---

150 Muslims have to set an example for all people, because Islam is the religion that everybody must believe in and follow (Al-e Imran 3:110).

151 The word “rasul = رسول” mentioned in the verse means both “information that is sent” and “the messenger who delivers the sent information” (Mufradat, art. رسل). The information is of higher worth than the messenger, and therefore the Almighty God has decreed: “*Muhammad is only a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn about on your heels?*” (Al-e Imran 3:144). The information that the Messenger Muhammad (pbuh) brought is gathered in the Quran, and the “rasul” is the Quran Itself, becoming so after his death. Therefore, depending on the context, the word “rasul” is assigned the meaning “the Book of God” within this work, as well as “the Messenger of God”.

152 The word “shaheed = شهيد” in the verse has been assigned a passive participle (ism al-maf’ul) meaning.

153 The first direction of prayer was Ka’ba. It was appointed to be Bayt al-Maqdis during the epoch of Prophet David (pbuh) (2 Samuel, 24:16-25).

١٤٥. وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا  
تَبِعُوا قَبْلَكَ وَمَا أَنْتَ بِتَابِعٍ قَبْلَهُمْ وَمَا بَعْضُهُمْ  
بِتَابِعٍ قَبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ  
مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

١٤٦. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ  
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

١٤٧. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

١٤٨. وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيُّهَا فَاسْتَبِقُوا الْخَيْرَاتِ  
أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

١٤٩. وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ

- 145.** Even if you would bring every verse (proof) to those who were granted the Book, they would not follow your prayer direction, nor are you to follow their direction. None of them are the followers of one another's direction.<sup>154</sup> If you should follow their desires after this knowledge has come to you, you would be one of the wrongdoers.
- 146.** Those to whom We have granted the Book know it (that the prayer direction will be towards the Sacred Mosque again) as they know their own sons, but a group of them conceals the truth knowingly.
- 147.** The truth is what comes from your Master, so do not be of the doubters!
- 148.** Everyone has a goal and heads for it. So (your goal is to) take the lead in doing good. Wherever you are, God will bring you all together. God is the establisher of the measure of all things.<sup>155</sup>
- 149.** Wherever you arise (for prayer),<sup>156</sup> turn your face towards the region of the Sacred Mosque.<sup>157</sup> This is what your Master considers true. God is never heedless of what you are doing.

---

154 During their prayers, Jews turn towards Solomon's Temple, which is Bayt al-Maqdis in Jerusalem, and Christians turn towards the East.

155 See the last fn. of verse 20.

156 Conforming to the meaning in Qaf 50:11, the word "khurooj", which is the relevant verbal noun (masdar) of the word "kharajta = خرجت" in the verse, is assigned the meaning "arise" (Mufradat, art. خرج). Whoever starts to perform the prayer has to arise.

157 To be able to perform the prayer, it is not required to turn exactly towards the Sacred Mosque but towards the main direction where its region resides.

١٥٠. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ  
ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ  
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

١٥١. كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ  
آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

١٥٢. فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

١٥٣. يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

- 150.** Wherever you arise (for prayer), turn your face towards the region of the Sacred Mosque. And wherever you may be, turn your faces towards its region, so that the people may not have any argument against you.<sup>158</sup> Whoever speaks ill of you may speak. Do not fear them, but fear Me. Doing this (changing the direction you face) is in order that I can complete my blessings upon you and that you may reach your goal.
- 151.** Indeed (to complete my blessings upon you), I have sent you a Messenger from among yourselves. He recounts<sup>159</sup> Our verses to you, and improves you, and teaches you the Book and the Wisdom; he teaches you what you did not know before.<sup>160</sup>
- 152.** Keep Me in mind<sup>161</sup> so that I shall keep you in mind! Fulfill your duties towards Me; do not ignore Me.
- 153.** Oh, you who believe! Ask for help through patience and offering the prayer. God is with those who are patient.

---

158 If the direction of prayer had not been changed, Jews and Christians would have used it as a proof against Muslims, because they knew that the change of direction would surely take place according to the Torah and the Gospel.

159 See the footnote of verse 2:44 for details on the word “tilaawat”, which is translated as “recount” here.

160 This verse proves that Abraham’s (pbuh) begging to his Master in Mecca gained His acceptance (see al-Baqarah 2:129).

161 “Dhikr = ذكر” is “keeping some information, which has been learned in its integrity with all other relevant elements, ready to use in the mind”. “Bringing that knowledge to the mind and reciting it” is also called *dhikr* (Mufradat, art. عرف and ذكر). The nature consists of the signs that God creates; and the Quran consists of the signs that He has sent down. Correct information obtained from either of them is dhikr. Only this type of information satisfies mankind (see ar-Ra’d 13:28).

١٥٤ . وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ  
أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

١٥٥ . وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ  
الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

١٥٦ . الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا  
إِلَيْهِ رَاغِبُونَ

١٥٧ . أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ  
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

- 154.** Do not say “(They are) dead!” about those who are killed fighting for God’s cause! They are alive but you can not perceive.<sup>162</sup>
- 155.** We will surely test you through some fear and hunger, by means of diminishing your possessions, lives and yields. Give glad tidings to those who are patient.
- 156.** When such an incident befalls them, they say: “We belong to God and we will certainly return to His presence.”
- 157.** They are the ones who have the constant<sup>163</sup> support and grace of their Master. They are the ones who are on the right path.

---

162 Those who are killed fighting for God’s cause are called “alive” by God, but this is not a kind of aliveness human beings can comprehend.

163 The word “salawat = صَلَوَاتُ” mentioned in the verse is the plural form of “salat = صَلَاة”. Its root meaning is “to not give up sth and to support it constantly” (Lisan al-Arab). The Almighty God recompenses the good deeds with better rewards than their due ones. A verse is as follows: “*Either male or female, whoever does good deeds while they are believers, we are going to cause them have a clean-living. We grant their reward in accordance with the best of what they do*” (an-Nahl 16:97). Anyone who patiently focuses on passing the tests God puts him to would deserve to have His constant support and help.

١٥٨. إِنَّ الصِّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

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

١٦٠. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ  
أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ



- 158.** Safa and Marwa<sup>164</sup> are among the symbols that represent the worship of God. Whoever circles around the House (Ka'ba) with the intention of Pilgrimage or Umrah<sup>165</sup> has no sin upon them to circulate between the two (Safa and Marwa). Whoever volunteers to do good should know that God returns the goodness fully and He is all-knowing.
- 159.** Those who conceal any of the explanatory and the guiding (main) verses<sup>166</sup> that We have sent down after they are clearly manifested to the people in the Book - God excludes them as well as anyone who may exclude.<sup>167</sup>
- 160.** (They will be excluded) except for those who turn around (abandon their misdeed), reform (themselves), and make manifest what they have concealed. I will welcome their turnaround. I am the One who welcomes the turnarounds and I am the Most Beneficent.

---

164 Safa and Marwa are two small hills close to Kaba. Pilgrims used to circulate between them as an obligatory phase of Pilgrimage. In the period of ignorance (before the revelation of the Quran), two idols called Asaaf and Naila were placed on their tops. Muslims thought that the circulation between Safa and Marwa was performed in order to venerate those idols, and they therefore avoided the circulation. This verse declares that the circulation between Safa and Marwa is not performed to venerate the idols. Interrelating this verse and al-Baqarah 2:196, "*Complete the Pilgrimage and the Umrah for God*", we can understand that the Pilgrimage and Umrah were left incomplete at that time. The missing part was the circulation between these two hills, and it is not an optional but an obligatory duty in order to complete the Pilgrimage and the Umrah.

165 "Umrah" is a kind of pilgrimage that is performed on the twelfth lunar month (Dhul-hijjah). The Pilgrimage is obligatory for those who have a chance to do it, but the Umrah is optional.

166 The main verse that summarizes an issue is called "muhkam = decisive". A verse that is similar to the muhkam verse in some aspects, as well as explaining it, is called "mutashabih = similar". There exists another pair of verses to explain the first pair. In many cases, the number of these similar verses increases to four, six, eight or more pairs of (mathani) verses. See the section "The Science of Explaining the Quran" in this book.

167 Since the art of iltifat in Arabic literature does not exist in English literature, it is disregarded in the translation (see the ftn. of verse 2:49).

١٦١. إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ  
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

١٦٢. خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا  
هُمْ يُنظَرُونَ

١٦٣. وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ  
الرَّحِيمُ

١٦٤. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ  
الَّيْلِ 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 وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ  
السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

١٦٥. وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا  
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا  
لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ  
الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

- 161.** As for those who have ignored (the verses) and died as ignorers - God, His angels and all human beings will exclude them.<sup>168</sup>
- 162.** They will remain as excluded forever. Their torment will not be lightened, nor will they be reprieved.
- 163.** Your God is one God. There is no deity but Him. He is The Most Gracious, The Most Beneficent.
- 164.** The creation of the heavens and the earth, the succession of the night and day, the ships that sail the seas carrying things that benefit mankind, the water that God sends down from the sky and His giving life with that water to the lifeless earth, His scattering all moving creatures to the earth, the changing of wind directions and the clouds commissioned between the sky and the earth - these are signs for a group of people who use their reason.
- 165.** Some people consider the beings that they place between themselves and God as deities (allegedly) akin to God.<sup>169</sup> They love them (those deities) just as they love God. Those who trust in God have greater love for Him.<sup>170</sup> If only these wrongdoers would realize that all the power belongs to God and that the torment of God is strictly correlated (with the crime they have committed)<sup>171</sup> just the way they would realize it when they see that torment.

---

168 *"Every community that enters the Fire will exclude its fellows."* (Al-A'raf 7:38)

169 The verb "ittahadha = اِتَّخَذَ" takes two objects. To clarify the meaning, the second object "deities" has been written explicitly.

170 The *mushrik* love God but give priority to the mediators that they place between themselves and God, because they think that the mediators will help them to get closer to God.

171 The word "shadeed = شَدِيد" means, "something that binds/correlates strictly" or "strictly

١٦٦. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا  
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

١٦٧. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا فَنَتَّبِعَهُم مِّنْهُمْ  
كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

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

١٦٩. إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

١٧٠. وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ  
نَتَّبِعُ مَا أَنفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا  
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

١٧١. وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ  
إِلَّا دُعَاءَ وَنِدَاءٍ صُمُّ بِكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ

- 166.** On that day, those who were followed will dissociate from those who followed them. (Then) they will have seen the torment and the relations between them will have been severed.
- 167.** Those who followed them will say: “If only we had a chance to dissociate from them as they have dissociated from us.” God will show them their deeds which will be a source of deep regret for them. They will never get out of that Fire.
- 168.** Oh, People! Eat of what is lawful and clean on the earth. Do not follow the footsteps of the Devil! He is your manifest enemy.
- 169.** He commands you to do evil and vice, and to say about God things of which you have no knowledge.
- 170.** When it is said to them: “Follow what God has sent down!”, they say: “Nay! We follow the way which we have found our ancestors following.” Will they follow, even if their ancestors did not use their reason and did not follow the right path?
- 171.** The example of those who ignore the verses<sup>172</sup> is similar to the example of a crow<sup>173</sup> that caws at a sound which it understands<sup>174</sup> nothing of but a call and a cry. They turn deaf, dumb and blind. They do not use their reason.

---

bound/correlated” (Mufradat, art. شدد). God the Almighty has set up a strict relation between the punishment/reward and the deeds of the person, and has said: “Whoever comes with a goodness will gain ten times its equivalent. Whoever comes with an evil will be requited with its equivalent. No one will be wronged” (al-An’am 6:160).

172 Those who ignore the verses.

173 The word “na’q = نَعَقَ”, in the verse means “cawing of a crow” (Lisan).

174 The word “sem’u = سَمِعَ” means “to listen”, “the act of listening”, “to understand”, or “to obey” (Mufradat art. سَمِعَ). The meaning “to understand” is pertinent here.

١٧٢. يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

١٧٣. 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

١٧٤. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

١٧٥. أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

١٧٦. ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

- 172.** Oh, you who believe! Eat the clean ones of what God has provided for you!<sup>175</sup> Fulfill your duties towards God if you are servants of only Him!
- 173.** He (God) has forbidden to you only what died itself (having not been slaughtered), as well as drained blood,<sup>176</sup> swine flesh, and that over which any name other than God's has been invoked.<sup>177</sup> Whoever falls into a state of necessity (and eats) without coveting anybody's right or exceeding the limits of necessity, there is no sin upon them. Surely God is forgiving and beneficent.
- 174.** Those who conceal something of the Book that God has sent down and trade it for a trivial<sup>178</sup> gain put nothing but fire into their bellies. God will not speak to them on the Day of Rising, nor will He justify them. What they deserve is a painful torment.
- 175.** Those are the ones who trade the guidance (of God) for straying therefrom, and the forgiveness (of God) for the torment. How patient they are with the fire!
- 176.** This is what will happen (the ignorers will burn in the fire)! God has sent down the Book which includes the whole truth. Those who differ with the Book are in deep dissension.

---

175 Since the art of *iltifat* in Arabic literature does not exist in English literature, it is disregarded in the translation (see the fn. of verse 2:49).

176 Only drained blood is forbidden. The blood remaining in vessels is not forbidden (see al-An'am 6:145).

177 The meat of animals slaughtered by non-Muslims or slaughtered without Basmala is not forbidden to eat, unless it is known that they are slaughtered in the name of someone other than God. There is no verse or hadith that proves the forbiddance of such meat (see al-An'am 6:145, al-Maedah 5:3).

178 "Qaleel = قليل" expresses that something is either little or temporary (Maqayis).

١٧٧. لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى  
حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ  
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ  
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

١٧٨. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي  
الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ  
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ  
وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ  
وَرَحْمَةٌ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ



**177.** Piety is not turning your faces to the direction of east or west. Piety is (the manner of) the person who trusts in God, in the Hereafter, in the angels, in the Books and in the prophets (the nabi).<sup>179</sup> Such people, in spite of loving their possessions, give them away to relatives, to orphans, to the desperate, to stuck travelers or to those who ask for it and to those who are subjugated (as a result of war).<sup>180</sup> They (such people) keep up the prayer and give the zakat. They also fulfill their agreements whenever they make them. They are patient with pressures, adversities, and during times of crises. Those are the ones who are truthful, and those are the mindful.

**178.** Oh, you who believe! Just retribution<sup>181</sup> is prescribed for you in matters of murder. Free (person) for free (person), war captive for war captive, woman for woman.<sup>182</sup> Whoever is pardoned by the sibling (the heir) of the victim in return for a certain thing (or on a certain condition), the murderer should fulfill it according to the known terms<sup>183</sup> and in a kind manner. This is an alleviation from your Master and an act of grace. Whoever continues enmity after this will have a painful torment.

---

179 Here, "Five Pillars of Islamic Faith" are listed. "Belief in al-qadar (predestiny)", which is assumed today to be the sixth pillar of faith is not listed, because the obligation of belief in predestiny does not exist in the Quran.

180 The word "riqab = رِقَاب" in the verse is the plural form of "raqaba". *Raqaba* literally means "neck" (Mufradat, art. رِقَاب). The neck of a human is used to refer to the whole body of a human through the use of a synecdoche (Lane). Therefore, the word "raqaba" means "one who is under control of somebody else". We have translated it as "subjugated".

181 The word we have translated as "just retribution" is "qisas = قِصَاص". Qisas expresses the equivalence of the crime and its punishment.

182 Many people have a high esteem of themselves. The verse expresses that it is wrong. Other relevant verses (al-Maidah 5:32, al-Kahf 18:74, al-Isra 17:33) also command the qisas (just retribution) regardless of the identities of the victim or the killer.

183 Ma'roof means "known". This knowledge may source either from the Quran, or from traditions which do not oppose the Quran. Its antonym is "munkar".

١٧٩. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ  
لَعَلَّكُمْ تَتَّقُونَ

١٨٠. كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ  
خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ

١٨١. فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ  
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

**179.** Oh, people of integrity!<sup>184</sup> There is life for you in the law of just retribution so that you may protect yourselves.

**180.** When death comes to one of you, and they (the deceased) leave any possessions behind,<sup>185</sup> it is prescribed for those among you who are mindful of God to divide it among the parents and closest relatives<sup>186</sup> according to known terms (of division).<sup>187</sup>

**181.** The sin is upon those who change the rates of division after hearing this. God is all-listening, all-knowing.

---

184 Integration of the mind and heart is called “lubb” (al-Ayn); and people who have this quality are called “ul’ul albab”, which we have translated as “people of integrity”. *“Those who listen to all that is said, and follow the best of it - it is they who God has approved to be on His guidance. It is they who are the people of integrity!”* (az-Zumar 39:18). Translation of “ul’ul albab” as “people of integrity” is also in compliance with the definition of “integrity” in English. Integrity requires the mind to distinguish what is moral, and the heart (soul) to make the decision in order to behave accordingly. According to the set of verses related to this subject, the heart makes decisions in coordination with the mind, listening and vision (al-A’raf 7:179, al-Hajj 22:46).

185 The word translated as “possessions” is “khayr = خير”. It is highly important that the word “khayr”, which means “(something) good, beneficent, advantageous”, is used to refer to that which is left behind. It points out that only good things can be left to the heirs according to Islamic laws. If the deceased leaves both wealth and debt behind, the debt is first paid from the wealth. Then, the remaining wealth is shared among the heirs. If the deceased does not leave any wealth but debt only, the heirs are not responsible for paying off the debt. If they volunteer to pay, it will be a good deed of them, both for themselves and for the deceased.

186 “Parents and the closest relatives” mentioned in the verse are the heirs listed in chapter an-Nisa, verses 4:11,12,176. Right of heirship arises either by blood kinship or by bond of marriage. Although husband and wife are not blood relatives, they become heirs of one another by the bond of marriage. In verse 4:12, shares to spouses from the inheritance are clearly stated, and it is decreed that the shares may only vary if the legator is childless. It is understood by the verses that spouses shall be the first to take their shares from the inheritance and the rest of the inheritance will be divided among the blood relatives according to the shares stated in verses. Indeed, God draws the attention to the shares of heirs by the bond of marriage in the following verse: *“To those with whom you have made a solid agreement, give them their shares”* (an-Nisa 4:33).

187 The expression we translate as “the duty of dividing according to known terms (of division)” is “al-wasiyyah = الوصية”. The prefix “al” is the replacement for the dropped noun “taqseem” in the actual noun phrase “wasiyyah al-taqseem”. This is the duty of dividing the wealth according to the related verses in the Quran.

١٨٢. فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ  
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

١٨٣. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

١٨٤. أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ  
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ  
لَّهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

- 182.** If the person who distributes<sup>188</sup> has fears about being biased towards some of the heirs, or of committing sin, and he/she thus reconciles the heirs, there is no sin upon him/her for this. Surely, God is forgiving and beneficent.
- 183.** Oh, you who believe! Fasting has been prescribed for you in the way that was prescribed for the ones before you, so that you may protect yourselves.
- 184.** (The prescribed fast is for) a certain number of days. Whoever among you does not fast on those days because you are sick or on a journey, then (you should fast) the same number of days on other days. Those who are able to fast<sup>189</sup> are also required to pay a fee (which is equivalent to the cost) of feeding a desperate person. Whoever volunteers to do more than good (which is paying more than bound to be paid), it is better for them. If only you knew how good it is for you to fast, you would (in spite of being sick or on journey).

---

188 The root of the word “moosin = مَوْصِي” is “وَصَّى”, and it is referred to the word root “wasl = وَصَلَ” in dictionaries. “moosil = مَوْصِل” means “somebody (or something) that causes something to reach or arrive at another one” (Maqayis). Therefore, the word “moosin=مَوْصِي” has been translated as “the person who distributes” (the due shares to their owners).

189 According to the verse, anybody who is able to fast must also pay a fee that will suffice to feed a desperate person. That fee is called “fitra”. Ibn ‘Umar said: “*The Messenger of God (pbuh) commanded every male or female, free person or slave, the payment of one Sa’ of dates or barley as Sadaqat-ul-Fitr (or said ‘Sadaqa-Ramadan’). The people then matched half a Sa’ of wheat to that*” (Bukhari, Zakat, 77).

١٨٥ . شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى

لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ  
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ  
عَلَى مَا هَدَاكُم وَلَعَلَّكُم تَشْكُرُونَ

١٨٦ . وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ

دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ

**185.** Ramadan is the month<sup>190</sup> when the Quran<sup>191</sup> had been sent down, that Criterion<sup>192</sup> which is a guide for people and which also includes the explanatory verses of that guide.<sup>193</sup> So, whoever among you witnesses that month must spend it by fasting. Whoever is sick or on a journey may fast for the same number of days on other days. God desires ease for you. He does not desire difficulty. These eases are in order that you complete the number of days and (at the end of fasting) you glorify<sup>194</sup> God (during the prayer of Eid) for guiding you to this, and that you fulfill your duties towards Him.

**186.** (Oh, Muhammad!) If My servants ask you about Me, (tell them that) I am close. I respond to the call of those who call upon Me for help. Then, they should respond to My call and trust in Me, so that they may mature.

---

190 Ramadan is the 9th lunar month. Each month of the lunar calendar commences on the birth of the new lunar cycle. The full moon occurs in the middle of that month. Each lunar month can have 29 or 30 days according to the lunar cycle. Every lunar year consists of 354 days. This is why the lunar months shift back every year for approximately ten days with respect to solar months. The length of a lunar year also allows the fasting and pilgrimage periods to change every solar year, so that people around the world experience all climate conditions equally within a 30 year period.

191 Quran means “a set (collection) of verses” (Mufradat, art. قرأ). Since Ramadan is qualified as “*the month in which the quran had been sent down*”, we understand that the very first verses were sent down as a set (collection).

192 The word we translate as “the Criterion” is “al-Furqaan = الْفُرْقَانُ”. Here it is translated as “w’al furqaanu”, being considered as the semantic subject/agent of the sentence because of verse al-Furqan 25:1. Refer to the footnote of verse al-Baqarah 2:53 for further information about *furqan*.

193 Verses are of two types. The first type is called *decisive* (muhkam), which manifests the main rulings. The second type is *similar* (mutashabih), which explains the verses in the first category.

194 These are the words of glorification (takbir) that are recited on the days of Eid (Islamic Festivals). Prophet Muhammad (pbuh) used to take his wives and daughters to the place of prayer on Eid, and encouraged all of the women to come, too (Bukhari, Eidayn 15,20; Haydh 23, Salat 2, Hajj 81; Muslim, Eidayn 10-890). Prayers of Eids are offered in order to perform these takbirs (see also al-Hajj 22:37).

١٨٧. أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ  
 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ  
 أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
 وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ  
 اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ  
 الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ  
 ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ  
 وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ  
 فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ  
 لَعَلَّهُمْ يَتَّقُونَ



**187.** It has been made lawful for you to call your wives to eroticism on the nights of fasting.<sup>195</sup> They are garments for you, and you are garments for them.<sup>196</sup> God has known that you were betraying yourselves, and He has welcomed your turnaround and pardoned you. From now on, you are permitted to have intercourse with your wives. Seek what God will prescribe for you.<sup>197</sup> Eat and drink, until the white streak (of light) in the direction of dawn<sup>198</sup> is clearly

---

195 In verse 183 fasting is prescribed in the way the previous communities used to fast. Here, the expression *"It has been made lawful for you"* means that some alleviations have been brought to the believers of the Quran and that the ruling in verse 183 has been superseded by a better (easier) one.

196 Garments are required as coverings for mankind because human beings are created without a covering layer on their skin. So, garments are necessities just like men and women are necessities to each other. People also wear garments in order to hide the body parts that they don't want to expose. In this respect, wives and husbands are also coverings for each other as they protect their privacy and intimacy. In addition, women are also ornaments for mankind, just like beautiful clothes that adorn people (Al-e Imran 2:14).

197 If God had predetermined the child (at the beginning of the universe) as commonly and traditionally believed, then it would come into existence without even seeking. We have translated the verse as "what God will prescribe for you" because of the command in the verse.

198 "Fajr = فجر" is "the redness that reaches from the sun to the horizon towards the end of the night" (Lisan). The disappearance of dim stars on the eastern horizon is the indicator of the beginning of this redness. At that time, nature awakens, body temperature increases, time for sahar and suhoor meal begins. This is also called astronomical twilight. Night (tahajjud) prayer is offered at or prior to this time. The Almighty God decrees:

"So, wait patiently for your Master's judgment, for you are before Our eyes. And praise your Master of limitless glory when you arise (from your bed). Praise Him at a part of the night and as the stars fade away." (Toor 52:48-49)

When the red and white lights that mix into the darkness accumulate, they create a dome shape from top to bottom, and they spread over the whole horizon. When the sun approaches the horizon by 10 degrees, the line of horizon becomes clearly visible. Sailors plot their courses mostly at this time, and therefore it is called the observational twilight.

Those who see the illumination spreading mistakenly think that the time for fajr prayer is due. Therefore, it is also called false dawn -fajr al-kadhib.

Afterwards, different colors of lights begin to dissociate and transform into bands of different colors: white band of light at the top, red band of light in the middle, and black band of land or sea at the bottom. A thin white line below the white band, and a thin black line above the

١٨٨ . وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا  
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ  
بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

١٨٩ . يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ  
ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَاتَّقَى الْبُيُوتَ  
مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

distinguishable by you<sup>199</sup> from the black streak (in that direction). Then, complete the fast till nightfall<sup>200</sup> Do not have intercourse with your wives while you continue to seclude yourselves in the places of prostration to God. These are the bounds set by God; do not approach them! Thus, God explains His verses to the people so that they may protect themselves.

**188.** Do not consume one another's possessions by falsehood. Do not give your possessions to officers knowingly (as a bribe) in order to consume the possessions of other people sinfully.<sup>201</sup>

**189.** They ask you about the crescents.<sup>202</sup> Say (to them):

---

black band are observed. These thin lines are the two streaks which clearly distinguish the bands of colors and are clearly observed with the naked eye of the observer. Since the red band of light may not be seen everywhere, the verse mentions only the white and black streaks. The true fajr -fajr al-sadiq, which is the beginning time of fajr prayer and fasting (imsaq), starts by observation of these streaks. At that time, the Sun approaches the horizon by 9 degrees.

- 199 The word "lakum = لَكُمْ" translated as "by you" in this verse is of high importance. In this day and age, scholars assert that prayer times must be established according to the observations made by astronomers using telescopes which are more sensitive than the human eye. However, this verse reveals that the fajr time is not a matter related to stars or any other celestial bodies. Everyone can do the observation by themselves and the fajr time is clearly distinguishable to the naked eye.
- 200 Had God decreed "until the sunset" instead of "till nightfall" it would have been impossible to fast in polar regions during daytime without sun, or during white nights.
- 201 The verse forbids bribery. "Bribery" is giving money or possessions to people in authority in order to consume other people's possessions knowingly and by falsehood. If the officials illegally compel people to give money or possessions to them to be able to maintain their own due right, it becomes unlawful for the receiving party only.
- 202 The new moon (and lunar month) begins by the crescent that sets after the sun. "*The sun and the moon are in accordance with a calculation*" (ar-Rahman 55:5). There was no one around Prophet Muhammad (pbuh) who would be able to make this calculation at that time. Ibn Umar narrates below that Prophet Muhammad (pbuh) explained the count of the days in lunar months as follows: "(He said) *We are an unlettered people who can neither write nor count. The month is thus and thus (he pointed with his ten fingers twice) and thus (at the third time he pointed with all his fingers but withdrew or folded his thumb)*", "*Whenever you take sight of the new moon (indicating the beginning of the lunar month Ramadan) observe*

١٩٠. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

١٩١. وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

١٩٢. فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

١٩٣. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

“They are timetables for the people and the Pilgrimage. It is not an act of piety to enter houses by the back.<sup>203</sup> Piety is protecting oneself by being mindful of God.<sup>204</sup> So, enter houses by their (main) doors. Be mindful of God and protect yourselves, so that you may attain what you hope for.”

**190.** Fight for God’s cause against those who start a fight against you, but do not attack unjustly.<sup>205</sup> God does not like those who attack unjustly.

**191.** (During the fight) kill them wherever you catch them. Drive them out from where they drove you out from. This affliction (the heat of war)<sup>206</sup> is a more severe crime than killing. Do not fight them near Masjid al-Haram (the Sacred Mosque),<sup>207</sup> unless they attack you there. Kill them if they attack you. This is the requital of those ignorers.<sup>208</sup>

**192.** If they desist (from fighting) then (they will see that) God is forgiving and beneficent.

**193.** Fight them until there is no affliction (out of the heat of war) and God’s order<sup>209</sup> is prevalent. If they

---

*the fast, and when you take sight of it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe the fast for thirty days” (Muslim, Sawm, 1080,1081).*

203 Prophet Muhammad should have been asked about the calculations of crescents. “Entering a house by the back” is a figurative way of expressing the situation of someone who asks a question that is outside the area of his expertise to a person.

204 Since the art of *iltifat* in Arabic literature does not exist in English literature, it is disregarded in the translation (see the ftn. of verse 2:49).

205 We must establish good relations with those who do not start a fight against us (see al-Mumtahanah 60:8-9).

206 See the footnote of al-Baqarah 2:102 for further information about the word “fitna = فِتْنَةٌ”.

207 Masjid al-Haram is the name of the area where Ka’ba, the Sacred Mosque, resides in Macca.

208 Those who ignore the verses.

209 Since there can not be compulsion in religion (al-Baqarah 2:256), what is desired is not the

١٩٤. الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ  
 قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ  
 بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ  
 اللَّهَ مَعَ الْمُتَّقِينَ

١٩٥. وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
 التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

١٩٦. وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا  
 اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى  
 يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ  
 بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ  
 نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
 اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ  
 أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ  
 كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ  
 الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

desist, let there be no hostility except against the wrongdoers.<sup>210</sup>

**194.** Respect towards the prohibited (sacred) month<sup>211</sup> is towards those who respect the prohibited (sacred) month; prohibitions are reciprocal.<sup>212</sup> Whoever attacks you, retaliate for that attack with its equivalent. Be mindful of God and protect yourselves, and do know that God is with the mindful.

**195.** Spend for God's cause in order to not put yourselves in jeopardy by your own hands.<sup>213</sup> Behave kindly. God loves those who behave kindly.

**196.** Complete the Pilgrimage and the Umrah for God.<sup>214</sup> If you are confined (by someone or something), send a sacrificial animal and also do not shave your heads until the sacrifice reaches its place of slaughter.<sup>215</sup> Whoever among you is sick or has a discomfort on the head and therefore had to shave, they must fast or

---

conversion of all people into Islam but the prevalence of God's system.

210 "Dhalim = ظالم" is a person who does what they are not supposed to do, that is, who does wrong. When the battle (fight) is over, enmity is not born to anybody but to those who commit another crime.

211 Prohibited (sacred) months are *Dhul-Qi'dah*, *Dhul-Hijjah*, *Muharram*, and *Rajab*.

212 The prohibition of battling in sacred months must be observed as long as both parties keep observing the prohibition. If one party starts a fight against the other, the latter party does not need to observe the prohibition from then on.

213 Spending on others for God's cause creates a safe and satisfactory atmosphere since it would be for the needy and the weak in society.

214 Muslims used to skip the sa'y in the beginning. This verse commands them to perform the sa'y (see the ftn. of al-Baqarah 2:158).

215 "Hedy" is the sacrificial animal that pilgrims bring with them. "Mahill" means either "the time for slaughter" or "the place of slaughter". The place of slaughter for hedy is the region of Haram (the sacred region), and the time for its slaughter are the days of Eid al-Adha (al-Hajj 22:28).

١٩٧. الْحَجُّ أَشْهَرُ مَعْلُومَاتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ  
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا  
تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

١٩٨. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ  
فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ  
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ  
مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ



give alms or must sacrifice (an an'am) as atonement. If you are in secure conditions, whoever enjoys the Umrah before the Pilgrimage must slaughter a sacrificial animal which they can afford. Whoever cannot afford (to buy or find a sacrificial animal) fasts for three days during the Pilgrimage, and seven days when they are back (home). Those are ten days in total. This is for those whose families do not reside in the area of the Sacred Mosque. Be mindful of God, and protect yourselves. Do know that God strictly correlates the requital with the deed.<sup>216</sup>

**197.** The months of Pilgrimage are known.<sup>217</sup> Whoever undertakes (the responsibility of) the Pilgrimage in those months is not allowed to speak of eroticism<sup>218</sup> or to disobey God or to quarrel. God knows whatever good you do. Do increase your provisions. The best provision is to protect yourselves (from sins). Oh, people of integrity,<sup>219</sup> protect yourselves by being mindful of Me only!

**198.** There is no sin upon you to seek the favor of your Master (during the months of Pilgrimage).<sup>220</sup> When you have surged from Arafat, commemorate God (by

---

216 Requital is either a reward or a punishment depending on the deed. See the 3rd ftn. of verse 165 for details of this translation.

217 "Ashhur = أشهر" is the plural form of "shahr = شهر" which means "month". In Arabic grammar, plural forms denote at least three entities. The name "dhul-Hijjah" means, "which includes the Hajj within". Therefore, the duty of Hajj (the Pilgrimage), can not be performed after the month of dhul-Hijjah. So, one may start the worship of the Pilgrimage in the months Shawwal, Dhul-Qidah or Dhul-Hijjah.

218 If speaking of eroticism is forbidden, then sexual relations must be forbidden first and foremost.

219 Those who integrate their minds with their hearts are called 'ulul-albab'. See the ftn. of al-Baqarah 2:179.

220 In the old times, fairs were set up during the months of Pilgrimage. According to this verse, pilgrims are allowed to take part in fairs for profit.

١٩٩. ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٢٠٠. فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ  
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ  
رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

٢٠١. وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

٢٠٢. أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

٢٠٣. وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي  
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ  
اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

offering the prayer) near al-Mash'ar al-Haram (at Muzdalifah). Commemorate Him the way He has guided you (by offering the prayer). You were astray before.

- 199.** Then, surge like the people (before you) surged. Ask God for forgiveness. Surely, God is forgiving and beneficent.
- 200.** While you perform the Pilgrimage, commemorate God (by glorifying Him) the way you have learned from your fathers;<sup>221</sup> or commemorate even more powerfully than that. Among the people are those who say, “Our Master! Give to us in this world!”. Such people shall have no share in the Hereafter.
- 201.** And among the people are also those who say: “Our Master! Give us beautiful things in this World and beautiful things in the Hereafter. Protect us from the torment of the fire.”
- 202.** There is a share for each of them (that comes) out of what they have earned.<sup>222</sup> God is swift at reckoning.
- 203.** Commemorate God (the way you have learned from your fathers) on those fixed number of days. It is not a sin for whoever rushes (and returns) in two days (from Mina), and it is not a sin either for whoever delays (stays more than two days). This is so only for those who are mindful of God. Be mindful of God and protect yourselves, and do know that you will be gathered in His presence.

---

221 In our opinion, the interpretation of the verse is: “يَذْكُرُونَهُ فَادْكُرُوا اللَّهَ كَذَكَرَكُم آبَاءُكُمْ” = commemorate God the way you have learned from your fathers”.

222 Praying (calling in) God is not sufficient to obtain the desired share. One must earn it by working for it.

٢٠٤. وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا  
وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

٢٠٥. وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا  
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

٢٠٦. وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ  
فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

٢٠٧. وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ  
اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

٢٠٨. يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا  
تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

٢٠٩. فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ  
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

٢١٠. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ  
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَالِىَ اللَّهُ تَرْجِعُ الْأُمُورَ

- 204.** Among the people are those whose words about worldly life impress you. They call God to witness for what is in their heart, but in fact, they are your most relentless adversary.
- 205.** Whenever they have a chance, they endeavor to disrupt the natural order and to destroy<sup>223</sup> resources and progenies.<sup>224</sup> God does not like disruption of the natural order (or the nature).
- 206.** When it is said to them: “Protect yourself by being mindful of God!”, they pride themselves on their sins.<sup>225</sup> Sufficient for them is Hell. A miserable resting place it is!
- 207.** Among the people are those who lay down their lives seeking to please God. God is compassionate towards such servants.
- 208.** Oh, you who believe! Go into full submission. Do not follow the footsteps of the Devil. He is your manifest enemy.
- 209.** If you evade this after the verses that manifest (everything) have come to you, you must know that God is superior and He judges correctly.
- 210.** Are they waiting for God to come to them through the shadows of clouds, together with the angels, to conclude all the matters?<sup>226</sup> All matters are presented (returned) to God.

---

223 The word “halak = هَلَكَ” mentioned in the verse means “losing something owned”. It may mean “rotting”, “destruction” or “death” depending on the context (Mufradat, art هَلَكَ).

224 *Progeny* is a descendant or offspring, as a child, plant, or animal (wordreference.com).

225 He justifies and even whitewashes his wrongs, pretending that they are right.

226 Though He is closer to us than our jugular vein, ignorers assume God is far away. However, His command is sufficient for anything to come into existence.

٢١١. سَلْ بَنِي إِسْرَٰئِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيْنَهُ وَمَنْ يُبَدِّلْ  
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

٢١٢. زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ  
الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ  
وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

٢١٣. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ  
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ  
بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ  
وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا  
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ  
آمَنُوا لِمَا اختلفُوا فِيهِ مِنْ الْحَقِّ بِإِذْنِهِ وَاللَّهُ  
يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

- 211.** Ask the Children of Israel how many of the clear signs (miracles) we have granted them! Whoever exchanges God's blessings once they have come to them for something else should know that God strictly correlates the punishment with the crime.<sup>227</sup>
- 212.** The worldly life is shown adorned to those who ignore. They ridicule those who believe. However, those who protect themselves<sup>228</sup> will be superior to those ignorers on the Day of Rising.<sup>229</sup> God provides for those who make the right choices, beyond all reckoning.
- 213.** Mankind used to be a single community. God sent them prophets (nabis) to bring glad tidings and warnings to them, and He sent down with them the Book<sup>230</sup> which includes the whole truth so that It can judge the people in (the matters) which they differ. Those who differed about the Book were those very people who It was granted to.<sup>231</sup> It happened after those clear proofs (manifesting verses) had come to them, just because they desired to dominate one another. Then God, with His consent, guided the believers to the truth about what they differed on. God guides those who make the right choice to a straight path.

---

227 See the 3rd ftn. of al-Baqarah 2:165 for further details.

228 The expression "alladhina taqaw = الَّذِينَ اتَّقَوْا", which is translated as "those who protect themselves", are the people who protect the human characteristics that were naturally given to them by God. They protect themselves from corruption and sins. They are mindful of God, the nature, the worldly life and the hereafter.

229 "Qiyamah = قِيَامَة" means, "getting up" and "the act of rising". The Day of Rising is the day when resurrected people will rise from their graves.

230 According to this verse, all of the prophets, beginning with Adam (pbuh), were granted Books.

231 Some of those who read the Book straightened themselves up, but others stuck with doing wrong knowingly. This dissension caused people to differ.

٢١٤. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ  
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ  
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ  
آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

٢١٥. يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ  
فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ  
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

٢١٦. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ  
تُكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا  
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ



- 214.** Do you suppose that you will be able to enter the Gardens without experiencing the equivalent of what happened to those before you? Pressures and adversities surrounded them, and they were so shaken that the Messenger of God and the believers with him were to say, “When is the help of God (coming)?”. (Do know that) God’s help is near.<sup>232</sup>
- 215.** (Oh, Muhammad!) They ask you what (and on whom) they should spend. Say (to them): “Whatever you spend of your possessions must be for your parents, your closest relatives, orphans, the desperate, and the stuck travelers.”<sup>233</sup> Whatever good you do God surely knows it.
- 216.** Fighting has been prescribed for you as a duty even though you dislike it. Something you dislike may be good for you; and something you like may be bad for you. God knows, but you do not know.

---

232 Help is not granted before a test is done (see al-Ankabut 29:2-3).

233 What they will spend is explained in the verse al-Baqarah 2:219. In this verse God explains for which purposes they should spend.

٢١٧. 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 يَقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

٢١٨. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

**217.** They ask you about the prohibited (sacred) month<sup>234</sup> and the fight during it. Say (to them): “Fighting in that month is a major crime. However, preventing (people) from the way of God, ignoring that way and the sanctity of the Sacred Mosque, and driving out its residents from there (Mecca) are greater crimes in God’s sight. That affliction (the heat of war)<sup>235</sup> is worse than killing (someone). If they (the ignorers) can, they fight you till they make you revert from your religion. Whoever among you reverts from their religion and dies as an ignorer, they are the ones whose deeds come to nothing, both in this world and in the Hereafter. They are residents of the Fire (the Hell). Therein they will abide as immortal.

**218.** Those who believe and trust, and those who migrate and strive<sup>236</sup> for God’s cause may expect God’s grace. God is forgiving and beneficent.

---

234 These are the months Dhul-Qidah, Dhul-Hijjah, Muharram and Rajab.

235 Here “fitna” means “the heat of war” (see the ftn. of al-Baqarah 2:102).

236 “Jihad = جهاد” is a “great strive” that is performed in order to fulfill God’s commandments against the pressure of the enemy, the Devil, or a person’s desires (Mufradat). It is usually mistaken as “fight”, but the Arabic word for “fight” is “qital = قتال”. Qital is only one of the several ways of striving for God’s cause.

٢١٩. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ  
كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

٢٢٠. فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ  
إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ  
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ  
لَأَعْتَبْتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**219.** (Oh Muhammad!) They ask you about intoxicants<sup>237</sup> and gambling. Say (to them): “There is great harm<sup>238</sup> for mankind in both, though there is some benefit also.<sup>239</sup> However, the harms (of intoxicants and gambling) are greater than their benefits.” They ask you what they should spend (on others). Say, “The surplus”<sup>240</sup>. Thus, God explains the verses to you, so that you may reflect.

**220.** (Verses are related to) both the worldly life and the Hereafter. They also ask you about orphans. Say (to them): “What is good is improving their situation.” If you relate them to yourselves, they are already your sisters and brothers.<sup>241</sup> God knows those who deteriorate or improve their situation. Had God preferred, He would have put you into difficulties (in matters of relating orphans).<sup>242</sup> God is superior and He judges correctly.

---

237 Prophet Muhammad (pbuh) said: “Every intoxicant is *khamr* and every *khamr* is unlawful” (Bukhari, Book of Drinks- 74, Hadith 11, narrated Aisha). “Every intoxicant is forbidden” (Muslim, Book of Drinks- 36, Hadith 88, narrated Abu Musa).

238 “*lthm* = الاثم” is the behavior that causes a lag in gaining merits (Mufradat). Drugs, alcohol, and gambling take people close to sins and away from gaining merits (see al-Maidah 5:91).

239 Intoxicants and gambling may yield benefits in some cases but their harms are greater than their benefits.

240 The word we translate as “the surplus” is “*al-afw* = العفو”. The *surplus* depends both on the economic situation of the person who gives out the *zakat* and on the item that is spent (given) as *zakat*.

241 “*All believers are brethren*” (al-Hujurat 49:10). According to this verse, orphans are like brothers or sisters of all other believers. Therefore, “*if you relate them to yourselves*” means, “*if you consider them like your family*”. According to the Quran, the families which take the responsibility to guard the orphans do not adopt them, but the orphans live with them, and the family brings them up in such a way that they can stand on their own feet when they have arrived at puberty. Orphans must be told that these parents are not their birth parents (see al-Ahzab 33:5). They are the legal heirs to their biological parents, but not to the parents of the family they started to live in.

242 Had God only decreed “*do not touch the orphan’s possessions*” it would cause inconveniences, but He did not decree that way (see an-Nisa 4:6).

٢٢١. وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا مَةَ  
 مُؤْمِنَةٍ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا  
 تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ  
 خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ  
 إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ  
 وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

٢٢٢. وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا  
 النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ  
 فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ  
 اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

- 221.** Do not marry mushrik women (who place others between themselves and God) until they fully trust in God. A captive<sup>243</sup> woman who fully trusts in God is better than a mushrik woman even if she (the mushrik) has impressed you much. Do not wed your women to mushrik men until they fully trust in God. A captive man who fully trusts in God is better than a mushrik man even if he has impressed you much.<sup>244</sup> They invite you to the Fire but God invites you, with His consent, to the Gardens and to forgiveness. God explains His verses to people, so that they may come to their senses.
- 222.** (Oh, Muhammad!) They ask you about menstruation and postpartum periods.<sup>245</sup> Say to them, “It is a discomfort.” Therefore, leave women in peace<sup>246</sup> as these periods continue, and do not

---

243 An unfree woman is called “ama = الأمة”, and an unfree man is called “abd = عبد” (as-Sihah). In English, both of them are translated as “captives”. According to the Quran, taking captives is only possible as a result of war. Though the word “captive” means “prisoner” in English, war captives were not held in prisons. They were brought under control of the heads of families and lived like a member of that family, helping with the chores and other work, until they were ransomed or set free without a return (see Muhammad 47:4). According to at-Tawba 9:60, one could pay their ransom as a means of *zakaat*. So, shortly after a war there would be no captives left.

244 Difference of religion does not obstruct marriage, but the words “better” in the verse denote that it is not advisable. The following verses in the Quran and the example of Prophet Muhammad (pbuh) prove this: Marrying the people of the Book although they are described as polytheists (see at-Tawba 9:31) is legitimate (see al-Maidah 5:5); Prophets Noah and Lot had wives who were ignorers, and Pharaoh had a wife who was Muslim (see at-Takhrim 66:10-11); Prophet Muhammad (pbuh) did not require Juwayriyyah to convert to Islam before he married her; his daughter Zainab’s marriage continued although she was married to Abu-I As ibn ar-Rabi who did not convert to Islam until the 6th year of Hijrat; and Prophet Muhammad (pbuh) did not divorce any couple due to the difference of religion.

245 The word “al-maheedh = المحيض” mentioned in the verse means both “menstruation” and “postpartum” (Maqayis). Postpartum is the four-week period after giving birth to a child during which bleeding may continue.

246 It is a widely know fact that women experience physical discomfort as well as emotional distress during menstruation periods. The expression translated as “leave women in peace” is usually interpreted as “keeping away from women” in other commentaries. However, this

٢٢٣. نَسَآؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ  
وَقَدِّمُوا لَآنَفْسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ  
مُّلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

٢٢٤. وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا  
وَتَقْتُلُوا وَتُضْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

٢٢٥. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ  
يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ  
حَلِيمٌ



approach them (for intercourse) until they are clean. When they have thoroughly cleansed themselves, come to them from where God has ordained you.<sup>247</sup> Indeed, God loves those who turn around (to the right path), and those who cleanse.

**223.** Your women are cropland for you. So go to your cropland as you please,<sup>248</sup> and prepare yourselves beforehand. Be mindful of God and protect yourselves and do know that you will meet Him. Give glad tidings (of this supersession on the matters of menstruation and postpartum)<sup>249</sup> to the believers.<sup>250</sup>

**224.** Do not use God in an oath as an obstacle towards piety, mindfulness and reconciliation of people.<sup>251</sup> God is all-listening, all-knowing.

**225.** God does not hold you responsible for your unintentional oaths, but He holds you responsible for what you do intentionally. God is forgiver and He treats gently.

---

expression must have a psychological aspect because the very next expression already mentions the physical distance. Therefore, we have used this expression with the meaning “avoid disturbing or bothering someone” for translation (dictionary.com).

247 “Seek what God will prescribe (having a child) for you” (al-Baqarah 2:187). This verse reveals that the ordained way of intercourse is having vaginal intercourse, because that is the only way of seeking to have a child.

248 Cropland is the land which yields product. Intercourse may be as the couple pleases, as long as it is vaginal.

249 See the footnote of al-Baqarah 2:106.

250 See the Appendix for further information about the prayer and fasting of women during menstruation periods.

251 Prophet Muhammad (pbuh) said: “Whenever you take an oath to do something and later you find that something else is better than the initial oath, do the better one and make expiation for your oath” (Bukhari, Oaths, 2).

“If anyone swears an oath to do an act of disobedience to God, his oath is not valid, and if anyone swears an oath to sever a relationship with someone, his oath is not valid (i.e., he must not fulfill it)” (Abu-Dawood, Talaq, 7, 2191).

٢٢٦. لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ  
فَإِنْ فَأَوْوَا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٢٢٧. وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

٢٢٨. وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا  
يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ  
إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتْهُنَّ  
أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ  
مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ  
دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

- 226.** Those who take an oath to not have sexual intercourse with their wives are allowed to stay away from them for four months at most. If they break their oath, then God forgives and confers benefits on them.
- 227.** If they are determined to divorce, God is all-listening, all-knowing.<sup>252</sup>
- 228.** The women whose husbands pronounced the word of divorce shall wait by themselves for three clean periods.<sup>253</sup> It is not lawful for them to conceal what God has created in their wombs if they believe in God and the Last Day.<sup>254</sup> If their husbands desire to reconcile, they have the right to take their wives back.<sup>255</sup> According to the terms of the Quran (known terms), women's rights over men are equivalent to men's rights over women. But men have one degree higher over women (in the matter of divorce).<sup>256</sup> God is superior and He judges correctly.

---

252 It is not permissible to let this last longer than four months.

253 This waiting period is the time that the divorced woman will spend in her husband's house (see at-Talaq 65:1). Since intercourse is prohibited during the menstruation periods, the time that she will wait 'by herself' denotes the clean periods when intercourse is permissible. Therefore, the three "qurooin = قُرُوءٍ" mentioned in the verse are "three clean periods".

254 Because the duty of counting the waiting period is assigned to the man (see at-Talaq 65:1), the woman will have sinned unless she gives correct information.

255 The man, only if he has good intentions, may return to his wife before the end of the waiting period. The word "ahaqq = أحق" is "sifat mushabbaha", an adjective expressing permanence.

256 Because the verse is about divorce, the "degree" mentioned here is the difference between the authorizations and responsibilities of spouses regarding the divorce.

٢٢٩. الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ  
 بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا  
 آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ  
 اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ  
 عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا  
 تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ  
 الظَّالِمُونَ

٢٣٠. فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ  
 زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ  
 يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ  
 حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

**229.** Pronouncing the word of that divorce (that *talaq*)<sup>257</sup> is (allowed) twice. After each time, either holding (the women) according to the known terms (of the Quran) or a kindly release is required. (Oh men!) It is not lawful for you to take anything back that you have given to women<sup>258</sup> unless you (and your wife) both fear that the two of you (as a couple) will not be able to keep within the bounds of God. (Oh, you believers who act as arbitrators!) If you also fear that this couple will not be able to keep within the bounds of God, (approve that) there is no sin upon either of them in case the woman redeems herself (by giving back the legal share of bride she had taken from her husband).<sup>259</sup>

**230.** If the husband divorces his wife (for the third time),<sup>260</sup> she is not lawfully marriageable for him anymore. If the woman marries another man and that man

---

257 The word “*talaq*=طلاق” is of the root “طلق” which means “untying a knot”. When used as a judicial term, it is “man’s untying of the knot of marriage”, which is divorce by the man. Men can divorce women according to the known terms of the Quran. The divorce referred to as “that divorce” in the verse is the divorce by men which is explained in detail in Chapter at-Talaq. Women can also divorce men if they please, but they must apply to the arbitrators first. This is because women receive money and gifts from men upon marriage. If the arbitrators also agree that the couple can not continue the marriage, they authorize the woman to divorce.

258 The man who pronounces the word of divorce to his wife can not take back *the legal share of bride (mahr)* or the gifts which he has given her.

259 If the woman wants to divorce, two arbitrators, one from the man’s family and the other from the woman’s, are appointed (see an-Nisa 4:35). If the arbitrators come to the conclusion that the woman really does not want to live with the husband anymore, they grant the authority to the woman. Depending on the conclusion of arbitrators, the woman divorces the man by returning either some or all of the legal share of bride and the presents she has received from her husband. The arbitrators decide on the amount to be left to the man depending on whether the man is culpable for divorce or not. This type of divorce, which is divorce by the woman, is called “*iftida* = إفتدا”. It is explained in verse 229 of this chapter and in Chapter al-Mumtahanah 60:10. Refer to the 1st footnote of verse 236 for further information about *the legal share of bride*.

260 The man has used his third and last right to pronounce the word of divorce.

٢٣١. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ

بِمَعْرُوفٍ أَوْ سِرِّهُنَّ بِمَعْرُوفٍ وَلَا  
تَمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ  
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا  
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ  
مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

٢٣٢. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا

تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا  
بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ  
وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

divorces her, then there is no sin upon them (the first husband and the woman) to return to each other, as long as they both consider they will be able to keep within the bounds of God. These are the bounds set by God. He manifests (explains) these for a group of people who know.

**231.** When you pronounce the word of divorce to women and they reach the end of their term,<sup>261</sup> either hold them according to known terms (of the Quran)<sup>262</sup> or release them according to known terms (of the Quran). Do not hold them in order to cause them harm and violate their rights.<sup>263</sup> Whoever does that has certainly done wrong to himself. Do not underestimate God's verses. Keep in mind God's blessing on you. He advises you by the Book and the Wisdom which He has sent down to you. Be mindful of God and protect yourselves. Do know that God is the One Who knows everything.

**232.** When you pronounce the word of divorce to women and they reach the end of their term, do not prevent them from marrying their spouses-to-be<sup>264</sup> if they agree with each other according to known terms (of the Quran).<sup>265</sup> This is advised to whoever among you believes in God and the Last Day. This is what is

---

261 This term is the waiting period mentioned in verse 228.

262 "Ma'roof = مَعْرُوف", means "something known". This knowledge sources either from the Quran or from the traditions which do not contradict to the Quran. Opposite of "ma'roof" is "munkar".

263 Do not hold them just to prevent them from being released when you do not have the intention to carry on the marriage.

264 A wife is already married to her husband. Therefore, the literal expression "their spouses = أَزْوَاجُهُنَّ" may only mean spouses-to-be.

265 The woman chooses her husband by herself. Her choice is only supervised from the aspect of compliance with the known terms (of the Quran).

٢٣٣. وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ  
 لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ  
 رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ  
 إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدَهَا وَلَا مَوْلُودٌ  
 لَهُ بَوْلِدُهُ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا  
 فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ  
 عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا  
 جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ  
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ



good and decent<sup>266</sup> for you. God knows, and you do not know.

**233.** Let mothers suckle their children for two whole years.<sup>267</sup> This is for those who intend to complete the nursing-period. The father is responsible for the mother's sustenance, accommodation and clothing according to known terms.<sup>268</sup> No one is bound by a responsibility beyond their capability. Neither the mother nor the father should be harmed because of the child. The heir's<sup>269</sup> responsibility is the same. There is no sin upon the father and the mother due to weaning the child by mutual consent and consultation (before two years are complete).<sup>270</sup> There is also no sin upon you to hire a wet nurse<sup>271</sup> if you pay her according to known terms. Protect yourselves by being mindful of God. You must know that God sees whatever you do.

---

266 Since comparative forms are not meaningful in this sentence, these words are assigned the meanings as of "sifat mushabbaha", that is, an adjective expressing permanence.

267 Breastfeeding the child is the duty of the mother who has given birth.

268 "Ma'roof = مَعْرُوف" means "something that is known". This knowledge sources either from the Quran or the traditions which do not contradict to the Quran. In this verse, "known terms" refers to the amount that should be paid. The next sentence warns us about being mindful of God. So, this payment should be such an amount that neither the parents have difficulties in paying nor should the wet nurses be made to suffer. Breastmilk is very important for children. If the payment for wet-nursing is too low then it may be hard to find a wet nurse, which is a necessity in many cases. On the contrary, if the payment is too high then it may be unaffordable for the parents. Wet nursing and milk-kinship are very important issues in the Quran. In our opinion, they should be studied comprehensively according to related verses of the Quran from social and medical perspectives in order to make new discoveries.

269 If the father has passed away, his heir provides shelter, clothing and sustenance to the breastfeeding mother.

270 By mutual consent and consultation of the spouses, the child may be weaned before two years are complete.

271 About the sustenance of divorced women and the infants at the age of suckling see at-Talaq 65:6-7.

٢٣٤. وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا  
بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

٢٣٥. وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةٍ  
النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ  
سَتَذَكَّرُونَ هُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ  
تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ  
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ  
مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ  
غَفُورٌ حَلِيمٌ

٢٣٦. لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ  
تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ  
عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَاعًا  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

- 234.** Those among you who died and left behind wives - the widows should wait by themselves for four (lunar) months and ten days. When they reach the end of their term, there is no sin upon them for whatever they do in compliance with the known terms (of the Quran).<sup>272</sup> God is aware of whatever you do.
- 235.** There is no sin upon you if you imply (your intention to marry) to the women (who are in waiting period) or you keep this intention inside (secret in your hearts). God knows that you will surely mention your intention to them, but do not secretly promise to each other, except speaking according to the known terms (of the Quran). Do not determine to marry until they reach the end of the term<sup>273</sup> prescribed in this Book. Do know that God knows what is in your hearts. So be heedful of Him. Do know that God is forgiver and He treats gently.
- 236.** (Oh men!) There is no sin upon you to pronounce the word of divorce to women before settling on the legal share of bride<sup>274</sup> and touching them (consummation). Give benefits to them.<sup>275</sup> Those who have ample means must give according to his condition and those who have restricted means must also give according to his condition, in compliance with the known terms (of the Quran). This is a duty for those who behave kindly.

---

272 A widowed woman may marry anybody she likes when her waiting period is over. Her marriage is only supervised from the aspect of compliance with the known terms (of the Quran).

273 The term prescribed in this Book is the end of the waiting period (iddat).

274 "Mahr = "مهر", translated as "legal share of bride", is the possessions that a man has to grant his spouse upon marriage.

275 Since it is decreed in al-Baqarah 2:237 that "half of the settled amount" is to be given, "benefits in compliance with the known terms" denotes "half of the exemplary legal share of bride (mahr al-mithl)" that should be determined according to the man's means.

٢٣٧. وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ  
 فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ  
 يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ  
 تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ  
 إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

٢٣٨. حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى  
 وَقُومُوا لِلَّهِ قَانِتِينَ

٢٣٩. فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا  
 اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

- 237.** (Oh men!) If you divorce the women whose legal shares of brides you have settled before touching them, then you must pay half of the settled amount, unless the women or those who hold the knot of marriage in hand<sup>276</sup> pardon their rights. (Oh men!) It is more appropriate for you to pardon it (your right) in order to protect yourselves. Do not forget the superiorities<sup>277</sup> over one another. God sees whatever you do.
- 238.** Preserve the prayers and the middle prayer.<sup>278</sup> Stand before God obediently.
- 239.** If you fear,<sup>279</sup> (offer the prayer) on foot or mounted.<sup>280</sup> When you are safe, commemorate God Who taught you what you did not know before, the way He taught you (by offering prayers).

---

276 Divorce by man is called "talaq". Literal meaning of talaq is "untying a knot" (Mufradat, art. طلق). Therefore, the party who holds the knot of marriage is man.

277 God has created men and women to have different tendencies and abilities. Women are superior over men in some issues, and men are superior over women in some others. This two-sided superiority is mentioned in the following verse: *"Men are the protectors and maintainers of women, as God has granted each (party) some superior characteristics over the other (party), and because men spend out of their wealth"* (an-Nisa 4:34).

278 In Arabic, the plural form denotes at least three entities. Therefore, the word "salawat = صلوات = prayers" denotes at least three prayers. The next number having a middle after three, in other words the next odd number after three, is five. Therefore, considering the prayers and the middle prayer, we find out that the number of prayers is at least five times a day.

279 If you fear that you will miss the due time of the prayer...

280 The aforementioned "mount" may be a vehicle as well as an animal.

٢٤٠. وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً

لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ  
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

٢٤١. وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

٢٤٢. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

٢٤٣. 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

٢٤٤. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

٢٤٥. مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ  
أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

- 240.** Those among you who would leave wives behind after they die should will that their wives be sustained for one year without being expelled from the house. (Oh, heirs of the deceased!) If the widows leave the house before one year, then there is no sin upon you because of what they (the widows) do according to known terms (of the Quran).<sup>281</sup> God is superior and He judges correctly.
- 241.** Women divorced by their husbands also have the right (to be sustained) according to known terms.<sup>282</sup> This is a duty to those who are mindful of God.
- 242.** This is how God explains His verses to you, so that you may use your reason.
- 243.** Have you ever not imagined thousands of people who departed their homeland in fear of death? God said to them, “Die!”, and then He gave them life again. God favors the people, but most of the people do not fulfill their duties towards Him.
- 244.** (Oh, you believers!) Fight for God’s cause. Do know that God is all-listening, all-knowing.
- 245.** Whoever kindly gives out a loan to God, God increases its repayment multiplying by many times.<sup>283</sup> God is the One Who restricts and Who expands. After all, you will be returned to His presence.

---

281 The woman may leave the house before the end of one year, or she may get married upon completion of the waiting period of four lunar months and ten days.

282 As explained in verse at-Talaq 65:6.

283 There is an equivalent of this verse also in the Bible: “Whoever is kind to the poor lends to the LORD, and He will reward them for what they have done” (Proverbs 19:17).

٢٤٦. أَلَمْ تَر إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى  
 إِذْ قَالُوا لَنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلَكًا يُقَاتِلَ فِي سَبِيلِ  
 اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا  
 تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ  
 أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءَنَا فَلَمَّا كُتِبَ عَلَيْهِمُ  
 الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

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

٢٤٨. 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 لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ



- 246.** Have you not imagined the chiefs of the Children of Israel after Moses? They said to their prophet (nabi): “Appoint a supreme commander<sup>284</sup> from among us, so that we may fight for God’s cause!” He said: “What if it is prescribed for you to fight but you do not fight?” They said: “What have we got to lose so that we shall not fight for God’s cause? We are driven out from our homelands and away from our children.” When it was prescribed for them to fight, all of them turned away except for a few of them. God knows those wrongdoers.
- 247.** Their prophet said to them: “God has appointed Saul to be your supreme commander.” They said: “Why does he become our supreme commander? We have more right to have commandership than he does. Moreover, he is not granted an ample wealth.” The prophet said: “God has chosen him over you and extensively augmented him in knowledge and physique. God gives the authority to whoever He prefers.” God has ample means and He is all-knowing.
- 248.** Their prophet said to them: “The sign of his commandership is that the Ark<sup>285</sup> will be brought to you. It contains things to comfort you that are coming from your Master,<sup>286</sup> and relics left by the family of Moses and of Aaron. Angels will carry it. If you are believers, there is a sign for you in this.”

---

284 The one who holds the governance and authority is called “malik = ملك”. Since *malik* is the person in command of the battle here, it means “commander”.

285 Also called “ark of the covenant”. A chest or box containing the stone tablets inscribed with the Ten Commandments, carried by the Israelites in their wanderings in the desert after the Exodus (dictionary.com).

286 Things to assure you that Saul is the appointed commander.

٢٤٩. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ  
 مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ  
 لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً  
 بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ  
 هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ  
 بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
 مُلَاقُوا اللَّهِ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً  
 بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

٢٥٠. وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ  
 عَلَيْنَا صَبْرًا وَثَبَّتْ أَقْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ

٢٥١. فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ  
 اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ  
 اللَّهِ النَّاسِ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ  
 وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

٢٥٢. تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ  
 الْمُرْسَلِينَ

- 249.** When Saul set off with his troops (from his homeland), he said: “God will test you with a river. Whoever drinks of it is not by my side, except those who drink only one handful. Whoever does not even add it to his food is by me.” Then they drank of it, except for a few of them. When he (Saul) and the believers with him crossed the river, they (those who drank of it) said: “We do not have the strength (to fight) against Goliath and his troops today.” Those who realize that they will meet their Master said: “Many small groups defeated larger groups with God’s consent. God is with those who are patient.”
- 250.** When they confronted Goliath and his troops, they said: “Our Master! Grant us patience to resist! Make our steps firm! Support us against the group of ignorers!”
- 251.** Then, they defeated them (Goliath’s army) with God’s consent. David killed Goliath. God granted him the sovereignty and the Wisdom,<sup>287</sup> and taught him whatever He (God) preferred. If God did not cause some groups of people to be repelled by other groups, then the natural order would be disrupted. God’s favor includes all beings.
- 252.** These are God’s verses. He (God) recounts them to you by giving the whole truth.<sup>288</sup> You are also one of His messengers.

---

287 The ability to make sound judgments.

288 The art of “iltifat” in Arabic literature is disregarded here since it does not exist in English (see the ftn. of al-Baqarah 2:49).

٢٥٣. تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ  
 كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ  
 مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا  
 اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ  
 وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ  
 شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

٢٥٤. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ  
 أَنْ يَأْتِيَكُمْ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خَلَّةٌ وَلَا شَفَاعَةٌ  
 وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

٢٥٥. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ  
 وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ  
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ  
 عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
 الْعَظِيمُ

**253.** God has made some of these messengers superior to others.<sup>289</sup> He spoke to some of them, and He has raised some of them up a few ranks. He granted Jesus, the son of Mary, clear proofs (miracles) and helped him with the Holy Spirit (Gabriel).<sup>290</sup> If God were to prefer it (had He not let people make their own choices), the people succeeding them (the messengers) would not be able to fight against each other after those clear proofs came to them. Yet, they have differed (with each other). Some of them have believed and trusted, and some of them have ignored the verses (the clear proofs). If God were to prefer it, they would not be able to fight against each other. However, God does whatever He wills.

**254.** Oh, you who believe! Spend properly out of what We have provided for you, before such a day comes when there is neither trading nor friendship nor standing by (anyone).<sup>291</sup> Those who ignore this are the wrongdoers.

**255.** He is God. There is no deity but Him. He is alive and He is the Trustee (the Administrator). Neither dozing overtakes Him, nor sleep. To Him belongs whatever is in the heavens and the earth. Who dares stand by someone in His presence without His consent? He knows what they have done and what they are doing. They cannot comprehend anything except what He prefers to let them know. His dominion encompasses

---

289 This is a superiority that is known to God only. According to al-Baqarah 2:285, we are not allowed to make a distinction in favor of any of them.

290 The art of "iltifat" in Arabic literature is disregarded here since it does not exist in English (see the ftn. of al-Baqarah 2:49).

291 "Shafaat = شفاعة", translated as "standing by someone", is "requesting somebody's companionship", "accompanying" or "standing by someone" (al-Ayn; Mufradat, art. شفيع).

٢٥٦. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ  
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ  
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ  
 سَمِيعٌ عَلِيمٌ

٢٥٧. اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ  
 إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ  
 يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ  
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

٢٥٨. أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ  
 اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي  
 وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ  
 اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ  
 الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ

the heavens and the earth. It does not burden Him to preserve them both. He is the Sublime and the Great.<sup>292</sup>

**256.** There can not be coercion in religion.<sup>293</sup> Facts are made distinct from fictions. Whoever rejects the transgressors<sup>294</sup> and trusts in God, they certainly have held onto the firmest handle which never breaks. God is all-listening, all-knowing.

**257.** The intimate (guardian) of those who believe and trust is God,<sup>295</sup> and He brings them (believers) out from darkness into the light. As for those who ignore,<sup>296</sup> they take the transgressors<sup>297</sup> as their intimate (guardian),<sup>298</sup> and the transgressors bring them out from the light into darkness. They are residents of the Fire (the Hell). Therein they will abide immortally.

**258.** Have you not imagined the person who brought evidence to Abraham against his Master just because God had granted him (the man) the kingdom? When

---

292 This verse refutes the concept of “Wahdat al-Wujud - Unity of Beings” in Sufism. According to *Wahdat al-Wujud*, there is nothing but God. All sensible objects and their shadows are God’s shadow. On the contrary, the expression in the verse reveals that “*all the things in the heavens and the earth belong to Him*”. Therefore they are all true beings, all of which belong to God.

293 The basis of belief is approval of the heart. Heart is the inner-world of a human being where they are fully free. Therefore, nobody can be compelled to have a certain belief. Intention is the prerequisite for all types of worship. Since intentions without the approval of the heart are invalid, worship can not be performed under coercion.

294 Whoever does not obey the transgressors.

295 See the ftn. of al-Baqarah 2:107 for further details about the word “wali”.

296 Those who ignore the verses.

297 “Taghut = طاغوت” are “those who transgress”. They are devils of human beings and jinni who mislead many of their kinds (see Al-e Imran 3:149-150).

298 God is closer to them than their own jugular veins, but they (the mushrik) regard the transgressors as if they are closer to themselves.

٢٥٩. أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى  
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَاتَهُ اللَّهُ مِثَّةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ  
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِثَّةَ عَامٍ  
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ  
إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى  
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا  
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



Abraham said: “My Master gives life and death!” , he (the king) said: “I give life and death, too!” When Abraham said: “My master brings the sun from the east, so bring it from the west!”, then he who ignored (the signs of God) was confounded. God does not guide the group of wrongdoers.

**259.** Have you also ever imagined the person who passed by a city whose ceilings were collapsed and covered with wreckage of the walls, who then said: “How will God give life to this city after its death?” God made him die for a hundred years and then resurrected him. God asked: “How long have you stayed?” He said: “I have stayed one day, maybe less than a day.” God said: “No, you have stayed here for a hundred years! Now, look at your food and drink; they are not decayed. Look at your donkey! We did this in order to make you a sign for the people. Now, look at the bones to see how we rearrange them and then clothe them with flesh!” When it was all made manifest to him, he said: “Now I know that God is the establisher of the measure of all things.”<sup>299 300</sup>

---

299 See the last ftn. of verse 20.

300 After the first destruction of Jerusalem's temple (see Isra 17:5), Nebuchadnezzar exiled the Jews in Jerusalem to Babylon. In 539 B.C., Persian King Cyrus, who conquered Babylon, commissioned Ezra, Nehemiah and other men to rebuild the temple (see Old Testament, Ezra 1:1-3). When Ezra saw Jerusalem, he said: “*How will God give life to this city after its death?*”, “*God made him die for a hundred years and then resurrected him.*” Construction of the temple was completed in the second year of Darius's reign (see Ezra 4:11-24). Ezra reached Jerusalem in the fifth month in the seventh year (Ezra 7:8) of Artaxerxes II's reign, that is in 437 B.C. (Salime Leyla Gürkan, YAHUDİLİK-DİA). This was his second arrival in Jerusalem. During the 100 year period between his first and second arrival, God made him die and resurrect, in order “*to make him a sign for the people*”.

٢٦٠. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى  
 قَالَ أُولَئِم تُؤْمِن قَالَ بَلَى وَلَكِن لِّيَطْمَئِنَّ قُلُوبِي  
 قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ  
 اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ  
 يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

٢٦١. مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ  
 كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ  
 مِّئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ  
 عَلِيمٌ

٢٦٢. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا  
 يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ  
 عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

- 260.** When Abraham said: “My master! Show me how You give life to the dead!”, God said: “Have you not believed?” Abraham said: “Yes, I believe, but (this is for me) to put my heart at ease.” God said: “Catch four birds and make them get used to you, then (cut them into pieces and) put one piece of each on each hill. Then, call to them. They will come rushing to you. Do know that God is superior and He judges correctly.
- 261.** The example of those who spend<sup>301</sup> their possessions for God’s cause is like the example of those who have planted a wheat grain. That grain grows into seven ears; and each ear yields a hundred grains. To those who make the right choices, God multiplies His increase even more than this. God has ample means and He is all-knowing.
- 262.** Those who spend their possessions for God’s cause and do not follow up what they have spent by reminding or hurting the helped ones will also have their reward in the presence of their Master. They neither fear, nor grieve.

---

301 “Nafaq” is like a “tunnel”, and “infaq” is like “getting something through a tunnel”. “Infaq” can be translated into English as “spending something”. If blood vessels are likened to tunnels, infaq may be likened to transporting the nutrients and oxygen to cells, and the output of those cells to relevant places. Possessions and money saved under the mattress are of no use. They are supposed to be conveyed to those who are in need of them. Therefore, the Quran commands *infaq* in several verses. Since what is spent for the sake of pleasing God reaches the needy directly, it is consumed immediately, thus causing demand for more production. Trade is also a type of *infaq* because it causes the products and services to reach those who are in need of them. Most of the possessions are not durable but money is (either in the form of banknotes, gold, or silver, etc.). The Almighty God severely threatens those who withhold money from circulation by keeping it in a safe (see at-Tawbah 9:34-35).

٢٦٣. قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا  
أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ

٢٦٤. أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ  
وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ  
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ  
شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

٢٦٥. وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ  
اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ  
أَصَابَهَا وَابِلٌ فَاتَتْ أَكْطَافَهَا ضِعْفَيْنِ فَإِن لَّمْ  
يُصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

٢٦٦. أَيُّودُ أَحَدُكُمُ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ  
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ  
كُلِّ الشَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ  
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

٢٦٧. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا

- 263.** A kind word and forgiving a fault are better than a charity followed by discomforting the helped one. God is free of all needs and He treats gently.
- 264.** Oh, you who believe! Do not make your charities worthless through reminding (the obliged people of) them by overestimating your charities and discomforting the obliged ones. Do not behave like those who spend their possessions in order to show off to people and do not believe in God and the Last Day. Their example is similar to the example of a rock with soil on it: when heavy rain falls and leaves it bare. Such people cannot get the results they expect out of their work. God does not guide the group of ignorers.
- 265.** The example of those who spend their possessions seeking to please God and to secure themselves is similar to the example of a person who has set up a garden on a hill. Its product is doubled when abundant rain falls. Even if it does not rain abundantly there, it still drizzles. God sees whatever you do.
- 266.** (Imagine) a person that has a garden of date-palms and vines graced with flowing rivers and all kinds of products; but he is stricken by old age and his children are weak. A fiery hurricane strikes the garden and it is burned down. Now, which of you would like to be in his place? Thus God explains His verses to you, so that you may reflect.<sup>302</sup>
- 267.** Oh, you who believe! Spend out of the clean and good ones of what you have earned, and of what we have brought forth from the earth for you. Do not attempt to give away from the foul ones which you

كَسَبْتُمْ وَمَا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا  
تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا  
أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

٢٦٨. الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ  
يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

٢٦٩. يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ  
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

٢٧٠. وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ  
يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

٢٧١. إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا  
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ  
مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

would not take for yourselves without averting your eyes in disdain. Do know that God is free of all needs and He does everything perfectly.

**268.** The Devil frightens you with getting poor and wants you to engage in vice, whereas God promises you forgiveness from Him and favors. God has ample means and He is all-knowing.

**269.** He grants the Wisdom<sup>303</sup> to the ones who make the right choices; and he who is granted the Wisdom has been granted a great advantage. Only the people of integrity<sup>304</sup> can obtain such knowledge.

**270.** God knows whatever you spend or pledge. There will be no helpers for the wrongdoers.

**271.** If you give the zakat/the alms<sup>305</sup> openly, it is good; but

---

303 "Hikmat = حكمة" means "correct judgment". God has granted every prophet (nabi) the Book and the Wisdom (see Al-e Imran 3:81). The Wisdom is both the correct judgments made out of the signs that God has sent down (verses) and created (all beings), and the method which is used in order to make those correct judgments.

304 *"Those who listen to all that is said, and follow the best of it: it is they whom God has approved to be on His guidance. It is they who are the people of integrity!"* (Az-Zumar 39:18)

305 The definite word "as-sadaqat" is assigned the meaning of "zakat" here, based on the verse at-Tawba 9:60. However, the general noun "sadaqah" has a wider range of meanings. The word "sadaqah = صدقة" is of the root "truthfulness = صدق" (Mufradat). It is generally translated as "alms" or "almsgiving". Although almsgiving is not obligatory on a regular basis, it serves as a kind of proof that God is more valuable to the person than their possessions, and that the person "truthfully" holds God in highest esteem. The tax received from non-Muslims is also called *sadaqah*. By giving *sadaqah*, non-Muslims prove their loyalty to the government, and earn the right to get public services in return. Zakat is only obligatory for Muslims who have at least a specific amount of wealth, whereas *sadaqah* may be given even by the needy to others in need. There is not an upper limit of *sadaqah*, but it is decreed to observe the bounds stated in verse Isra 17:29 while giving. The same notion of "sadaqah" exists in Judaism, with a very similar name: "tzedakah", having a similar word root: "righteousness", or "fairness" in Hebrew ([en.wikipedia.org/wiki/Tzedakah](http://en.wikipedia.org/wiki/Tzedakah)). This is another evidence of the Quran being confirmative of the previous Books.

٢٧٢. لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا  
تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
يُوفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ

٢٧٣. لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا  
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ  
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ  
النَّاسَ الْخَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

٢٧٤. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا  
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

٢٧٥. الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ  
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ  
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى  
فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.



if you keep it secret<sup>306</sup> while giving to the needy, that is better for you, and covers up some of your evil deeds. God is aware of the real face of whatever you do.

- 272.** It is not your duty to guide them to a right path, but it is God Who guides the ones who make the right choices to a right path.<sup>307</sup> Whatever you spend of your possessions (on others) is (in fact) for yourself. You must spend only to seek God's approval. Whatever you spend of your possessions is repaid to you in full, and you are not wronged.
- 273.** Do the spending especially for those who confine themselves to service for God's cause. They can not travel the land and work. Those who are ignorant of their situation suppose them to be rich due to their dignity. You recognize them by their faces. They do not ask of people importunately. Whatever you spend of your possessions, God knows it.
- 274.** Those who spend their possessions (in a cause encouraged by God) by night and day, in secret and in public, will have their reward in the presence of their Master. They neither fear, nor grieve.
- 275.** Those who consume interest behave no differently than they who the Devil has confounded<sup>308</sup> with his touch. That is because they say, "trade is equivalent to (gaining) interest." God has made trade lawful and has forbidden transactions with interest. So, whoever has received an admonition from his Master and

---

306 The second sentence "wa antum tu'tuneha = وانتم تؤتونها" is considered as a circumstantial clause having the meaning "while you give it".

307 You can not know who sincerely wants to be guided.

308 The word "takhabbut = تَخْبِطُ" in the verse also means "to dissuade and to confuse somebody" (Lisan, Taj al-arus).

٢٧٦. يَحَقُّ اللَّهُ الرَّبَّاءُ وَيُرَبِّي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

٢٧٧. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

٢٧٨. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

٢٧٩. فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ

desists from (dealing with) interest, what was received in the past belongs to them. God undertakes their affair (about the past interest income), but whoever resumes (dealing with interest) is a resident of the Fire. Therein they will abide as immortal.

**276.** God causes the business practicing interest to depress<sup>309</sup> and the business practicing the zakat/ the alms<sup>310</sup> to grow.<sup>311</sup> God does not love any of the sinners who are obstinate (about dealing in interest).

**277.** Those who believe and do righteous deeds, keep up the prayer and give the zakat, deserve the reward in the presence of their Master. They neither fear, nor grieve.

**278.** Oh, you who believe! Protect yourselves by being mindful of God. Give up what is left of interest receivables if you really trust Him.

**279.** If you do not give it up, then take notice that you are in a war against God and against His Book.<sup>312</sup>

---

309 Interest is a sum paid or charged for the use of money or for borrowing money. (dictionary.com)

310 See the first footnote of verse 271.

311 In economics, a depression is a sustained, long-term downturn in economic activity in one or more economies (wikipedia.org). Interest depresses the economy, but the zakat (the alms) improves it.

*"Whatever you may give out (loan) on interest, in order that it might increase for you through other people's possessions, brings no increase in the sight of God whereas all that you give out as zakat (alms) by seeking God's approval does. It is they who shall have their recompense multiplied!" (Ar-Rum 30:39)*

312 The word "rasul = رسول" mentioned in the verse means both "information that is sent" and "the messenger who delivers the information that is sent" (Mufradat, art. رسل). Information is of higher worth than the messenger, and therefore the Almighty God has decreed: "Muhammad is only a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn about on your heels?" (Al-e Imran 3:144). Since the information that the Messenger Muhammad (pbuh) has brought is gathered in the Quran, the "rasul" is the Quran Itself for us in the era after his death. Therefore, depending on the context, the word "rasul"

٢٨٠. وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ  
تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

٢٨١. وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ  
نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

٢٨٢. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ  
أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ  
بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ  
اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي  
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ  
أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا  
شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ  
فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ  
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ  
وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسَامَوْا أَنْ  
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ  
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

If you turn around, you are entitled only to your principals.<sup>313</sup> This way, you neither do wrong or are wronged.

- 280.** If the debtor is in difficulty then you must wait until a time of ease. If only you knew that it is better for you to remit it (your receivable) as alms/zakat!<sup>314</sup>
- 281.** Be mindful of that day on which you will be returned to God's presence. Then, everyone will be repaid in full for what they have earned and nobody will be wronged.
- 282.** Oh, you who believe! When you deal with debt among yourselves based on a fixed term, write it down. Let a scribe justly write in your presence. The scribe must not refuse to write down (the debt) in the way God has taught (in this verse). So let him write, and let the debtor dictate. The debtor must be mindful of God, his Master, and diminish nothing from it. If the debtor is inept,<sup>315</sup> weak,<sup>316</sup> or unable to dictate, then let his guardian dictate justly. Also call to witness two men from among you. If two men are not available, then (call) one man and two women. Let the witnesses be from among those whose testimony is acceptable to all. If one of the women forgets or errs, the other

---

is assigned the meaning "the Book of God" within this work, as well "the Messenger of God".

- 313 Any amount of increase added on the principal is interest. However, purchasing power is the criterion in a fiduciary monetary system (paper money system). In order to comply with the expression "*neither you do wrong, nor you are wronged*", the purchasing power of the loaned money must be fixed. Therefore, inflation difference is not included in the scope of interest.
- 314 In the verse at-Tawba 9:60, the word "sadaqah" is used in the meaning of "zakat", and the indebted are listed among the categories of zakat receivers.
- 315 Inept is someone who does not have the ability to make proper use of the wealth by spending wastefully or inappropriately.
- 316 Children, and senile or very old people are considered "weak".

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا  
 إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ  
 تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمَ كُفْرُكُمْ  
 اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

٢٨٣. وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ  
 مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي  
 أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ  
 وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

one can remind her. The witnesses must not resist to come when called upon. Do not loath to write down the debt including the payment due date, whether the amount is small or great. That is more equitable in the sight of God, firmer for testimony,<sup>317</sup> and more appropriate to prevent doubt.<sup>318</sup> In case of a spot (in cash) trade between you, there is no blame on you if you do not write it down. Let there be witnesses whenever you make a contract, and let neither the scribe nor the witness be afflicted. If you do (afflict them), it is deviance of yours. Be mindful of God. God teaches this to you. God knows everything.

**283.** If you are on a journey and cannot find a scribe, then a pledge is to be handed over to a creditor's possession. If you trust one another (and do not write down the debt and do not take a pledge) then the trustee must be mindful of God, his Master, and must fulfill his trust.<sup>319</sup> Do not conceal the testimony. Whoever conceals it, his/her heart draws away from goodness. God knows whatever you do.

---

317 When two firm things are compared, one is called "firmer". Therefore, the expression "firmer for testimony" implies that both testimonies are *firm*. In order to fully comprehend this verse, we also need to examine the following similar verses: "*Oh, you who believe! When death approaches one of you, let two reliable persons from among you act as witnesses to the making of a will... If it is discovered that they are sinners (of perjury), let two others take their place, two from among those responsible for the claim, and have them swear by God: "Our testimony is more truthful than their testimony, and we will not be biased, for then we would be wrongdoers". This is the lowest degree of giving true testimony*" (al-Maidah 5:106-108). Since the lowest degree of acceptability for testimony is two persons regardless of their gender, witnesses may be two men, two women, or one man and one woman.

318 Expressions beginning with "more..." indicate that writing down the debt is not obligatory but advisable.

319 According to the verse, those who trust each other are allowed to not write down the debt, not take a pledge and not require testimony.

٢٨٤. اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا  
فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ  
يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

٢٨٥. آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ  
كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ  
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا  
غُفِرَ لَكُمْ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

٢٨٦. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا  
أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا  
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا  
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا  
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ



**284.** To God belongs whatever is in the heavens and the earth. God will call you to account for whatever you have inside,<sup>320</sup> whether you disclose it or hide it. Then, He forgives whoever deserves to be and torments whoever deserves to be. God is the establisher of the measure of all things.<sup>321</sup>

**285.** This Messenger has believed and trusted in everything that has been sent down to him from his Master, and so have the believers. Each of them believe and trust in God, His angels, His Books, and His messengers. They say: “We make no distinction between any of His messengers.” They also say: “We have listened (to God’s word) and volunteered to obey (It). Forgive us, our Master! Your presence is the destination.”

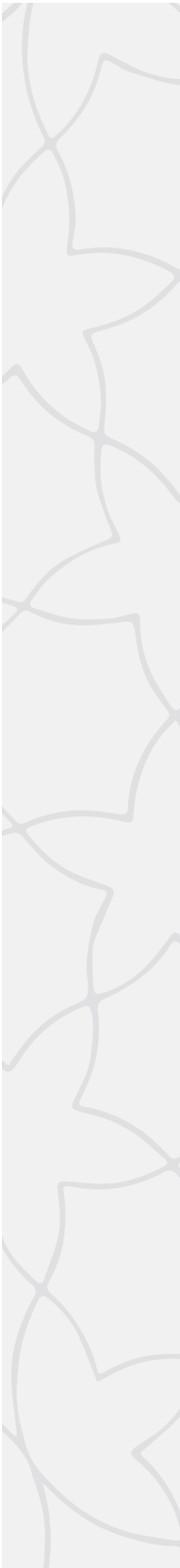
**286.** God does not bind anyone with a responsibility which is beyond their capability. Some of the things a person earns are to their advantage, and some are to their disadvantage. (You should pray as such:) “Our Master, do not hold us responsible if we forget or make a mistake! Our Master, do not burden us with the burden of ISR<sup>322</sup> (the heavy responsibility)

---

320 People are not responsible for what passes through their minds, but for what is in their hearts. What is inside may be submission, trust, hypocrisy, polytheism, love of other beings that which they place between God and themselves, etc. Those who worship God in order to show off to people can not gain merits. These kinds of situations are described in this verse.

321 See the last fn. of verse 20.

322 ISR is the heavy responsibility of accepting (agreeing with) and trusting in the next prophet (nabi) and the next Book, and supporting them. “*God had made a covenant with prophets (all previous nabis): “If I grant you the Book and the Wisdom and afterwards a messenger comes to you confirming what is with you, then you will surely believe him and help him! Do you agree with this? Do you bear my ISR (the heavy responsibility I have charged you)?” Then they said “We agree”. Then God said, “Testify to it. I am the witness of your testimony” (Al-e-Imran 3:81).* For this reason, the people of the previous Books are held responsible to believe and trust in Messenger Muhammad (pbuh). This responsibility has been terminated



which you imposed on those before us! Do not overburden us with what we cannot bear! Pardon us! Forgive us! Confer benefits upon us! Our intimate (guardian)<sup>323</sup> is You. Help us against the group of ignorers!<sup>324</sup>

---

by the last prophet. Here in this verse, this highly critical truth (termination of revelation) is kept in the mind of the believers. Another related verse is al-A'raf 7:157: *"Those who follow this messenger (Muhammad), who is a religiously illiterate prophet (nabi), and whose name (attributes) they will find written in the Torah and The Bible - He (Muhammad) commands them to comply with the known terms of the Books and forbids them from improper things. He makes lawful to you the clean things and forbids the impure things. He pulls their ISR and manacles out from them. Those who believe and support him, help him, and believe in the light which is sent down to him - they are the ones who will attain what they hope for."*

323 Please refer to al-Baqarah 2:107 for detailed information about the Arabic word "wali (pl. awliya)", which is the root of "mawla = مَُوْلَا", translated as "intimate (guardian)".

324 Those who ignore the verses.



# APPENDIX

## Supersession About The Ruling On Menstruation And Postpartum Periods Of Women

### FASTING AND PRAYER (SALAT) OF WOMEN

In dictionaries “naskh = نسخ” is defined as, “transcribing the information in one book to another one, and superseding something with another one”.<sup>1</sup> The following verse in the Quran describes the naskh:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*If We supersede a verse or cause it to be forgotten, we bring a better one or an equivalent one. Do you not know that God is the establisher of the measure of all things? (Al-Baqarah 2:106)*

According to this, naskh is replacing one verse with another. It may take place between the verses of the Quran as well as between the verses of a previous Book and the Quran. Since the Quran is the latest version of divine Books, most of its verses are the equivalent of those in previous Books. That is called “naskh by its equivalent”. God the Almighty commands:

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

1 نسخ. al-Ayn, art.

*They (the mushrik) separated after this science (of explaining the Quran) came to them, just because they desired to dominate one another. If it were not for your Master's word to let people be free until a fixed term, they would be judged expeditiously.<sup>2</sup> (Due to the behavior of the mushrik,) those who have been made to inherit the Book after them fall into a dilemma doubting It (the Book)<sup>3</sup> (Ash-Shura 42:14).*

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ. مِنْ قَبْلِ هَٰذَا لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ.

*He has sent down to you the Book that includes the whole truth and confirms what is before It, part by part. He has sent down the Torah and the Gospel, too; previously as guidance for the human (Al-e-Imran 3:3).*

These verses express that some of the rulings in previous books were maintained in the Quran as is, and some rulings were sent down in an alleviated form. The following verse clearly proves this:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

*Oh, People of the Book, there has come to you Our Messenger (Book)<sup>4</sup> manifesting to you much of what you were concea-*

- 
- 2 God has showed people the right path (al-Insan 76:3). He has given people free will, allowing them to do good or bad till the end of their lives, which is the term fixed by God for each individual (an-Nahl 16:61).
  - 3 Conflicting opinions and contradictory judgements about the verses in the Book cause Its inheritors to fall into a dilemma about the authenticity of the Book. If the Book is really the Book sent down by God, then there must be no conflicts within. However, translations and interpretations of the Book are full of conflicts, and the current rulings of scholars that are presented as Islam are against sound mind and human nature. Obeying them causes many inconveniences. As a result, people lose their trust in the Book. They doubt whether or not this is the Book by God.
  - 4 The word “rasul = رسول” mentioned in the verse means both “information that is sent” and “the messenger who delivers the sent information” (Mufradat, art. رسل). The information is of higher worth than the messenger, and therefore the Almighty God has decreed: “Muhammad is only a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn about on your heels?” (Al-e Imran 3:144). The information that the Messenger Muhammad (pbuh) brought is gathered in the Quran, and the “rasul” is the Quran Itself, becoming so after his death. Therefore, depending on the context, the word “rasul” is assigned

***ling of the Book, while disregarding much of it.<sup>5</sup> Now has come to you light from God, as a clear Book*** (Al-Ma'ida 5:15).

For example, when verse Baqarah 183 was sent down, Muslims were commanded to fast like the people of the previous Books. In Baqarah 187, which was revealed after verse 183, the prohibition of intercourse has been abolished:

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ

***God has known that you were betraying yourselves and He has accepted your turnaround (from your misdeed) and forgiven you. Now you are permitted to have intercourse with your wives*** (Al-Baqarah 2:187).

Most of the rulings that were set in the Torah about women during menstruation or postpartum periods were superseded, and only the prohibition of intercourse was maintained. The rulings in the Torah about women in menstruation or postpartum periods are as follows:

*“When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening. Anything she lies on during her period will be unclean, and anything she sits on will be unclean. Anyone who touches her bed will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. Anyone who touches anything she sits on will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. Whether it is the bed or anything she was sitting on, when anyone touches it, they will be unclean till evening. If a man has sexual relations with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean. When a woman has a discharge of blood for many days at a time other than her monthly period, or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period. Any bed she lies on while her*

---

the meaning “the Book of God” within this work, as well as “the Messenger of God”.

5 The verses which were concealed by the People of the Book and were not manifested in the Quran, so being “disregarded in the Book”, have been superseded by better ones. For example, the punishment for adultery was being stoned to death in the Torah and in the Gospel. The Quran does not mention the stoning as a punishment at all. The punishment for adultery, in case all the conditions are met, is being beaten hundred times with a stick (an-Noor 24:2).

*discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period. Anyone who touches them will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean. On the eighth day she must take two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. The priest is to sacrifice one for a sin offering and the other for a burnt offering. In this way he will make atonement for her before the Lord for the uncleanness of her discharge. You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place,[b] which is among them. These are the regulations for a man with a discharge, for anyone made unclean by an emission of semen, for a woman in her monthly period, for a man or a woman with a discharge, and for a man who has sexual relations with a woman who is ceremonially unclean.” (The Torah, Leviticus 15:19-32)*

*“Do not approach a woman to have sexual relations during the uncleanness of her monthly period.” (The Torah, Leviticus 18:19)*

### **Muslims Used to Comply with the Torah**

It is obligatory to believe in and comply with all divine Books. The Almighty God decrees:

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ. وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

**Say: “We have believed in God and in what was sent down to us. We have believed in what was sent down to Abraham, Ishmael, Isaac, Jacob and his descendants, and in what was granted to Moses, Jesus and the prophets from their Master. We make no distinction between any of them. We have submitted to it (what is in those Books)”.**

**And whoever seeks a religion other than Islam, it will never be accepted of him. In the Hereafter he will be among the losers (Al-e-Imran 3:84-85).**

The Almighty God mentions the names of 18 prophets (nabi), including Moses and Aaron, in verses 83-89 of Chapter al-An’am which



was sent down to Meccah. He informs that He has also chosen people from their fathers, brothers and offsprings and has granted them Book and Wisdom. He decrees:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَفْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

***Those are they whom God has guided, so follow their guidance. Say, “I ask of you no compensation for it (the guidance); it is just a reminder for all mankind”*** (Al-An’am 6:90).

As required by the command in this verse, the first Muslims were responsible for complying with the Torah. They were used to seeing the behaviors of Jews towards menstruating women in Madina, and therefore asked the Messenger Muhammad (pbuh) about the ruling on women in menstruation and postpartum periods. The following verses were sent down:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.  
نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مَلَائِقُهُ  
وَبَشِّرِ الْمُؤْمِنِينَ

***They ask you about menstruation and postpartum<sup>6</sup> periods. Say to them, “It is a discomfort.” Therefore, leave women in peace as these periods continue, and do not approach them (for intercourse) until they are clean. When they have thoroughly cleansed themselves, then come to them from where God has ordained you (to have intercourse).<sup>7</sup> Indeed, God loves those who turnaround (to the right path) and those who cleanse.***

***Your women are cropland for you. So go to your cropland as you please,<sup>8</sup> and prepare yourselves beforehand. Be mindful of God and protect yourselves and do know that you will meet Him. Give this glad tidings (of this supersession on the matters***

6 The word “al-maheed = المحيض” mentioned in the verse means both menstruation and postpartum period (Maqayis).

7 Have vaginal intercourse, and “Seek what God will prescribe for you” (al-Baqarah 2:187).

8 Cropland is the land which yields product. The product of a family is a child. Fertilization to be able to have a child may only be possible through vaginal intercourse. So, couples may have intercourse the way they please, as long as it is vaginal.

***of menstruation and postpartum) to the believers***<sup>9</sup> (Al-Baqarah 2:222-223).

Since all the prohibitions, except for the prohibition of intercourse, have been abolished, the verse is concluded with the expression: “Give this glad tidings (of this supersession) to the believers.”

It is narrated that Prophet Muhammad (pbuh) thereupon said:

اصنعوا كل شيء إلا النكاح

*“Do everything except intercourse!”* (Muslim, Menstruation, 16-302; Abu Dawood, Purification, 258)

In the Torah, there is no ruling which forbids menstruating women from worshipping. Had there been any or had a new prohibition arrived, it would be clearly stated in the Quran because of the principle of supersession; but this is not the case. Therefore, based only on some narrations that are ascribed to Prophet Muhammad (pbuh), forbidding the women in menstruation or postpartum periods from praying (salat), fasting and reciting the Quran is leaving the truth aside and complying with assumptions. The Almighty God decrees:

أَفَعَيِّرَ اللَّهُ آيَاتِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَإِنْ تُطِيعُوا أَكْثَرَ مِنْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُضُونَ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

***Say, “Shall I seek a judge other than God?” He is the One who has sent down to you the Book explained in details. Those to whom We have granted the Book know that it is sent down from your Master showing the truth. So, do not be of the doubters. The Word of your Master has been completed, in truth***

In the Torah, there are several rulings about the women in their menstruation or postpartum periods. These rulings are not only related to the women but also related to the people touching them or even sitting on the same mattress as them. The first Muslims observed the Jews around them, and they wanted to know which rulings they should comply with. When these verses were sent down as a response to their questions, Prophet Muhammad (pbuh) said: “Do everything except intercourse!” These verses were a glad tidings of abolishment of many rulings and prohibitions about the women’s periods.

*and in balance. Hence, there is no one that may change His words. He listens-all, knows-all. If you follow most of those on earth, they would divert you from God's path. They follow nothing but assumptions, and they only use conjecture. Your Master knows best who strays from His path, and He knows best the guided ones* (Al-An'am 6:114-117).

### **Fasting of Women in Menstruation Periods**

“Fast” is siyam= صيام in Arabic. It means abstention from eating, drinking and sexual intercourse.<sup>10</sup> At the end of the verse in which these are explained, the Almighty God decrees:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

*These are the bounds set by God, do not approach them* (Al-Baqarah 2:187).

The Almighty God decrees:

...فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ...

*...whoever among you witnesses that month must spend it by fasting* (Al-Baqarah 2:185).

In spite of this verse, based on some narrations and claims that menstrual bleeding - which is not included in eating, drinking and intercourse - breaks the fast is merely overstepping the bounds and acting on assumptions, leaving out the truth.

### **Prayer (Salat) of Women in Menstruation Periods**

According to Baqarah 222 menstrual and postpartum bleeding are a type of discomfort (azaa<sup>11</sup> = أذى).

The command, “do not approach them until they are clean”, forbids the intercourse.

10 Mufradat, art. صوم

11 Mufradat

However, the expressions “until they are clean = حَتَّى يَطْهُرْنَ” in verse 22, and “to make you clean = لِيُطَهِّرَكُمْ” in the verse 5:6 below, being of the same root “ta-ha-ra = ط-ه-ر”, confuses the mind. It causes a wrong assumption which supports the narrations that women are forbidden from performing prayers during their menstruation periods. The verse that commands cleanliness for prayers is the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

***Oh, you who believe! When you rise to perform the prayer, wash your face and your arms to the elbows, and (with your wet hands) touch over your head and your feet to the ankles. If you are in a state of janabah,<sup>12</sup> then purify yourselves. If you are ill, on a journey, have come from the place of relieving<sup>13</sup> oneself, or have contacted women,<sup>14</sup> and you do not find water, recourse to clean earth (instead of water and wipe your hands on it) and (with your hands) touch your face and arms. God does not desire to cause you any difficulty, but He wishes to purify you and complete His blessings upon you, so that you may fulfill your duties (Al-Ma'ida 5:6).***

The organs that are commanded to be cleaned during ablution are the arms, face, head and feet. What is subject to major ablution (ghusl) is the whole body, and the organs subject to dry ablution are the face and hands. Ablution is broken by the filth of urination or defecation. The filth caused by menstrual bleeding may, at most, be likened to the filth caused by feces. In the verse above and in the related hadiths, there is not a command or a recommendation to remove the urine, feces, or reproductive liquids. Then, we cannot interrelate the expression: “He wishes to purify you = لِيُطَهِّرَكُمْ” with the expression about menstruating women: “until they are clean = حَتَّى يَطْهُرْنَ”, in

12 Janabah is the state of having had intercourse or a wet dream.

13 The place where the need of excretion is fulfilled, in other words: toilet, restroom.

14 Sexual intercourse

order to make a decision about the state of the menstruant.

Menstrual blood is different than urine, feces or semen because it is not possible to avoid. Since nobody is burdened with a duty beyond their capability,<sup>15</sup> menstrual bleeding does not obstruct the prayer (salat) and does not break the ablution.

### **Reading or Reciting the Quran During Menstruation Period**

According to Chapter Ma'idah verse 6; ablution (wudu), major ablution (ghusl) and dry ablution (tayammum) are pre-requisites only for offering the prayer (salat). There is not a single command which forbids people without ablution, major ablution or those in the menstruation period from reading or reciting the Quran. However, the following verse is alleged to be proof of the prohibition to touch the Quran in mentioned cases:

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ. وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ. إِنَّهُ لَقُرْآنٌ كَرِيمٌ. فِي كِتَابٍ مَّكْنُونٍ. لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ. تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

***Nay! I swear by the location of the stars.<sup>16</sup> And if you could know it, it is a great oath indeed. It (that which is in the location of the stars) is a grand Quran.<sup>17</sup> It (that Quran) is in a “maknun” Book. No one touches It (the maknun Book) except the purified. It has been sent down by the Master of all beings (Al-Waqiah 56:75-80).***

The stars are located in “Mala al-alaa” (see as-Saffat 37:6-10). The Book that resides there is protected in a plate called “Lawh al-mahfoodh” (see al-Buruj 85:21-22).

The word “maknun” is of the root “kinn = كن”, and means “protected in a covering”. Then the related part of the verse reads:

15 Al-Baqarah 2:286

16 The stars are in the first layer of the heavens (as-Saffat 37:6, al-Mulk 67:5).

17 “Quran” means “a set of verses”.

***It (that Quran) is in a Book protected in a covering. No one touches that Book (protected in its covering) except the purified.***

The verse that explains this protective covering is in the very same chapter:

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

***They are like “maknun” pearls (protected in their coverings) (Al-Waqiah 56:23).***

What are like protected pearls in coverings are the servants in the Gardens. The covering that protects a pearl is called “mother-of-pearl”.

One of the pictures below<sup>18</sup> shows a group of closed oysters, and the other one shows an open oyster with the mother-of-pearl inside:



It is impossible to touch a pearl while it is inside the encasement of its mother-of-pearl, and the Quran we have in hand today is obviously not in an encasement similar to this. “*That Book (protected in its covering)*” mentioned in the verse 56:79 is the Quran in Lawh-al-Mahfoodh in the first layer of the heavens. It cannot be subjected to human contact because it is already far from the reach of human beings. The “purified” ones who were mentioned as exceptions can only be angels. Therefore, the verses mentioned above are not relevant to the Quran we have in hand today. So, it cannot be suggested based on these verses that a person in need of ablution or ghusl, or in the menstruation period, is not allowed to touch the Quran. Narrations that are presented as evidence on this issue are rather weak. Therefore, assumptions must not be followed instead of the truth.

18 Photo of *Ostrea Lurida* by VIUDeepBay on <https://www.flickr.com/photos/44080391@N07/5778358466>. Licensed under Creative Commons Attribution 2.0 Generic (CC BY 2.0).





**[www.islamandquran.org](http://www.islamandquran.org)**