147. "Except those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers." 610

148. Why should Allah punish you, if you are thankful and if you believe? And "Allah is Appreciating, All-Knowing." 611

149. Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allah is All-Hearing, All-Knowing. 612

610. Important Words:
For the meaning of c see note on 4:70.

Commentary:
The verse is important inasmuch as it helps definitely to determine the meaning of the word c (among) which does not, and indeed cannot, convey here the sense of "with," for the obvious reason that the penitent from among the hypocrites are not only to be reckoned "with the believers as mere companions" but are to become members and, as it were, part and parcel, of the Muslim community, being definitely reckoned among them. The verse also hints that the door of repentance is open even for the hypocrites who have been so strongly condemned in the foregoing verse.

611. Commentary:
(Gratitude) on the part of man is to have a due sense of the favours of God and render thanks for them both by words of mouth and by action; and on the part of God, it is to give proper rewards to men for their obedience and righteousness. See also 1:2.

612. Commentary:
Islam does not allow Muslims to speak ill of a man in public, but he who is wronged may cry aloud when he is actually being transgressed against, so that other men may come to his help. He may as well seek redress in a law-court. But he should not go about complaining to all and sundry, because that is calculated to create ill-will and bad blood and may disturb public peace which the Quran in no case countenances.

The words, Allah is All-Hearing, All-Knowing, have been added to point out that even for a man who is wronged it is better to act patiently and refrain from speaking ill of any one. He may either go to a law-court or pray to God and seek justice and solace from Him.
150. Whether you make public a good deed or conceal it, or pardon an evil, Allah is certainly the Effacer of sins, All-Powerful.

151. Surely, "those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,"

613. Commentary:
The verse further enlarges on the idea contained in the preceding verse, at the same time hinting that as far as possible man should try to pardon the wrongs done him by his brethren; for is not God, before Whom all of us will one day stand, the great Pardoner and the Effacer of sins?

614. Commentary:
This verse provides clear proof of the fact that belief in all the Messengers of God is essential. The expression (His Messengers) comprehends all Messengers of God and admits of no exception, demanding belief in all Prophets, whether old or new.

The words, We believe in some and disbelieve in others, condemn those people who would believe in some Messengers of God and reject others. The idea is further explained by 4: 153 below which says, those who believe in Allah and all of His Messengers, and make no distinction between any of them. Here the expression, any of them, clearly refers to "the Messengers" and not to God and the Messengers combined, which shows that the present clause, We believe in some and disbelieve in others, refers to the distinction some people seek to make between the different Messengers, and not to the distinction they make between God and His Messengers, which has already been referred to in the preceding clause of the present verse i.e. make a distinction between Allah and His Messengers.

Ibn Kathir, the famous expositor of the Quran, explains this verse as follows: "What is meant here is that he who rejects any of the Prophets of God really rejects all of them, for God has made it obligatory on man to believe in every Prophet whom He has raised for any people at any time on the earth" (vol. iii. 224). In fact, if a people reject a Prophet of God out of envy or bigotry or self-will, it becomes clear that their faith in the Prophet in whom they profess to believe is also not sincere and true but is mere make-belief. For, if they had really believed in him as a Messenger of God, they would have believed in that other one also who was his like and whose claim was supported by similar arguments.

The expression, desire to take a way in between, means that such people "seek a middle course between faith and disbelief" i.e. they accept God and reject His Prophets or accept some Prophets and reject others, or accept some
152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.615

153. And as for "those who believe in Allah and in all of His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allah is Most Forgiving, Merciful.616

615. Commentary:
Those who seek to take a middle course, as explained in the previous verse, are "veritable disbelievers" in the sight of God and shall be awarded "an humiliating punishment."

616. Commentary:
The verse 4:151 above dealt with four classes of disbelievers: (1) those who disbelieve both in Allah and His Messengers; (2) those who profess to believe in Allah but reject His Messengers, i.e., those who believe that there is indeed a God but that He sends no Messengers, or those who think they are bound to accept only that which God sends down by His revelation but do not look upon the behests and precepts of the Prophet as binding on them; (3) those who accept some of the Messengers of God and reject others; and (4) those who accept some claims of a divine Messenger and reject others, or those who, though declaring a claimant to prophethood to be true in his claims, do not think it to be binding on them to enter his fold. In continuation of the above the verse under comment says that only those people can hope for reward from God who spurn all the above different forms of disbelief and whose faith in God and in all His Prophets is full and unqualified.
154. The People of the Book ask thee to cause a book to descend on them from heaven. They asked Moses a greater thing than this: they said, "Show us Allah openly." Then a destructive punishment overtook them because of their transgression. Then they took the calf for worship after clear Signs had come to them, but We pardoned even that. And We gave Moses manifest authority.

155. And We raised high above them the Mount while making a covenant with them, and We said to them, "Enter the gate submissively," and We said to them, "Transgress not in the matter of the Sabbath." And We took from them a firm covenant.

156. Then because of their breaking of their covenant, and their denial of the Signs of Allah, and their seeking to kill the Prophets unjustly, and their saying: "Our hearts are wrapped in covers,"—nay, but Allah has sealed them because of their disbelief, so they believe not but little.

617. Important Words:
For the meaning of ُعَدْمَةٍ (destructive punishment) see 2: 56.

Commentary:
For an explanation of the words "show us Allah openly" see 2: 56.

618. Commentary:
See and compare 2: 59, 64, 66 & 4: 48.

619. Important Words:
طَبَعَ (sealed) is similar to ُعَدْمَةٍ for which see 2: 8. طَبَعُ means, he sealed, stamped, imprinted or impressed (Lane).

Commentary:
See 2: 8; 2: 62 & 2: 89.
157. And because of their disbelief and their uttering against Mary a grievous calumny, 620.

158. And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it: they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty 621—

620. Commentary:
The fact that the Jews uttered “a calumny” against Mary constitutes a clear evidence of the fatherless birth of Jesus. For if Jesus had a father, what “calumny” was it that the Jews uttered against Mary? Merely taunting her for the claims made by Jesus could in no sense be called a calumny. Elsewhere the Qur’an says that the mother of Jesus was a righteous woman and that Satan had no share in his birth (3:37; 5:76).

621. Important Words:

ta'ur (they slew him not). This means, he slew him by striking him with a sword or with a stone or by poison or by any other means. See also 2:62 & 4:158.

ta’ur (they did not convert this conjecture into certainty) is a peculiar Arabic idiom. The Arabs say َُذٰلِكَ الْحَيْثُ خَلَتْ (lit. he killed the thing with certainty of knowledge and proper examination) i.e. he acquired full and thorough knowledge of the thing so as to dispel all possibility of doubt. So the words لا تَلْكَ i.e. their knowledge regarding it was not comprehensive, or they did not know it for certain that he had been killed, or they did not convert this (conjecture of theirs) into certainty, meaning that they were not sure and they did not make sure whether Jesus died on the Cross or not. In this case, the pronoun لا will refer to the noun (a conjecture) immediately preceding it (Lane, Aqrab, Mufradat & Lisan).

In plain English the words would mean that their knowledge about the death of Jesus on the Cross was not so full and comprehensive as to have attained the stage of certainty. The expression may also mean that they certainly did not slay him or that they did not kill him as a certainty i.e. they did not execute him in such a way as to definitely assure themselves that life had indeed become extinct in him.

صلب (nor crucified him). The word is from the root َسَلْبُ الْتَّمَامِ i.e. he burned the thing. They say َسَلْبُ الْمَلَأِ i.e. he extracted the marrow out of the bones. َسَلْبُ الْمَلَأِ means, he crucified the thief i.e. he put him to death in a certain well-known manner (Lane & Aqrab).
In crucifixion one was nailed to a framework made in the form of a cross and, being kept without food and drink, slowly died of pain, hunger, fatigue and exposure.

(he was made to appear to them like one crucified). This means, he made it or him to be like it or him, or he made it or him to resemble it or him.

The matter was rendered confused, obscure or dubious to him. This means, he rendered the matter confused to him by making it to appear like some other thing; he rendered it confused, obscure or dubious to him (Lane & Aqrab).

 Commentary:

This and the preceding verse mention two main objections of the Jews against Jesus: (1) his alleged illegitimate birth, and (2) his supposed death on the Cross which, according to Jewish Law, was an accursed death (Deut. 21:23). The words, *We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah*, are spoken ironically and tauntingly, meaning, "we have killed Jesus who posed as the Messiah and a Messenger of God."

The argument of the Jews was that because Jesus died on the Cross, he could not be a true Prophet according to Jewish Law. The inference was based on their sacred scriptures; for, according to the Bible, he who is hanged is accursed of God, and a false Prophet shall meet with destruction. Says the Bible: "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance" (Deut. 21:23). Again: "My hand shall be upon false prophets that see vanity, and that divine lies" (Ezek. 13:9). Again: "Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be

in this land; by sword and famine shall those prophets be consumed" (Jer. 14:15).

On the strength of such verses of the Bible the Jews claimed that, as Jesus had been crucified and met with destruction, he could not be a true Prophet of God, but was a false claimant and an accursed one.

Regarding the charge about the alleged death of Jesus by crucifixion, the Quran says that the act of crucifixion having not been completed, and Jesus having been taken down alive from the Cross, the charge carries no weight. It should, however, be noted that the Quran does not deny the mere hanging of Jesus on the Cross; it only denies his death on it.

Two different views prevail among the Jews regarding Jesus' alleged death by crucifixion. Some of them hold that Jesus was first killed and then his dead body was hung on the Cross, while others are of the view that he was put to death by being fixed to the Cross. The former view is reflected in Acts 5:30 where we read "which ye slew and hanged on a tree."

The Quran refutes both these views by saying, *they slew him not, nor crucified him.* The words may also signify that the Quran first rejects the slaying of Jesus in any form, and then proceeds to deny the particular way of killing by hanging on the Cross.

The verb *כִּי* (in the passive voice) means, he was made to appear like, or was made to resemble. Now the question arises, who is the person who was made to appear "like one crucified." Clearly it was Jesus whom the Jews tried to crucify or slay. Nobody else can be meant here, for there is absolutely no reference to any other person in the context. Hence, the theory invented by certain Commentators that Judas or somebody else was made to appear like Jesus and was then crucified in his place is simply absurd. The context cannot be so twisted as to make room for somebody else of whom no mention at all is made in the verse.
To what then was Jesus made like? The context provides a clear answer to that question. The Jews did not kill him by crucifixion, but he was made to appear to them like one crucified, and thus it was that they wrongly took him for dead. It was thus Jesus who was made to resemble “one crucified”. This interpretation is not only in perfect harmony with the context but is also clearly borne out by all relevant facts of history.

The second meaning of the expression is, as explained under Important Words, that “the matter became confused to them”. This interpretation is also clearly borne out by history; for, although the Jews asserted that they had put Jesus to death by suspending him on the Cross, they were not sure of it and the circumstances being obscure the matter had certainly become confused to them. The fact that the Jews themselves were not sure whether Jesus had actually died on the Cross is supported by the Bible and by all authentic historical facts.

The statements made in this verse are clearly substantiated by the following facts narrated in the Gospels:

1. Jesus had himself predicted his escape from death on the Cross, saying, “As Jonah was three days and three nights in the whale’s belly, so shall the son of man be three days and three nights in the heart of the earth” (Matt. 12:40). Now it is an accepted fact that Jonah had entered the whale’s belly alive and had come out alive; so, according to his own prophecy, Jesus was to enter the heart of the earth (i.e. his tomb) alive and was to come out of it alive.

2. The trying magistrate (Pilate) believed Jesus to be innocent and, being sympathetic, was anxious to save his life (Matt. 27:17, 18; Mark 15:9, 10, 14; Luke 23:4, 14, 15, 20, 22; John 18:38, 39); and he must have secretly tried to save him or at least connived at the attempt of others to do so.

3. Pilate’s wife had seen a vision concerning the innocence of Jesus: “When he (Pilate) was set down on the judgement seat, his wife sent unto him, saying, ‘Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him” (Matt. 27:19). This message must certainly have influenced Pilate, and his wife must have also done her best to save Jesus.

4. Pilate held the killing of Jesus in such horror that he actually washed his hands with water, saying that he was innocent of the blood of that just man (Matt. 27:24).

5. Pilate did all he could to help Jesus; and the soldiers in charge also treated Jesus with kindness, apparently under Pilate’s directions. The following are some of the special favours shown to Jesus: (a) Every malefactor carried his own cross but another man was made to carry that of Jesus (Matt. 27:32; Mark 15:21); (b) Jesus was given wine or vinegar mingled with myrrh. This was intended to render him less sensible to pain. The two thieves who were crucified with him were not given this drink. When after some time the effects of the drink were wearing off and Jesus cried with pain, the drink was administered again to render him unconscious of pain (Matt. 27:34, 48, Mark 15:23, 36; John 19:29, 30).

6. The unconsciousness which followed the administration of vinegar was mistaken for death (John 19:30).

7. Jesus remained on the Cross for only about three hours (John 19:14. cf. Matt. 27:46) and according to Mark only for six hours (Mark 15:25, 33), and either of these periods was by no means sufficient to kill a young man like Jesus on the Cross.

8. When Joseph of Arimathaea came and craved the body of Jesus, Pilate “marvelled if he were already dead,” and calling to him the centurion asked him whether he had been any while dead (Mark, 15:44).
(9) The soldiers did not break the legs of Jesus, but the legs of the two malefactors who had been crucified with him were broken (John 19:32, 33).

(10) Jesus was not buried in the earth with the two malefactors but was laid separately in a spacious sepulchre hewn out of a rock and situated in a garden which was private property (Mark 15:46, John 19:41, 42).

(11) The Jews themselves were not sure that Jesus was dead; for they came to Pilate and besought him that his legs be broken (John 19:31).

(12) The doubt that Jesus was alive and might, with the aid of his sympathizers, escape from the sepulchre rankled in the minds of the Jews. They remembered also the prophecy of Jesus that he would show them the miracle of Jonah and would come out of the heart of the earth alive. So, influenced by such misgivings, the chief priests and pharisees went together to Pilate, saying, “Sir, we remember that the deceiver said, while he was yet alive—‘After three days I will rise again’—Command therefore that the sepulchre be made sure until the third day.” Pilate told them to make their own arrangements; “so they went, and made the sepulchre sure, sealing the stone and setting a watch” (Matt. 27:62-66).

(13) In spite of the watch and despite the sealing of the stone, Jesus had left the sepulchre before the third day had dawned, when Mary Magdalene and Mary, mother of James, came to see the sepulchre and found the stone rolled away and the sepulchre empty (Matt. 28:1-6; Mark 16:1-6), which shows that the men set to watch were also in league with, and won over by, the friends of Jesus.

(14) After leaving the sepulchre Jesus moved about secretly, lest the Jews should have him arrested again (Mark 16:12, John 20:19, 26; 21:4).

(15) Mary Magdalene and other disciple actually saw Jesus in this body of clay (Mark 16:9, 12).

(16) Jesus showed them his wounds to assure them that he was not a spirit but a man of flesh and blood and that the body they saw before them was the same physical body that had been nailed to the Cross (Luke 24:39, 40; John 20:27).


The above references among others make it abundantly clear that Jesus did not die on the Cross, that he was alive when he was taken down from the Cross, and also when he was laid in the sepulchre, and that he came out of it alive on the third day at early morn, as he had himself prophesied, and that later he appeared to his disciples in secret and assured them that he was not dead.

(18) Jesus had said, “And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd” (John 10:16). In these words he was obviously referring to the lost ten tribes of Israel who had scattered in Afghanistan, Kashmir, etc. In search of these Jesus came to the East after his miraculous escape from an accursed death on the Cross, and among these he now lies buried in Khan Yar Street in Srinagar, Kashmir. Conclusive historical evidence has established the fact that the holy occupant of the tomb in the Khan Yar Street in Srinagar is no other than Jesus, son of Mary. For further discussion of this important subject, see Masih Hindustan Men (Jesus in India) by the Promised Messiah, and R. R. Vol. II Nos. 1, 2, 5, 6, 10 published from Qadian, and the “Tomb of Jesus” by Dr. M. M. Sadiq of Qadian.
159. *On the contrary, Allah exalted him to Himself. And Allah is Mighty, Wise.*

160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, *he (Jesus) shall be a witness against them.*

622. **Important Words:**


**Commentary:**

The words, *On the contrary, Allah exalted him to Himself*, constitute a reply to the taunt embodied in the words of the Jews: *We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah* (4:158). The verse thus purports to say that he whom the Jews so exultingly claimed to have killed on the Cross was never so killed but was exalted to God Himself and granted His nearness. There is no reference here whatever to the supposed physical ascension of Jesus to the skies. The verse only contains a refutation of the allegation of the Jews that, having become accursed by crucifixion, Jesus had become spiritually fallen and degraded, and was, as it were, driven away from the presence of God. In refutation of this charge the verse clears him of the insinuated blemish by speaking of his spiritual exaltation.

It should also be noted that the Quran does not say here that Allah raised Jesus towards the skies, but only that He exalted him towards Himself, which clearly signifies not a physical but a spiritual exaltation, because no fixed abode can be, or has ever been, assigned to God. It is a pity that such an ennobled and holy spiritual significance of the verse should be distorted and debased to prove the utterly unfounded notion that Jesus was taken up to the heavens alive. The Quran would not accept the idea of a human being being physically taken up into the skies even if it were the Holy Prophet himself (17:94). See also note on 3:56.

623. **Important Words:**

The pronoun "it" in the clause, *believe in it*, stands for the false belief (referred to in the preceding verses) that Jesus met his death on the Cross. So the verse signifies that both Jews and Christians will continue to believe in the supposed crucifixion of Jesus till the time of their death, when the veil will be lifted and everything will become clear. They are indeed bound to believe in the alleged death of Jesus on the Cross. If the Jews do not do so, his truth becomes established and their whole position becomes indefensible. Similarly if the Christians do not believe in it, the doctrine of Atonement becomes untenable and the entire fabric of Christianity crashes to pieces. So both these peoples go on sticking to this absurd and unfounded belief in the face of all reason and all established facts of history.

The attempt to make the words *will believe in it before his death* mean "will believe in him (Jesus) before his (Jesus') death" is simply ridiculous. The context spurns the idea, as does the second reading of the expression مَوتْهُ (his death) reported by Ubuyy (Jarir, vi. 13).
161. So, because of the transgression of the Jews, **"We forbade them pure things which had been allowed to them, and also because of their hindering many men from Allah's way, ⁶²⁴**

162. And **because of their taking interest, although they had been forbidden it, and because of their devouring people's wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.** ⁶²⁵

163. But **those among them who are firmly grounded in knowledge, and ⁶ the believers, believe in what has been sent down to thee and what was sent down before thee, and especially those who observe Prayer and those who pay the Zakât and those who believe in Allah and the Last Day. To these will We surely give a great reward.** ⁶²⁶

---

**624. Commentary:**

The expression, **We forbade them pure things which had been allowed to them,** refers to the blessings and favours of God of which the Jews had become deprived by reason of their transgressions. The verse does not refer to any material thing which was forbidden to them after being allowed before, because no Law-giving Prophet appeared among the Israelites after Moses to forbid them things that had been allowed to them by the Torah. It was also to the spiritual blessings which the Jews had lost that Jesus referred when he said, **"I come to allow you some of that which had been forbidden to you (3: 51) i.e. I come to restore to you some of the divine blessings of which you have been deprived on account of your misdeeds."**

**625. Commentary:**

The Jews were forbidden to lend money on interest to other Jews, but they were permitted to take interest from non-Jews (Exod. 22: 25; Lev. 25: 36, 37; Deut. 23: 19, 20). But they broke the Law and began to exact interest even from Jews (Neh. 5: 7). Later they promised Nehemiah to give up taking interest from Jews (Neh. 5: 12). But they again broke their word; and so, in accordance with the prophecy of Ezekiel (Ezek. 18: 13), they suffered national death and were scattered over the earth to suffer persecution at the hands of their enemies.

**626. Important Words:**

**مقرين (who observe Prayer) is the active participle from ٍةٍ which is derived from**
164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book.\(^{627}\)

165. And We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee; and Allah spoke to Moses particularly.\(^{628}\)

\(^{627}\) Commentary:
Typical Prophets have been mentioned here and in the succeeding verse to point out that the mission of the Prophet of Islam was not a new thing, the specific mention of the Book of wisdom given to David, in the present verse and of the Law-bearing revelation vouchsafed to Moses in the succeeding one, being made to hint that Islam combines in itself both "Law" and "Wisdom."

\(^{628}\) Commentary:
The Quran mentions by name only 24 Prophets whereas a saying of the Holy Prophet states that as many as 12,400 Prophets have appeared in the world (Musnad, v. 266). Elsewhere the Quran says: There is not a people to whom a warner has not been sent (35 : 25).

For an explanation of the clause, and Allah spoke to Moses particularly, see the preceding verse.
166. Messengers, *bearers of glad tidings and warners, so that people may have no plea against Allah, after the coming of the Messengers. And Allah is Mighty, Wise.\(^\text{629}\)

167. But *Allah bears witness by means of the revelation which He has sent down to thee that He has sent it down pregnant with His knowledge; and the angels also bear witness; and sufficient is Allah as a Witness.\(^\text{630}\)

168. *Those who disbelieve and hinder others from the way of Allah, have certainly strayed far away.\(^\text{631}\)

\(^\text{629}\) Commentary:
The words, *bearers of glad tidings and warners, point to two essential functions of God’s Messengers. They are bearers of glad tidings for those who accept them, promising them prosperity in this world and blissful felicity in the life to come, and they are warners of impending misery and afflictions for those who reject them. When the people of the world are sunk deep in iniquity, God raises among them a Messenger who warns them of the impending punishment and calls upon them to repent because “We never punish until We have sent a Messenger” (17:16).

God sends His Messengers so that the people, on being punished, might have no excuse to say that no warner was sent to them to point out to them their evil deeds and warn them of the impending visitation—an excuse depicted in the words: *Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments (20:135).

\(^\text{630}\) Commentary:
God has placed in the Quran such vast treasures of eternal truth and spiritual knowledge as bear witness to its being the word of God. The manifold qualities of the Quran for such as ponder over it furnish an irrefutable evidence of its divine origin.

The angels testify to the truth of the Quran by appearing in dreams and visions to righteous men, telling them that the Quran is the word of God. They also bear witness by suggesting suitable ideas to the minds of men, leading them to the acceptance of Islam. See also 3:19.

\(^\text{631}\) Commentary:
The Quran being such a treasure of spiritual knowledge, those who reject it are indeed great losers.
169. Surely those who have disbelieved and have acted unjustly, Allah is not going to forgive them, nor will He show them any way.  

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allah.

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to Allah belongs whatever is in the heavens and in the earth. And Allah is All-Knowing, Wise.

632. Commentary:
The expression, Allah is not going to forgive them nor will He show them any way, means, that it does not stand to reason that Allah should forgive or lead to Himself such people as reject His Prophets and His Signs and act unjustly. See also 4:138.

633. Commentary:
The natural destination of those people who are mentioned in the preceding verse is Hell. A bad man must come to a bad end.

634. Commentary:
The words, to Allah belongs whatever is in the heavens and in the earth, have been added to point out that in case of disbelief the disbelievers cannot harm God or His religion. It is only themselves that they would harm.
172. **O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of God, and a fulfilment of His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not ‘They are three.’ Desist, it will be better for you. Verily, Allah is the only One God. *Verily, the Messiah, Jesus, son of Mary, was only a Messenger of God, and a fulfilment of His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not ‘They are three.’ Desist, it will be better for you. Verily, Allah is the only One God. **Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian [62]**

635. **Important Words:**

- **بُيَثْرَتْ كُلِّ مَا فِي السَّطُورِ وَمَا فِي الأَرْضِ وَكَفَاءَةً الْحَيَّةِ** (Mercy from Him) do not mean that the **روح** (mercy) is derived from **روح** (from Him) has been used in the Quran in this sense in 45: 14.

In fact, the Quran uses these words about Jesus because foul charges were brought against him and his mother, Mary, by the Jews. These words are thus meant to exculpate and exonerate him from those charges and not to deify him. The Quran lends no support whatsoever to the absurd and unfounded view that Jesus was anything higher than a human being. He was human and of the earth, and yet a Messenger of God (e.g. 43: 60; 19: 31).

The verse refers to the three alleged person of the Trinity i.e. the Father, the Son and th
24 173. Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near unto God; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.  

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper.  

175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.  

Holy Ghost and condemns Trinity, declaring Allah alone to be the one true God, and the Messiah and the Holy Spirit as only the servants of God and in no way sharers in Godhead.  

636. Important Words:  

استنف (will disdain) is derived from نفف which is derived from ذمع. They say ذمع i.e. he disdained it and turned away from it. استنف الرجل means, the man was or became proud and vain, disdaining others. استنف من كذا means, he kept back or turned away from it, or he disdained it by way of pride, vanity or haughtiness (Aqrab).  

637. Commentary:  

The word إبراهيم (manifest proof) may either refer to the Quran with its great and manifest Signs, or to the person of the Holy Prophet who, by his personal example, demonstrated to the world that the Quranic teachings were a great blessing for mankind.  

The words نورا مسؤلة (a clear light) may also either refer to the Holy Prophet or to the Quran which supplies the clearest of light for all spiritual wayfarers. The verse thus also incidentally constitutes a repudiation of the Christian dictum that Shannon is a curse.
176. So, as for those who believe in Allah and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path leading to Himself.\

177. They ask thee for instruction. Say, Allah gives His instructions concerning ‘Kalàla’: If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if the heirs be brethren—both men and women—then the male shall have as much as the portion of two females. Allah explains this to you lest you go astray and Allah knows all things well.”

638. Commentary:
The words, hold fast to Him, imply a forceful exhortation to Christians not to take Jesus as a deity but to look upon, and hold fast to, God alone as the means of their salvation and advancement.

639. Important Words:
For the meaning of the word ‘Kalàla’ see 4:13.

Commentary:
‘Kalàla’ (child) means, child or children whether male or female, but as ‘Kalàla’ (Kalàla) means, one having no child and no parent, the words ولد (and neither parent) may be taken as being understood after the words لي و محل. The word اثنين (lit. two) here means two or more sisters. This meaning is supported by a verdict of the Holy Prophet in which he applied this verse to the case of Jābir who died, leaving seven sisters (Jarir, vi. 24). The word اثنين (brethren) here includes sisters and brothers both, as the words، والد (both men and women) forming case in apposition with اثنين.

This verse, placed as it is in between the verses dealing with the Christians and their false doctrines, appears to be rather misplaced. But as the following note will show, it is very fittingly placed here, furnishing a striking proof of the Quran as well as its present arrangement being the work of God.

In 4:13 mention was made of one kind of Kalàla (one who leaves behind neither a parent nor an offspring) who had brothers and sisters from the side of his mother only. The present verse refers to a Kalàla who has brothers and sisters from both his parents, or from the side of his father only. By comparing the verse under comment with 4:13 it becomes clear
that for obvious reasons the share allotted to the former class of brothers and sisters is less than that allotted to those of the latter class.

This part of the law of inheritance has been purposely treated separately from the main portion of the law dealt with in 4:12, 13 in the beginning of the Sūrah. The object in doing so is not far to seek. After dealing at some length with the charges levelled against Jesus by the Jews and clearing his position, the Qur'an reverts to the subject of Kalāla, at the end of the Sūrah, thus seeking (beside completing the law relating to Kalāla) to draw, by a most fitting parable, our attention to the spiritual heirlessness of Jesus who, in a sense, was also a Kalāla. He was born without the agency of a father, and he left behind no spiritual successor to succeed him in his prophetic office, which was, after his death, inherited by the Ishmaelites. In this case the words, *If a man dies, leaving no child*, may also signify that Jesus was a Kalāla, not in the sense that spiritually speaking he had neither parents nor child, but in the restricted sense that he had no child. See 4:13 under Important Words where Ibn 'Abbas defines a Kalāla as simply one who leaves no child. Thus Jesus was spiritually a Kalāla in the sense that he left behind no spiritual successor. Compare also the prophecy, "I will raise them a prophet from among their brethren" (Deut. 18:18).
CHAPTER 5

AL-MĀ’IDA

(Revealed after Hijra)

Title and Date of Revelation

This Sūra derives its title from the prayer which, at the request of his “helpers,” Jesus offered about the material progress and prosperity of the Christian faith, and which is referred to in the verses 113—116 of this chapter.

According to different Commentators the whole of this chapter belongs to the Medinité period. ‘Ā’isha is reported by Ḥākim and Imām Ahmad to have related that this is the last Sūra which was revealed to the Holy Prophet. This may not be strictly true but, considering together all the different traditions, one is led to the conclusion that the chapter was certainly revealed in the last years of the Prophet’s ministry and some of its verses are among the latest to be revealed. Though Imām Ahmad says on the authority of Asmā’, daughter of Yazīd, that the whole of this Sūra was revealed together, it seems that as the major portion of it was revealed at one time, the whole of it came to be regarded as having been revealed at the same time.

Subject-Matter

This Sūra, like its predecessors, Sūras Āl ‘Imrān and Al-Nisā, deals mainly with Christianity and particularly denounces the Christian doctrine that the Law is a curse. It opens with the injunction that all covenants must be kept and fulfilled and that it is necessary to lay down laws as to what is lawful and what unlawful. The chapter proceeds to claim that the Quran has laid down final commandments bearing upon man’s complete development and that it is in this respect that the Quran constitutes the final revealed Law of God. This claim of the Quran is embodied in the 4th verse of this Sūra wherein God says, This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. This verse epitomizes the above-mentioned claim and constitutes a general proclamation to the effect that Islam as a religion is perfect in all respects and is the complete manifestation of God’s favour and, as a code of laws, is beyond reproach and above criticism. This claim of Islam also implies the inference that it is wrong to regard the Law as a curse because the Law is meant to help man in his moral and spiritual development and only that Law can be condemned as a curse which, instead of fulfilling this purpose, leads to bad morals and the degradation of man. The verse also hints that when the eating of meats offered to idols and of blood and of strangled animals was forbidden to Christians and this commandment constituted an ordinance of the Law (Acts 13:20, 29), they could not take exception to the Law and condemn it as a curse.

The fifth verse lays down an Islamic commandment with regard to eatables and enjoins that only pure things are to be used, meaning that such things should be used as are not only lawful but are also pure i.e. their eating should not in any way injure man’s physical or moral
health. Subject to this commandment, all those things have been forbidden to Muslims which, though constituting lawful food, offend against the feeling of cleanliness and the use of which is calculated to injure health. For instance, the eating of cucumber is lawful but when its use is likely to cause cholera, it becomes forbidden, being غرم طب. Thus in Islam the use of a thing is subject to two vital conditions: (1) it should be جالس, i.e. allowed by the Law; (2) it should be طب or pure i.e. its use should in no way contravene or offend against medical or hygienic laws and regulations. Islam alone of all religions has, while laying down ordinances regarding lawful and unlawful things, pointed out the nice distinction between what is only lawful and what is both lawful and pure. These ordinances extend to the 9th verse of the chapter; and the next four verses (10—13), while referring to the previous favours of God, embody the divine promise that good results are sure to follow if these ordinances are faithfully obeyed. Thereafter, Muslims are warned that the followers of previous religions broke God’s covenants and disregarded some parts of His word. This led to their condemnation and disgrace. They did not deviate from the right path and become corrupt and suffer humiliation because the Law was a curse but because they consigned the Law to oblivion. So now there was no door left open to them but to follow the Holy Prophet and through him re-inherit God’s favours (14—17).

The Sūra then proceeds to warn Christians that at first by deifying Jesus they kindled the wrath of God upon them and now they have begun to be jealous of the Holy Prophet because God has chosen him for His favours. This jealous attitude of theirs towards the Holy Prophet resembles that of Cain towards Abel—the two sons of Adam (18—37). The 38th verse contains a prophecy that Christians will hatch plots against Islam and that some weak of faith from among Muslims would also become implicated in these plots. But the Faithful are enjoined to trust in God and fear none but Him. As the hatchers of these secret plots would work clandestinely like thieves, ordinances dealing with theft have been laid down in the next few verses (39—45).

Then the attention of the Muslims is drawn to the fact that, when on account of opposition by Christians the hypocrites would again be inclined to create mischief, Jews would make common cause with them. It is stated that while Jews and Christians lose no opportunity to oppose Islam, they themselves have become so depraved that they have ceased to act upon their own religious scriptures and are increasingly becoming ignorant of their own religions. They have become so corrupt that when they find that there is a likelihood of their securing a favourable decision regarding a dispute in accordance with the Islamic Law, they do not hesitate to refer it to the Holy Prophet for settlement and seek his judgement. They are told that so long as they do not accept Islam, they must follow their own scriptures and abide by their own Law; but that if, bowing to the political supremacy of Islam, they sometimes seek the judgement of the Islamic Government, it must be according to the Quranic Law (46—57).

The Sūra proceeds to draw the attention of the Muslims to the great change that has come over Islamic politics and they are told that as the power of the infidels has been finally broken and, instead of infidels, Christians are now to be their principal enemies, and Jews, in spite of their enmity towards Christianity, are to side with Christians, Muslims should be on their guard against them. Jews will try to turn some of the Muslims into hypocrites and, though they may succeed in their endeavours and some Muslims may fall victim to their machinations,
yet Islam will suffer no real loss on that account and eventually Muslims will conquer and prevail (58—64). Some light is shed on the strategems and machinations that will be employed by the enemies of Islam to turn Muslims away from their faith and to lower it in their estimation (65—72). The importance of the preaching of Islam is impressed on the Holy Prophet and on Muslims. They are told that the one real method effectively to defeat the activities of Jews and Christians is to preach the message of Islam to them and to bring home to them the truth from their own scriptures that they can reject Islam only by denying and belying those scriptures. It should also be made clear to them that their salvation, too, lies in Islam. Their idolatrous beliefs should also be proved to be baseless from their own scriptures, particularly the doctrine of the sonship of Jesus, who should be shown to be only a Prophet of God (73—78).

Similarly, mention is made of Jews who, by opposing and persecuting the two great Prophets of God, David and Jesus, have incurred the displeasure of the Almighty and excited His wrath against them which has led to the disappearance from among them of all feeling of jealousy for their religion. Muslims are told to draw the attention of these people to their past faults and failings but are warned that by experience they will learn that Christians are more amenable to accepting the truth than Jews (79—87). (The experience of the past thirteen centuries bears ample testimony to the fact that far more Christians than Jews have accepted Islam during this period. Perhaps the time for the reformation of the Jews may also be drawing near).

Thereafter commandments have been laid down which particularly concern Christian peoples and countries; viz., commandments about what is lawful and what is unlawful; commandments about oaths; commandments about the use of wine and games of hazard; commandments about hunting; commandments regarding the criticism of religion, and ordinances about rites and ceremonies and about evidence (88—109).

Last of all a somewhat detailed mention is made of the particular circumstances of Jesus and it is shown that they only resemble those of other Prophets of God. It is mentioned that there was nothing of Godhead about him and that all material progress of Christians is due to a prayer of his. But they have made an improper use of that progress and, as a result, instead of believing in the Oneness of God, have succumbed to polytheistic beliefs and practices. God will, on the Day of Judgement, establish their guilt and put them to shame from the mouth of Jesus himself, who will confess that he never preached any polytheistic doctrine or asked them to regard him as God or His equal. He will also confess that these people deviated from the right path and became corrupt only after his death (110—120). The Sūra ends with the declaration that to God belongs the kingdom of the heavens and the earth and He has power over all things, which implies the beautiful hint that the belief that the kingdom of God is only on heaven and is not on earth is false and that to Him alone belongs the dominion both of heaven and earth and that as a proof of it He will now grant Islam, His true religion, predominance and victory over the Christian peoples. And so it actually came to pass.

596
1. In the name of Allah, the Gracious, the Merciful.

2. O ye who believe! fulfil your compacts. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage: verily, Allah decrees what He wills.

640. Commentary:
See 1:1. b2:174; 5:4; 6:146.

641 Important Words:

عقد (compacts) is the plural of عقد (aqdun), being derived from the verb عقد (agada). They say عقد الحبل i.e. he tied the rope; or he tied it firmly and fast; or he tied it into a knot or knots. عقد means, a compact; a covenant; an agreement; a responsibility; an obligation; a treaty; an ordinance of God (Lane & Aqrab).

بيضة (quadrupeds) of which the plural is بيضة. It is derived from بيضة. They say بيضة الرجل i.e. the man continued looking at a thing without his being relieved by doing so i.e. he looked vacantly; he was silent and perplexed or was confounded when asked respecting a thing. بيضة الامر means, the affair became vague or dubious or confused. بيضة الباب means, he closed the door. بيضة الباب عليه الامر means, the affair was as though it were closed against him so that he knew not how to engage in it or execute it. بيضة means, a beast or a brute; any quadruped whether of the land or of the sea; any animal that does not discriminate or does not possess the power of expression; all animals except beasts of prey and birds (Lane & Aqrab).

إمام (cattle) is the plural of تمام (an animal of the class of cattle). They say تمام عيشه i.e. his life was or became easy, good or pleasant. تمام of which the plural is تمام means, pasturing cattle consisting of camels or sheep or goats; or all these; or camels alone (Lane & Aqrab).

The phrase بيضة الإمام (quadrupeds of the class of cattle) which is made up of two words: بيضة (quadrupeds) and الإمام (cattle) is of rather peculiar construction. The phrase does not mean quadrupeds from among cattle, for the obvious reason that quadrupeds form a class wider than cattle. In fact, the الام in the phrase بيضة الإمام is of the kind which may be called الام تشبه or الام يانية. According to the former, the words بيضة الإمام would mean, the (quadrupeds) which belong to the class of الإمام (cattle); and according to the latter, they would mean (quadrupeds) which resemble الإمام (cattle). This construction has been used by the Quran to signify that whereas all (quadrupeds) do not make lawful food, those of them that form the counterparts of الإمام (cattle) are allowed. Thus the expression is intended to comprise not only cattle but also...
such beasts of the forest as correspond to cattle i.e. wild goat, wild cow, nilgai, wild buffalo, etc.

Commentary:

In this verse the word عقد (compacts) signifies compacts made by man with God or the obligations due to Him. The word, literally meaning "knots," has acquired this meaning because in ancient times knots were tied on strings or ropes as symbols of solemn compacts. The fulfilling of compacts or obligations due to God, referred to in the present verse which primarily deals with the subject of food, contains a veiled hint that a time was coming when Muslims would have to face trials and suffer hardships in order to avoid forbidden food. It is then that they would have to be particularly regardful of God's commandments in this respect. That time has already come and Muslims who go to Europe or America experience great difficulty in getting clean and lawful food, and they have to take special care in procuring it, if they want to avoid forbidden food.

The word مئد (game), here used in connection with إحرام, means the animal hunted and not the act of hunting itself, for the commandment with regard to hunting has been given separately in 5:97. In the present verse it is only the eating of game killed by a pilgrim that is mentioned, because not only is the hunting of a land animal by a pilgrim forbidden, but even the eating of it is for him unlawful. If, however, a land animal has been killed by a pilgrim who has not yet entered into the state of إحرام, the eating of it is not forbidden to those who are in a state of إحرام, provided they render no help to the man who kills the game.

The words, other than those which are being announced to you, refer to the flesh of the animals mentioned in 5:4 below, viz., that which has been strangled, and that which has been beaten to death, and that which has been killed by a fall, and that which has been gored to death, etc. The words, however, do not refer to the first part of 5:4, viz., the flesh of an animal which dies of itself, and blood, and the flesh of swine, because "swine" is not included among cattle and the exception here made is from among the cattle and not from among all animals, and also because this portion had already been revealed in 2:174.
3. O ye who believe! profane not the Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people that they hindered you from the Sacred Mosque incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

642 Important Words:

الهدى (the animal brought as an offering) is the noun-infinite from هدى meaning, he directed; or he showed the way. هدية means, a present i.e. a thing sent or offered to another as a token of love, courtesy or honour. هدى means (1) mode or manner of acting; conduct or character; (2) what one brings as an offering to the Ka'ba, consisting of camels or kine or sheep or goats to be sacrificed; or the goods or commodities so brought; (3) camels absolutely (Aqrab & Lane).

قدلة (collars) is the plural of قدل which is the noun-infinite from قدل meaning, he twisted or wound or wreathed a thing upon another. قدلة قدلة (qallada-ha) means, he put a necklace upon her neck. قدلة تقدردة means, he hung upon the neck of the camel or cow, etc., brought as an offering to Mecca, a collar, to show that it was meant for sacrifice as an offering. قدلة قدلة means, a necklace; a collar or the like; that which is hung, as a sign or mark, upon the neck of a camel or cow, etc., brought to Mecca for sacrifice (Lane & Aqrab). The word قدلة (collars) may also mean “collared animals” (Muhit). The words قدلة and قدلة as used in this verse both signify animals that are taken to Mecca for sacrifice during the Pilgrimage, particularly meaning such animals as have collars round their necks, and قدلة all animals without distinction that are brought to Mecca for sacrifice.

آمن (who repair) is the plural of آمن which is the active participle from آمن i.e. he repaired or directed his course to it; he aimed at or sought after it; he endeavoured to reach or attain it (Lane). See also 3: 8; 3: 21; 3: 114.

Commentary:
The words شمار الله (Signs of Allah, for which see 2: 159) signify anything that leads to the knowledge and realization of God. The offerings made to God, or the animals of sacrifice brought to the Ka'ba, are “Signs of God,” in the sense that they teach us to be ever ready to sacrifice all that belongs to us for the sake of God.
The words

(Sacred Month) may signify each one of the four Sacred Months, viz., Shawwal, Dhul-Qa'da, Dhul Hijja and Rajab. Some theologians, however, hold the view that here the “Sacred Month” means only Dhul Hijja i.e. the month of ج (Greater Pilgrimage), to which a special reference has been made on account of the great gathering of pilgrims that takes place at Mecca in that month. Others are of the opinion that the word here refers to Rajab, the usual month of ه (Lesser Pilgrimage), to which no respect was paid by certain Arab tribes. Abstaining from profaning the Sacred Month may also mean paying due respect to the works performed therein.

All manner of fighting must cease during the four Sacred Months. As pilgrims have to travel to and from Mecca during these months, not only are pilgrims and animals of sacrifice not to be molested on the way, but all hostilities must cease and there should be perfect peace so that pilgrims may perform both their inward and outward journeys in complete security. The hunting of land animals has also been forbidden for a similar reason.

The words, nor those repairing to the Sacred House, refer particularly to the pilgrims who go to Mecca for the Greater or the Lesser Pilgrimage. But they may also refer to such travellers as may proceed to Mecca for any valid purpose, including such non-Muslims as may visit the Sacred House with the permission of its custodians to gain religious knowledge.

The expression, help not one another in sin and transgression, constitutes an effective reply to the malicious charge that Islam is a militant religion, encouraging aggressive warfare against the infidels. How can a Book which gives such clear injunctions to its followers as are contained in the above words, be expected to command them to take up arms against innocent and unoffending people and to kill them wherever they are found on the sole ground that they do not profess Islam.

The verse clearly forbids Muslims to fight their enemies in the four Sacred Months even when a state of war exists. The Holy Prophet himself was the first to carry out this injunction. He would not fight the idolatrous Meccans when, at Hudaibiya, they refused to allow him and his 1,400 followers to perform the Lesser Pilgrimage) for which he had undertaken such a long and arduous journey. He went back to Medina after signing a treaty, the terms of which at that time appeared to be very humiliating, in spite of the fact that his followers were prepared to fight. The Holy Prophet, however, paid no heed to the outraged feelings of his followers and did what righteousness and piety demanded. But when non-Muslims are the first to attack Muslims during a Sacred Month, the latter are allowed to defend themselves (2:195, 218).
4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that which has been beaten to death; and that which has been killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar as an offering to idols. And forbidden is also this that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely Allah is Most Forgiving and Merciful.643

643. Important Words:

an animal which dies of itself.
Though generally speaking, everything that is dead is , in its specific sense, the word signifies an animal that has died of itself without being properly slaughtered (Lane). See also

that which has been strangled
is derived from . They say i.e. he squeezed his or its throat that he or it might die; he squeezed his or its throat so that he or it died; he strangled or throttled or choked him or it. means, he or it became throttled or strangled or choked.

means, a goat or sheep strangled or throttled (Lane).

that which has been beaten to death) is derived from . They say i.e. he beat or struck him or it violently till he or it became relaxed and was at the point of death; he broke his or its skull, wounding the brain; he beat him or it till he or it died. means, a goat or sheep beaten to death either with a stick or staff or stones, etc. (Lane).

that which has been killed by a fall) is derived from . They say i.e. the man perished. means, he threw stones at him and hit him. means, he or it fell or tumbled down into a
well or a pit. It also means, he or it fell down from a mountain, or a height and died. The phrase means, that (a goat, etc.) which falls from a mountain or a height, or falls down a well, or a pit and dies (Lane).

(that which has been gored to death) is derived from نلم (Ibl). They say i.e. he (a ram, etc.) smote him or it with his horn. The phrase means, a sheep or goat smitten with the horn and so killed (Lane).

(that which you have properly slaughtered). ذکث ذکث (dhakkā) is derived from ذکث (dhakā). They say i.e. the fire blazed or burned brightly. ذکث (dhakā) means, the land was or became clean and pure. ذکث (dhakkā) means, he made the fire blaze or burn brightly. ذکث (dhakā) means, it (medicine, etc.) sharpened the intellect. ذکث (dhakā) means, he slaughtered the goat in the manner prescribed by the Law of Islam (Lane).

(= idols) is derived from نصب which means, he set up or he fixed. According to some, is singular, the plural of which is انصاب; and according to others, it is plural, of which the singular is نصب. The word means, signs or marks set up to show the way; stones set up and worshipped to the exclusion of, or in preference to, God; anything that is so worshipped; stones which the pagan Arabs set up to sacrifice or slay animals before them, the name of some deity being pronounced in the killing of such animals; idol or idols; but whereas idols were generally carved and had some form or shape, the idols were simple uncarved stones (Lane & Aqrah).

(= arrows) is the plural of zālām and is derived from the verb زالما (zalama), meaning, he cut off the protruding part of a thing, such as the nose; he made his gift, small in quantity as though he had cut off something from it. Zālām means, an arrow without a head and without feathers. Zālām (the plural of زالما) were those divining arrows by means of which pre-Islamic Arabs sought to know what was allotted to them. On some of these arrows the word “command” and on others “prohibition” were written, while others were left blank, and all these were kept together in a suitable vessel. When any one wanted to do a certain thing or go on a journey, he would take out one of the arrows without looking at them and then act according to the instruction of “command” or “prohibition” as the case might be. If the blank arrow came out, the experiment was repeated, till an arrow bearing the word “command” or “prohibition” was taken out (Lane).

اليوم (this day) here really signifies “now.” See 1:4.

(= hunger) is derived from نسم. They say i.e. the belly was or became empty i.e. hungry. Nasm means, the foot rose from the ground or was hollow in the middle of the sole, so that it did not touch it. Nasm means, hunger rendered him lank in the belly. Nasm therefore, means, emptiness of the belly; hunger (Lane & Aqrah).

Commentary:
This verse shows that the Quran does not consider the prosperity and predominance of Islam to be dependent on territorial conquest and the extension of material power, but on its being a perfect and complete religion. It draws the attention of Muslims to the fact that now that all the teachings needed for the moral and spiritual regeneration of man have been embodied in the Quran, it is up to them to win the premier place in the comity of nations by acting upon them and holding fast to them.

The words یکما (perfecting) and اکم (completing) which are noun-infinitives from زلما (I perfected) and اکم (completed) occurring in the clause, This day have I
perfected your religion for you and completed My favour upon you, are full of meaning and convey two different and distinct senses. The former (i.e. perfection) relates to quality, and the latter (i.e. completion) to quantity. The use of the word اکملت (I have perfected) with regard to the teaching of the Quran thus shows that doctrines and commandments affecting the physical, moral and spiritual development of man have been embodied in the Quran in their most perfect form; while the word اکتم (I have completed) shows that nothing which was needed by man has been left out. Again, the former i.e. perfection; pertains to commandments relating to the physical side of man or his external self, while the latter i.e. completion, relates to his spiritual side or his inner self, viz., the completion of the spiritual blessings which follow the observance of the outward Law.

Thus the verse hints that as the divine Law has been perfected and completed in the Quran, it shall not be superseded by any other Law. The Laws that preceded the Quran were meant for particular peoples and limited periods, being suited to their special requirements only. Similarly, the Prophets that preceded the Holy Prophet of Islam were sent to particular nations only. This was quite in the fitness of things. The means of communication between different countries were then in a very undeveloped state and people living in one country knew little or nothing of the countries that lay far off from them. Moreover, nations of the earth were then in different stages of development, some being very backward and others only partially developed and the mind of man had not attained its full growth and development. Hence, the circumstances then obtaining required that separate Messengers be sent to separate nations who should give them such teachings as suited their particular needs and requirements. This state of things, however, was not to last for ever. The Oneness of God presupposed oneness of mankind and it was quite natural that, when the God-given faculties of man became fully developed and the means of communication also improved so that intercourse between different nations became easier and more common, God should raise a Prophet for the whole of mankind and give him a perfect Law which should fulfill all the needs and meet all the problems of humanity.

But the mere existence of a perfect Law cannot prevent the moral degeneration of humanity. So in spite of the presence of the Quran, it was necessary that heavenly Reformers should continue to appear in the world in times of degeneration, and, being inspired of God, should give new life to corrupt and degenerate humanity. In fact, the promise about the appearance of such Reformers is implied even in the words, (this day) have I completed My favour upon you, for if religion has been completed, it does not stand to reason that when mankind should consign God to oblivion and forget the object of their creation, God should make no provision for their regeneration. In that case, His favour upon them cannot be said to have been “completed.” Thus, the very completion of God’s favour upon Muslims requires that He should raise among them such Reformers as should breathe a new life into them, whenever their spiritual and moral degeneration demands it. Says the Holy Prophet, “God will raise among the Muslims at the head of each century a Reformer who would regenerate their religion for them” (Dāwūd, ch. on Malāhim).

It may also be noted here that the perfection and completion of God’s religion and favour has been mentioned side by side with the Law relating to eatables in order to point out that the use of lawful food forms one of the most important bases of good morals which in time provide a pedestal for spiritual progress,
5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, training them for hunting and teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah. And fear Allah, surely Allah is quick in reckoning.'

644. Important Words:

جراح (animals of prey) is the plural of جرح which is derived from جرح i.e. he wounded him; or he cut him; or he clove or rent his body. It also means, he gained, acquired or earned. جراح means, beasts and birds of prey that catch game. The word also means, the limbs of a human being with which things are gained or earned (Lane).

مكثين (training them for hunting) is the plural of مكث which is the active participle from مكب (kallaba) which is the transitive form of كب (kaliba) meaning, he thirsted; he ate voraciously; he was seized with the disease of dogs; he barked. مكب (kallaba) means, he trained (a dog) to hunt; he trained any beast or bird of prey to take game. مكب means, one who trains dogs to hunt; or one who trains any beast or bird of prey to take game. مكب also means, one who possesses dogs trained to hunt and hunts with them. مكب means, a dog or any animal of prey (Lane).

Commentary:

The forbidden things having been described in the preceding verse, the rest are here declared lawful, provided they are طيام i.e. good and pure, it being left to each individual to decide what is good for him and what is not, in view of his particular circumstances and the condition of his health. The Holy Prophet has definitely excluded beasts of prey and birds having claws from the category of lawful food. See also 2:174.

The training of animals or birds of prey for catching game has been made lawful. As for the eating of the flesh of the game so hunted the injunction varies according to circumstances. The more accepted view is as follows: (1) If the hunter finds the game alive, the eating of its flesh is lawful in all circumstances, provided the hunter slaughters the game in the prescribed manner. (2) If the hunter finds the game dead, the eating of its flesh is lawful only in case (a) the animal of prey is trained, and (b) it does not itself eat of the game, and (c) the hunter sends the animal of prey after reciting thereon the name of Allah. (3) If the game dies of sheer fear, before the animal of prey has actually caught and wounded it, the eating of its flesh is unlawful.
This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.  

645. Important Words:

For the meaning of the word مُحِصَّنَةٌ (contracting valid marriage) and سَانَةٌ (committing fornication) and اْخْتَبَئَانُ (secret paramours) see 4:25, 26.

Commentary:

The verse declares that if a person from among the People of the Book invites a Muslim to dinner, it is lawful for the latter to accept the invitation and partake of the food of the former, provided, of course, the food does not include anything forbidden by Islam. Similarly, a Muslim is allowed to invite the People of the Book to dinner.

Some Commentators have taken the word طَلاَمُ (food) in the clause, the food of the People of the Book is lawful for you, in the sense of "flesh of animals used as food." In this sense, the verse would signify that Muslims are allowed to partake of the flesh of an animal slaughtered by one from among the People of the Book, provided, of course, the name of God has been pronounced on the slaughtered animal.

The words, And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, are intended to hint that whereas Islam permits marriage of Muslim men with non-Muslim women from among the People of the Book, it certainly prefers that Muslim men should ordinarily marry only Muslim women.

The words يَتَكَوَّرُ الِإِيمَّانُ (rejects the faith) may either mean "turns apostate" which is its primary significance; or it may mean "is ungrateful respecting faith." For the meaning of the particle † see 1:1.
O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. And if you are ill or you are on a journey while unclean, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty but He desires to purify you and to complete His favour upon you, so that you may be grateful.

Important Words:

- غلابة (unclean) for which see 4:44.

Commentary:

After the questions of food and marriage comes the question of cleanliness on which Islam lays so much emphasis, specially on cleanliness necessary for the proper performance of worship. The feet are here mentioned after the head, not because they are intended, as alleged by the Shias', to be only wiped like the head, but because they come last in the process of ablution. This is apparent from the fact that the word ارجل (feet) has been put in the accusative case in the standard text, like the words چور (faces) and يد (hands), thus showing that, like the latter, the word “feet” is also governed in the accusative case by the verb غسل (wash) and not by the preposition (over) which governs the word رأس (heads) only. Hence the addition of the verb “wash” before it in the translation. It is true that a solitary reading gives the word ارجل (arjula) as ارجل (in the genitive case). But even this does not necessarily mean that the word is not governed by the verb غسل (wash) for, according to the rules of Arabic grammar, nouns in the accusative case may sometimes be put in the genitive case owing to their proximity to a noun in the genitive case. According to this rule, ارجل (feet) would be taken to have been put in this reading in the genitive case owing to its proximity to the word رأس (heads), but really it is governed not by the preposition (over) but by the verb غسل. In fact, the word ارجل (feet) has been put after رأس (heads) to point out the order which is to be observed in the performance of ablution. The authentic saying of the Holy Prophet also make it clear that in performing an ablution the feet should be washed and not merely wiped. These saying are also supported by the practice of the Holy Prophet.
8. And remember Allah's favour upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allah. Surely, Allah knows well what is in the minds.  

the head, e.g., when one is wearing socks or stockings. So it may be that the common reading ارجل arjula (in the accusative case) applies to the general rule of "washing" the feet when performing روضوم (ablution), while the exceptional reading ارجل arjuli (in the genitive case) applies to the exceptional cases when the feet are to be "wiped" like the head.

The words, you have touched women, embody a chaste and graceful expression and mean "you have had sexual intercourse with them."

The sense of the verse may be summed up as follows: (1) Before offering his Prayers, a Muslim should perform the prescribed ablution i.e. washing of the face and the hands, wiping of the head, and washing of the feet. (2) If a man is جلب (unclean) i.e. he has had sexual intercourse with his wife or, for that matter, has had a nocturnal discharge, he should have a complete bath in order to purify himself for Prayers. (3) If, however, a man is sick and the process of ablution or bathing is likely to do him harm, or if he is on a journey and cannot find water, then even after answering the call of nature or becoming "unclean" by having sexual intercourse with his wife, he is allowed to forego the process of ablution or bathing and to perform instead the نهم with pure dust. See also 4:44.

647. Commentary:

It is Muslims, and not the People of the Book, that are addressed here. As, however, no special covenant is known to have ever been made with Muslims, the "covenant" mentioned here must be taken to refer to the process of yüz (oath of allegiance) taken from every new convert to Islam; or the word may refer to the Law revealed in the Quran and accepted by Muslims. The words, We hear and we obey, obviously refer to the acceptance of Islam by the Faithful.

The words, Allah knows well what is in the minds, have been added to point out that mere lip-profession is not acceptable to God. He who would accept Islam should accept it from the depths of his heart and willingly act up to its teachings. The words thus incidentally provide a strong refutation of the charge so wrongly brought against Islam that it sanctions conversion at the point of the sword. The sword can only govern the tongue but not the heart.
9. O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

10. Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And as for those who disbelieve and reject Our Signs, they are the people of Hell.

648. Commentary:
As the word (for which see 4:35), means one who performs his work thoroughly and ceaselessly, the expression, be steadfast in the cause of Allah, would mean that Muslims should take a firm hold of the commandments of God and carry them out completely and thoroughly and should never become lax or negligent.

The words, bearing witness in equity, mean that the Faithful should bear practical witness to the truth of Islam by becoming good Muslims and leading good lives in order to become examples for others. They also signify that the Muslims should convey the message of Islam to others and thus become witnesses for them. As, however, propagation of Islam implies contact with other peoples, the verse fittingly ends with the commandment, let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. Surely no other religion gives such fair and just teachings about its enemies as does Islam. A true Muslim should act justly not only to other Muslims but also to all non-Muslims—even to those who are enemies of Islam.

The words, And fear Allah, surely Allah is aware of what you do, contain a stern warning that the just and equitable treatment of the enemy enjoined above should not be by way of show but should proceed from the heart and be based on the fear of God, from Whom nothing is hidden.
12. O ye who believe! remember Allah's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely. 649

13. And indeed Allah did take a covenant from the children of Israel; and We raised among them twelve leaders. And Allah said, 'Surely, I am with you. If you observe Prayer, and pay the Zakât, and believe in My Messengers and support them, and lend to Allah a goodly loan, I will remove your evils from you and admit you into gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.' 650

649. Commentary:
The verse is considered by some Commentators to refer to an incident which took place when the Holy Prophet was returning from Tabuk. It is said that on this occasion six hypocrites lay in ambush to kill him, but God saved him by disclosing the plot to him. The verse may, however, not necessarily be applied to any particular incident. It may be taken to refer generally to the protection which God vouchsafed to Muslims from the aggressive attacks of their enemies. By "a people" here primarily meant the disbelievers of Mecca, who spared no pains to extirpate Islam and the Muslims, but the word is also general in its application.

650. Important Words:
ثحب (leaders) is the verbal adjective from ثحب. They say ثحب i.e. he perforated or made a hole through it. ثحب في الأرض means, he went through the land. ثحب (you support them) is derived from ثحب means, he censured him; he helped him. They say ثحب عن كذا i.e. he prevented or hindered him or turned him away from such a thing. ثحب (‘azzara-hu) means: (1) (he chastised or punished or censured or corrected him, in order to turn him away from evil; (2) he aided and assisted him; he strengthened him; he aided him against his enemy by repelling the latter; (3) he treated him with reverence, respect or honour (Lane).
14. So, a because of their breaking their covenant, We have cursed them, and have hardened their hearts. b They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except in a few of them. So pardon them and turn away from them. Surely, Allah loves those who do good. 

Commentary:

The verse contains a veiled warning to Muslims that they can expect the help of God only so long as they adhere to their covenant with Him and obey His behests.

By the words "twelve leaders" are meant the twelve Prophets of Israel who came after Moses. According to some authorities, these were the twelve "Princes" said to have been appointed by Mosés (Num. 1:4-16).

The words فَرِصَانًا (goodly loan) may either mean good deeds for which a reward is expected from God, or voluntary contributions to help the cause of religion. The verse is addressed to the Israelites.

651. Important Words:

قَانِه (hardened) is derived from لَّا which means: (1) it was or became hardened; (2) it became darkened (Aqrab). Thus the words فَرِصَانًا, rendered as, We have hardened their hearts, may also mean, We have made their hearts devoid of light.

نَسي (have forgotten) is derived from نصي meaning, he forgot, or he abandoned or ceased acting on (Aqrab).

خانثة (treachery) is both the noun-infinitive and the active participle from خانث which means: (1) treachery, perfidiousness or unfaithfulness; (2) one who is very treacherous, unfaithful or perfidious. In the latter sense the word خانث is the intensive form of خانث. The expression خانث الأعين (people or party) which may be taken to have been used as an adjective qualifying the noun خانث (people or party) which may be taken to be understood before it.

Commentary:

They say خانث i.e. he was unfaithful to the confidence or trust that he (the other party) repose in him; he was treacherous or perfidious to him. خانث means: (1) treachery, perfidiousness or unfaithfulness; (2) one who is very treacherous, unfaithful or perfidious. In the latter sense the word خانث is the intensive form of خانث. The expression خانث الأعين (people or party) which may be taken to have been used as an adjective qualifying the noun خانث (people or party) which may be taken to be understood before it.
15. And from those also who say, ‘We are Christians,’ We took a covenant, but they too have forgotten a good part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. And Allah will soon let them know what they have been doing.

16. O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

652. Commentary:

After referring to the Jews in the preceding verses, the Quran here refers to the Christians, who had also fallen low owing to their ceasing to act on the commandments of God.

The words, We have caused enmity and hatred among them, either refer to the Christians and the Jews spoken of in the preceding verse or they refer to the Christians alone as understood by the present verse. In any case they embody a great prophecy to the truth of which the whole world is a witness. Unappeasable animosity, hatred and rivalry exist not only between Christians and Jews but also between the different sections of Christians themselves. This enmity and discord are a natural result of their rejection of Islam. The Holy Prophet, who had a universal mission, brought the message of the oneness of all mankind. All nations of the world were invited to assemble under his banner and thus become welded into one nation and one people. But the People of the Book refused to accept him. So not only will Jews and Christians as well as the sections thereof continue to remain at loggerheads with each other, but the phantom of world-peace will also continue to elude humanity till men come to render allegiance to that Great and Noble Prophet whom God sent as a mercy for all mankind.

The Arabic word يئنون (have been doing) is generally used concerning works of art. The allusion is thus primarily to the works of art in which Christian nations were to excel and take pride.

653. Important Words:

مُغَيَّر (passes over) is derived from مَعَ which gives a number of meanings for which see 2:110. Among others the word مَعَ means, it became effaced or obliterated; or He (God) effaced or obliterated (a sin, etc.) i.e. forgave and pardoned. مَعَ means, I have relinquished or given up my right or what was due to me. The word مَعَ is also used in the sense of the act of giving up or abandoning or leaving off or passing over (تَجَ).
17. Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of darkness into light by His will, and guides them to the right path. \(^{654}\)

noble teachings and great truths by the People of the Book and draws their attention to the fact that not only are many of the truths contained in the older Books being re-taught by the Holy Prophet of Islam but also many more are being revealed and new and wider avenues of guidance have been opened, though at the same time some laws and ordinances which proved burdensome to the previous peoples or were meant only for a specific period have not been embodied in the teachings of the New Faith.

The word "Light" at the end of the verse refers to the Holy Prophet, who elsewhere in the Quran has been called "a Bright Lamp" (33:47), because from him later Reformers were to receive the light of divine knowledge. It may also contain a reference to the fact that the Holy Prophet was the "Seal of the Prophets" (33:41) in the sense that he who followed him in the most perfect manner could receive even the gift of prophethood from God—a great truth laid bare by the Holy Founder of the Ahmadiyya Movement. The Holy Prophet was, thus, a great spiritual light that could kindle other similar lights. But it must be clearly understood that since the Law of Islam is perfect in all respects and is meant for all ages to come, no other Book of Law can come after the Quran.

654. Commentary:

The pronoun in \( 	ext{ihiy } \) (thereby does Allah guide) may refer either to the "Book" or the "Light" spoken of in the previous verse. The use of the word \( 	ext{si} \) (paths) in the plural number indicates that just as there are diverse kinds of difficulties and obstacles that beset the path of a spiritual wayfarer, so God has also provided for him many ways and means of deliverance and safe arrival at his destination. \( 	ext{si} \) (peace) being also one of the names of God (see 50:24), the words \( 	ext{si} \) may mean, "the paths leading to God."

The clause, and guides them to the right path, is added to show that the God of Islam not only leads men out of darkness into light but also does so by the shortest and the straightest path, the word \( 	ext{si} \) (right) also meaning "straight." See 2:6.
18. aThey have indeed disbelieved who say, ‘Surely, Allah is none but the Messiah, son of Mary.’ Say, ‘Who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?’ And bto Allah belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allah has power to do all things.655

655. Important Words:

bring to naught (bri,ng to naught) is derived from in which is the causative form of which means, he or it perished or came to naught; or he or it came to an end and became non-existent. a means, he caused him or it to perish, or he destroyed him or it, or he brought him or it to naught (Lane). also means, he punished him (Mufradât). The Holy Prophet is reported to have said: [i.e. “When a man says, such and such people have perished (viz., they have become morally and spiritually ruined and their state is past recovery), it is he himself who causes them to perish by saying so, for he makes them despair of recovery and of salvation” (Muslim, ch. on al-Birr wa’l-Sila.) The word is used in this sense also elsewhere in the Quran (67:29; 8:43).

Commentary:

The expression (bring to naught) is used here not simply in the sense of destroying but in that of destroying by punishment. It is indeed a jealous and indignant God that speaks in this verse. He condemns Christians in a tone of strong indignation and vehement reproach at their preposterous claims about the Godhead of Jesus; and as Jesus and his mother, Mary, have become the means and object of this highly sinful doctrine, the verse fittingly refers to the divine power of punishing them also if God should so desire. It will be noted that a section of Christians looks upon Mary also as divine and superhuman.

The words, those that are in the earth, obviously refer to those who deify Jesus. God’s purpose in using such strong language is to expose the monstrosity of the doctrine that Jesus was God or the Son of God. Elsewhere also in the Quran strong language has been used about those who hold such blasphemous beliefs and they are threatened with exemplary punishment (19:89—92).

The words, what is between them, corroborate and add force and strength to the argument given in the earlier part of the verse, at the same time hinting at the final dissolution of Christian empires as a result of the most blasphemous doctrine of the divinity of Jesus. See also 3:27.

What the Christians say is, “The Messiah, son of Mary, is God,” and not “God is none but the Messiah” as the verse puts it. The assertion has been inverted in order to bring home to Christians their great error; for, to say that “The Messiah is God” is really tantamount to saying that “God is none but
19. The Jews and the Christians say, "We are sons of Allah and His loved ones." Say, 'Why then does He punish you for your sins? Nay, you are only human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allah belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.\(^6\)

20. O ye People of the Book! there has come to you Our Messenger, after a break in the series of Messengers, who makes things clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things.\(^5\)

---

656. **Commentary:**

The claim of Jews and Christians to be "the sons of God and His beloved ones" is found in 2:81, 112; 3:25; 62:7.

The clause, Why then does He punish you for your sins, contains a double argument against the preposterous claim of the People of the Book. If they are truly the sons of God and His beloved ones, why do they commit sins which is a sign of filth and uncleanness? One springing from God and beloved of Him must certainly be above this, for God loves not those who are filthy and commit sins. Again, if they are really the sons of God and His beloved ones, why do they suffer torment and punishment while a divine being must be above such weakness?

657. **Important Words:**

\( \text{i.e.} \) means, the heat abated or flagged after being intense and vehement. \( \text{i.e.} \) means, langou or remissness; weakness or feebleness; an interval of time between two things; an interval of time between two Prophets during which there is a cessation of prophetic revelation (Aqrab & Lane).

**Commentary:**

As generally believed, no Prophet appeared among Jews and Christians after Jesus. According to some historians, however, three Prophets did appear after Jesus, and according
21. And remember when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.658

22. 'O my people, enter the Holy Land which Allah has ordained for you and do not turn back, for then you will turn losers.'

658. Commentary:
When speaking about the raising of the Prophets, the verse uses the word "among" which is omitted when the making of kings is mentioned. This is so because the mission of a Prophet was in those days confined to his own people to whom he was sent. Prophets have therefore been spoken of as being raised "among" them. But kings have to rule over foreign nations as well. In their case, therefore, the word has been dropped. Moreover, in the substitution of the word यु (you) instead of यू (among you) the allusion is to the fact that whereas each and every member of the nation to which a ruling monarch belongs possesses, as it were, dominion and sovereignty, it is not so in the case of a Prophet.

It may be noted that the word तलन (the peoples) as used in this verse does not mean "peoples of all times", but only the people of that particular age. See also 2:48.

Commentary:
The expression, ordained for you, contains a veiled promise to the effect that God would help them and make them victorious, if the Israelites only showed the courage to step forward and enter the Holy Land. But they did not possess the requisite faith and the requisite courage and so "turned losers." See vv. 25 & 27 below.
23. They said, 'O Moses, there is in that land a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

24. Thereupon two men from among those who feared their Lord, on whom Allah had conferred His favor, said, 'Enter the gate, advancing against them; when once you have entered it, then surely you will be victorious. And put your trust in Allah, if you are believers.'

659. Important Words:

- جَبَرُونُ (haughty and powerful) is the plural of جَبَرُ (jabar) which is derived from جَبَرُ (jabar al-‘a’ma) or جَبَرُ (jabar al-rajula) i.e. he set the bone; he reduced it from the fractured state. جَبَرُ (jabar al-rajula) or جَبَرُ (jabar al-rajula) means, he restored the man from the state of poverty and weakness to that of wealth and strength. جَبَرُ (jabar) means, I put the affairs of the orphan into good order. جَبَرُ (jabar) means, he compelled and forced him against his will. جَبَرُ (jabar) means, one who magnifies himself and behaves proudly, haughtily and insolently; one who slays when in anger or one who slays unjustly; one who domineers over others by absolute force and power; one extravagant in acts of wrong-doing, disobedience and rebellion; one huge, tall and strong; a giant. When used about God جَبَرُ (jabar) means, One Who can force His creatures to obey His commands; the Supreme, the Unattainable, the High above His creatures; the Restorer of the poor and the weak to wealth and power; the Reformer of the people by raising them from a low state to a high one (Lane & Aqrab).

Commentary:

Compare this insolent and cowardly attitude of the companions of Moses to the willing and almost unbelievable sacrifices of the Companions of the Holy Prophet, who were ever eager to jump into the very jaws of death at the bidding of their Master.

660. Important Words:

- حَلَّلُ (against them). The word حَلَّلُ (against) as a particle has several meanings. Here it gives the meaning of "against" (Lane). The Quran says نَمَى وَلَمْ يَصَلَّوْا، i.e. and they have a crime or offence standing against me (26:15). In his Arabic Grammar, Wright says that the particle حَلَّلُ (against) is sometimes used in "a hostile sense in which case it can be generally rendered as ‘against’ or ‘upon,’ as in خَرَجَ حَلَّلَ i.e. he went out against him or he rebelled against him.”

Commentary:

The two "men" spoken of here are generally supposed to be Joshua, the son of Nun, and Caleb, the son of Jephunneh (Num. 14:6). But from the context Moses and Aaron appear more likely to be the two "men" here referred to.
The word ُمَر (man) is thus here expressive of manliness and courage. By using this word, the Quran means to say that of that big host of cowardly people there were only two men who were truly brave and courageous. That these two brave men were Moses and Aaron themselves may also be inferred from the fact that when these two “men” spoke to their people, and urged them to “enter” the land, the latter, in reply, addressed none other but Moses, saying, O Moses, we will never enter it so long as they remain in it (5:25), thus making it clear that it was Moses himself who had spoken to them the words contained in this verse. Again, when the people refused to obey Moses, he is reported to have prayed to God, saying, My Lord, I have power over none but myself and my brother, therefore make Thou a distinction between us and the rebellious people (5:26). Now, if the two “men” had been other than Moses and Aaron, they should have certainly been included in his prayer by Moses, because they had deserved it by boldly offering to enter the land in spite of resistance, exhorting others also to do so. But Moses prayed only for himself and his brother, which shows that the two men whom God praises as “men” (i.e. brave men) and of whom He speaks as His favoured ones were Moses and Aaron themselves. God does not name them but simply speaks of them as ُمَرلا, i.e. “two brave men” in order to praise their manliness and courage and at the same time to condemn by implication the cowardice of the other Israelites who were with them.

The expression, enter the gate advancing against them, possesses a spiritual connotation as well. For every person there is a “holy land,” which is his goal and paradise. Allah has “ordained” this “holy land” for man (5:22) because he has been created for it. But the cowardly and the low-spirited are always afraid of entering it. They are too timorous to face “the rebellious ones” i.e. the evil ones and their own evil inclinations. They desire to enter Heaven without deserving it, without any exertion on their part, without facing and fighting their evil passions and without fighting those who stand in their way. They tremble and quail before the trials and tribulations that confront them. But here too God has created for every person “two men” i.e. two wise counsellors who encourage him and exhort him not to be afraid of difficulties and to follow undauntedly the path that leads to eternal happiness and everlasting bliss. These two counsellors are (1) human reason and (2) man’s pure and unsullied nature. These two go on telling man and urging him that he need only be up and doing and God will help him. He should boldly face trials and God will make everything easy for him, and he will come out of the struggle victorious and triumphant. Most men, however, wish that the power of their enemies should break of itself, but it cannot break without their using the weapon of self-sacrifice. “Forty years,” as hinted in 5:27 below, is the time required by man to attain to perfect manhood. This is a sufficiently long time. If he does not mend his ways during this period and defies the dictates of reason and conscience, he is lost and there is little hope for him. But if he makes up his mind boldly to meet the evil influences, he may be saved. He need only take heart and make bold to enter the struggle, and what appears to him to be a thick jungle of difficulties will turn out to be a garden, the seeming “Hell” assuming the form of a veritable “Heaven.”
25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, and here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make thou a distinction between us and the rebellious people.'

27. God said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

661. Commentary:
The companions of Moses perhaps never fell so low as on the present occasion. They were cowardly, faithless and slothful. Compare with this the noble example of the Companions of the Holy Prophet of Islam. There is a report to the effect that when the Holy Prophet, with a handful of his ill-equipped Companions, intended to go forth to meet the vastly superior and much better-equipped Meccan force at Badr, he consulted them about it. Thereupon one of the Companions stood up and addressed the Holy Prophet in the following memorable words, "We would not say to thee, O Prophet of God! as said the companions of Moses, 'go thou and thy Lord and fight and here we sit'. On the contrary, O Prophet of the Lord! we are ever with thee and we will go with thee whither thou goest. We will fight the enemy on thy right and on thy left and in thy front and behind thy back; and we trust God that thou wilt see from us what will comfort thine eyes." The tradition says that when the Holy Prophet heard these words, his face beamed with delight; and no wonder (Bukhārī & Hisbām).

661A. Commentary:
Even if, as the Bible says, "the two men" referred to in 5:24 above were Joshua and Caleb, the present prayer of Moses remains true; for Aaron being a Prophet of God was the only one truly entitled to the guarantee expressed by Moses.

662. Important Words:
(they shall wander in distraction) is derived from meaning: (1) he lost his way in the desert; (2) he was or became confounded or perplexed; (3) he went away in the land confounded or perplexed and was unable to see his right course; (4) his intellect or mind was or became disordered and confused and he perished; (5) he magnified himself or behaved proudly or insolently (Aqrab & Lane).

Commentary:
When the Israelites behaved in a cowardly manner, God decreed that they should remain in the desert for a period of 40 years so that the life of the desert should invigorate them and strengthen their morals. In the meantime, the old generation became practically extinct and the younger generation grew brave.
And relate to them truly the story of the two sons of Adam, when they each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allah accepts only from the righteous.'

If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the Universe.

and strong enough to conquer the Promised Land. See also note on 5:24 above. For the relevant portion of the Bible see Num. ch. 14.

Important Words:

(they offered) and (offering) are both derived from (garuba) which means, he or it was or became near, either in place or in station or grade or rank. (garraba-hū) means, he caused or made him to become near; he made him to be a near associate; or he made him an object of favour or honour. means, he offered or presented to God an offering or oblation. Hence means, an offering or oblation; a sacrifice; anything by means of which one seeks nearness to God; a near or particular or favourite associate or companion (Lane).

Commentary:

As sacrifice is at the root of all success, whether individual or national, the Quran here fittingly turns to the subject of sacrifice, the lack of which proved the fall of the followers of Moses. "The two sons of Adam" may be taken in the figurative sense as well, meaning any two individuals from among mankind.

The words, Allah accepts only from the righteous, addressed by Abel to his brother Cain (both sons of Adam) are intended to mean that the latter would gain nothing by slaying the former, except that he would become all the more removed from righteousness—a quality essential for the acceptance of an offering.

The concluding words of the verse point to the important truth that in sacrifice mere outward form is nothing. It is only the underlying spirit that makes it acceptable and fruitful. The story is continued in the following verses.
30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

being equally criminal, both are guilty and both deserve to be cast into Hell. But Abel, who desired to live righteously and die righteously, would not stain his conduct even in a moment of extreme danger and wanted to take good care that he did not overstep the limits of the right of self-defence.

665. Important Words:

ءَرَادَ (I wish) is derived from رَأَدَ i.e. he or it went to and fro; or he desired or sought (a thing). رَأَدَ means, he intended or willed or wished or desired or sought. But sometimes the word does not express an actual will or wish but simply a practical state or condition likely to develop in a certain manner. The Arabs say of a seriously sick person رَيْدَان ِإِرْوت (lit. he wishes to die) meaning, he is about to die or his condition bespeaks of nearness of death. The Quran says رَيْدَان ِإِرْوت, viz. the wall intended to fall down i.e. it was about or ready to fall down (18:78) (Aqrab & Lane).

Commentary:

The verse does not mean, as some may be led to think, that Abel desired his brother, Cain, to be cast into Hell. What he meant by the word رَأَدَ (I wish), as explained under Important Words above, was simply that the natural and inevitable consequence of his own non-aggressive attitude would be that his brother would go to Hell. In fact, by using this expression Abel desired to dissuade Cain from perpetration of the horrible crime of fratricide by picturing to him its awful consequences. He told his brother that, as for himself, he would rather die the death of one sinned against than raise his hand to kill him. The result of this would be that he (Cain) would take upon himself the burden of his (Abel's) sin (i.e. that of slaying him) as well as that of other sins of his own.

The expression may be explained in another way also. The Holy Prophet is reported to have said that on the Day of Judgement the good deeds of transgressors would be transferred to the account of the persons whom they had wronged and if transgressors had no good deeds to their account, the sins of the persons transgressed against would be transferred to them and thus wrongdoers would bear not only their own sins but also those of the persons whom they had wronged (Muslim, ch. on al-Biy'a wa'l-Sila).

666. Commentary:

Instead of directly and briefly saying that 'he killed his brother,' the verse expresses the same idea in a somewhat longer sentence, viz., his mind induced him to kill his brother, so he killed him. This is done to point to the great truth that it is man's own mind, or more properly his own 'self', which often becomes the source of evil for him.
32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful. 667

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land. 668

667. Commentary:
Commentators differ as to whether the incident of the raven mentioned in the present verse was an actual fact or whether it is merely meant as a parable. It is not at all improbable that an incident of this nature might have actually occurred. The study of the ways and habits of birds has led to many useful discoveries. For the Biblical story of the two sons of Adam see Gen. 4: 1-15; also the Jerusalem Targum.

668. Commentary:
This verse draws a great moral from the simple incident related in the foregoing verses. The incident of the two sons of Adam had a parallel in the history of nations, as hinted in the words, On account of this We prescribed for the children of Israel, etc. If the incident simply related to "the two sons of Adam" it had obviously no direct bearing on the Israelites.

As a matter of fact, what is hinted at is that an incident similar to that of the two sons of Adam mentioned here but of much greater import was to take place later. There was to appear among the brethren of the Israelites a Prophet whose offering God was to favour with acceptance, while that of his brethren, the Israelites, was to be rejected owing to their impiety and lack of righteousness. This was to enrage the Israelites against that Prophet and they were to become thirsty for his blood on account of envy, even as Cain had become thirsty for the blood of his brother Abel. The story of Cain and Abel was, therefore, intended, as hinted in the opening words of this verse, to serve as a warning for the Israelites. The Prophet meant to be raised from among the brethren of the Israelites was to be no ordinary soul. He was to be a World-Reformer, ordained to bring the eternal Law for mankind whose entire future depended on him and...
34. The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is only this that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; 

35. Except those who repent before you have them in your power. So know that Allah is Most Forgiving and Merciful.

Therefore his slaying was equivalent to the slaying of the whole of mankind, and the preservation of his life was, as it were, the preservation of the life of the whole of mankind. This great soul had killed no person, nor had it created disorder in the land.

The advent of this Prophet was foretold in the Bible (Deut. 18: 18-22), and therein it was also announced that God would demand requital of those who did not hearken to this Prophet.

669. Commentary:

The verse has two applications. Figuratively it applies to the People of the Book who, by rejecting the Prophet from among their brethren (see the preceding verse), were, as it were, waging war against God. The punishment which the verse prescribes for them finds a fitting illustration in their history. Taken in its apparent sense, the verse lays down the different forms of punishment that may be meted out to those who wage war against innocent Muslims, killing and slaying them and creating disorder in the land.

The object underlying the injunction embodied in the words, their hands and their feet be cut off on alternate sides, is, on the one hand, to disable the culprit from carrying on a war of aggression, and on the other, to leave him fit enough to earn his living by doing some work. The cutting off of the hand and the foot on the same side would leave the victim utterly helpless. The verse also shows that Islam does not hesitate to take extreme measures to uproot an evil when the interest of society or the State demand it. Islam is not a religion of false sentiments but of sound judgement and true reason. See also the next verse.

670. Commentary:

This and the preceding verse refer, not to ordinary dacoits and robbers, as is wrongly assumed by some, but to rebels and those miscreants who make aggressive war upon the Muslim State, as is clear from the words, wage war against Allah and His Messenger. This inference finds further support from the fact that the present verse promises amnest
36. O ye who believe fear Allah and "seek the way of approach unto Him and strive in His way that you may prosper."

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

Commentary:
It is wrong to interpret the word "الرسالة" as meaning "an intermediary between man and God"; such an interpretation is not only unsupported by the usage of the Arabic language, but is also opposed to the teachings of the Quran and the sayings of the Holy Prophet. The Quran says that those whom people invoke beside God and whom they desire to make intermediaries between them- selves and God in order to attain His nearness are themselves in need of attaining His nearness (17:58). The Holy Prophet is also reported to have said: "Ask for "الرسالة" (nearness of God) for me," i.e. pray to God that He may grant me His special nearness. The prayer after the usual call to Prayer includes the words, "O God! give Muhammad ṭawṣīla," meaning that God may vouchsafe to the Prophet increasingly greater nearness to Himself, and not that he may have someone to act as intermediary between him and God. The words that follow, viz., "strive in His way," also point to the same interpretation; for they describe the means by which the nearness of God may be attained.
38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.\(^{671A}\)

39. And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise.\(^{672}\)

40. But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is Most Forgiving and Merciful.

\(^{671A}\) Commentary:
The word "lasting" rendered here does not mean "never ending" but simply very long and not merely transitory. See also 11:108, 199.

\(^{672}\) Commentary:
In this verse the words, the man who steals, have been put before the words, the woman who steals, because stealing is more common among men than among women, while in 24:3 the word fornicatress precedes the word fornicator because the guilt of fornication is generally more easily proved against women than against men. This arrangement of words shows that there exists not only an intelligent order in the verses of the Quran, as shown elsewhere, but also an intelligent order in its words as well.

The punishment prescribed for a thief in this verse may appear to be too severe in the sight of those who are swayed by false sentiments. But the experience of the world shows that punishment, if it is to be deterrent, should be severe and exemplary. It is better to be severe to one and save a thousand than to be indulgent to all and ruin many. The God of Islam would not make Muslims spoilt children. When Islam was in power, there were very few cases of the cutting-off of the hands of thieves for the obvious reason that in view of the deterrent punishment prescribed by Islam there were very few cases of theft. Nowadays, however, when false sentiment prevails, thieves are given a light punishment, with the result that cases of theft are appallingly on the increase. He is certainly not a good surgeon who hesitates to amputate a rotten limb and thereby destroys the whole body.

As for the definition of the word "hand" 'Ali, Son-in-law and Fourth Successor of the Holy Prophet, holds that only the fingers of a thief are to be cut off (Ma'ani, ii. 304); while most scholars are of the view that the hand is to be cut off at the wrist.

Theologians differ as to the least amount of money or property stolen for which the prescribed punishment is to be inflicted. Imam Abu Hanifa held it to be ten dirhems, while Imam Malik and Imam Shafi'i consider three dirhems or a quarter of a dinar to be the
41. Dost thou not know that Allah is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allah has power to do all things.\footnote{672a}

42. O Messenger of Ours, let not those grieve thee who hastily fall into disbelief—those who say with their mouths, ‘We believe,’ but their hearts believe not. And among the Jews too are those who would fondly listen to any lie—\footnote{672a} who listen for conveying it to another people who have not come to thee. They pervert words after their being put in their right places; and say, ‘If you are given this, then accept it, but if you are not given this, then beware!’ And as for him whom Allah desires to try, thou shalt not avail him aught against Allah. These are they whose hearts Allah has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.\footnote{673}

\footnote{672a} Commentary:
Expressions like, He punishes whom He pleases and forgives whom He pleases, do not mean that the divine government of the universe is arbitrary and is based on no system or law.\footnote{673} Commentary:
The expression who would fondly listen to any lie is capable of bearing two meanings: (1) they listen to you in order

least amount, dirhem and dinar being old silver and gold coins respectively. Both the above views are based on different interpretations of the sayings of the Holy Prophet. A dirhem or a drachm (dram) is believed to be one-sixteenth part of an oz. in avoirdupois weight or one-eighth part of an oz. in apothecaries weight, while a dinar is equal to 71 barley-corns and a half (Lane and New Standard Dictionary).
43. They are habitual listeners to falsehood, "devourers of things forbidden. If, then, they come to thee for judgement, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allah loves those who are just.674

44. And how will they make thee their judge when they have with them the Torah, wherein is Allah's judgement? Yet, in spite of that they turn their backs; and certainly they will not believe.675

674. Important Words:

things forbidden is the noun-infinitive from . They say i.e. he extirpated or destroyed it utterly. means, he removed his hair utterly (in shaving and cutting). means, he earned foul or unlawful gain in his trade. An Arab would say i.e. his property may be destroyed with impunity. therefore means, a thing which is forbidden or unlawful; that which is foul and of bad repute; a bribe that is given to a judge or the like; anything little or small in quantity or number; or anything paltry, mean and inconsiderable (Lane).

Commentary:
The words mean: (1) that the Jews devour things that are forbidden and unlawful; or (2) they devour things the result of which is spiritual ruin and national destruction; or (3) they do not hesitate to take paltry and mean things unlawfully; or (4) they accept bribes. For an explanation of the words see the previous verse.

675. Commentary:
The verse means to say that when the Jews do not accept the verdict of their own Book which they believe to be the word of God, how can they be expected to accept the decision of the Holy Prophet which they do not believe as such. Their coming to the Prophet and seeking his judgement in their disputes in the presence of their own Book exposes the wickedness of their motives.
45. Surely We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allah, and because they were guardians over it. Therefore fear not men but fear Me; and barter not My Signs for a paltry price. And who so judges not by that which Allah has sent down, these it is who are the disbelievers. 

The words, wherein is Allah's judgement, do not mean that the Quran regarded the Torah as it existed at the time of the Holy Prophet to be God's judgement on matters of dispute. The words have simply been used to express the attitude of the Jews towards the Torah. But at the same time it must not be understood that the Quran regards the Torah in its present form as devoid of all truth. In spite of its text having been tampered with, it does contain certain ordinances, laws and truths in their original, pure form.

676. Important Words:

- حَكَرِ (learned men) is the plural of حَكُر. They say حَكَرُ حَدَرُ, i.e. he made it beautiful; or he made him happy; or he treated him with honour. حَكُر (hibr) or حَكَر (habr) means, a learned man of the Jews; or any learned man; a good or righteous man (Lane & Aqrab).
- استحْفَظَ (were required to preserve) is in the passive voice being formed from حَفَظَة. They say حَفَظَة, i.e. he kept it or preserved it or guarded it or protected it; or he prevented it from perishing or becoming lost. استحْفَظَة (in the active voice) means, he asked him to keep or guard or preserve it from perishing or becoming lost; or he asked him to be careful of, or attentive to, it; or he placed it with him to preserve or guard or take care of it; or he entrusted it to him or gave it to him in trust (Lane).

Commentary:

In this verse the Quran brings home to the Jews the charge mentioned in the previous verse. When even the Prophets of God who followed Moses were required to judge according to the Torah, who are they to refuse to refer their disputes to it?

The words, Therefore fear not men but fear Me, and barter not My Signs for a paltry price, mean that the referring by the Jews of their disputes to the Holy Prophet meant that they no longer looked upon the Torah as the revealed word of God, and also that they had complete faith in the honesty, truthfulness and justice of the Holy Prophet. If such was the case, and there were also clear prophecies in their scriptures bearing witness to his truth, then their refusal to believe in him showed that they feared men more than they feared God. Moreover, the rejection of the Holy
46. And therein We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for other injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his own sins; and whoso judges not by what Allah has sent down, these it is who are wrongdoers. 677

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing. 678

677. Commentary:
As the law mentioned in this verse is clearly stated to have belonged to the Torah, though it is not to be found in the Bible as we now have it, the words, And whoso waives the right thereto, constitute clear evidence of the fact that the teaching about forgiveness of which Christians boast so much was not a monopoly of the Gospels. It was contained in the Torah also; though at the same time there can be no denying the fact that the teachings of Moses lay extra stress on retaliation, as do those of Jesus on forgiveness and non-resistance.

678. Commentary:
The words, We caused Jesus, son of Mary, to follow in their footsteps, show that, like the Prophets who preceded him, Jesus also was a follower of the Law of Moses, the Gospels being only an exposition of selected teachings of the Torah suited to those times.
48. And let the People of the Gospel judge according to what Allah has revealed therein, and whoso judges not by what Allah has revealed, these it is who are the rebellious. 679

49. And We have revealed unto thee a Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, turning away from the truth which has come to thee.

For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie then, with one another in good works. To Allah shall you all return; then will He inform you of that wherein you differed. 680

679. Commentary:

The words, And let the People of the Gospel judge according to what Allah has revealed therein, do not mean that the Gospel is a Book of Law and that Christians should act upon the Law revealed in it, for the obvious reason that the Gospel is not a Book of Law. Jesus himself having followed the Law of Moses from which not a jot or tittle was to pass away till there had come the revelation of the perfect Law embodied in the Quran.

In fact, these words, like the similar ones contained in 5:45, do not enjoin obedience to any Law of Moses or Jesus but refer to the prophecies contained in the Torah and the Gospel about the Holy Prophet of Islam. Thus the present verse as well as 5:45 warns Jews and Christians that if they defied these prophecies and rejected the Holy Prophet, they would be regarded as "wrongdoers" and "rebellious" in the sight of God. For the Biblical prophecies about the Holy Prophet of Islam see note on 2:42, 90; and also John 16:7-13.

680. Important Words:

(1) "guardian" is derived from مَهِيمَة (mehi'mah), "the man said, Amen." i.e. the man said, Amen. مَهِيمَة means, the bird fluttered its wings over its young. مَهِيمَة means, such a one became a protector and guardian over it. مَهِيمَة when used about God means, He Who affords security and protection to His creatures when they are in a state of fear and danger (Agqab).

According to Liean, this word مَهِيمَة is derived from مَهَمَة (mehamah), which is originally من, the
active participle c:r:+ being really مَؤَامِس. The word c:r:+ means, witness; afforder of security and peace; controller and superintendent of the affairs of men; guardian and protector (Lisan).

شرعة (clear spiritual Law) is derived from شرع. They say شرع في الأمر i.e. he entered into the affair; or he entered upon or commenced the affair. شرع المال means, he brought the cattle to the watering place so that they might drink water. شرع الله i.e. God made it apparent or manifest to us; or God prescribed it for us as a religious Law. شرع means, a custom; the religious Law of God consisting of such ordinances as those of Fasting, Prayer and Pilgrimage and other acts of piety; a way of belief and conduct which is manifest and right. شرة means, a watering place such as is permanent and apparent to the eye, like the water of rivers, to which men and beasts resort; a way to water; religion or way of belief and practice (Lane).

منهج (manifest way in secular matters) is derived from نهج i.e. it (a road or way) became manifest, plainly apparent or open; or he rendered (a road or an affair) manifest, plainly apparent or open. النهج or المنهج means, a manifest, plainly apparent and open road or way (Lane). Al-Mubarrad says that شرة signifies the beginning of a way and منهج signifies the well-trodden body of it (Qadir). Thus شرة would be mostly law relating to spiritual matters and منهج law relating to secular matters.

Commentary:

The Quran is spoken of as a guardian over the previous scriptures in the sense that it has preserved all that was true and permanent in them by embodying the same in itself, and has left out what lacked the element of permanence and failed to meet the needs of all mankind at all times. Again, it is called a guardian over scriptures because it enjoys divine protection against being tampered with, a blessing denied to other revealed scriptures. All that is of permanent use in the previous scriptures has been preserved in the Quran.

The words, for each of you, mean that not only for every nation but for every individual also God has appointed two clear ways, one pertaining to spiritual and the other to secular matters.

This verse also supplies an answer to the question, why God did not raise one Prophet for the whole of mankind in the beginning of the world, so that all peoples might have become one. The verse says that God has done so to “try” men and find out their fitness for the final Law. It is like appointing different stages of examinations to test the ability of students and thus raise them gradually to the final and topmost class.
50. And We have revealed the Book to thee bidding thee to "judge between them by that which Allah has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee to fall into affliction on account of part of what Allah has revealed to thee. But if they turn away, then know that Allah intends to smite them for some of their sins. And indeed a large number of men are disobedient.  

51. Do they then seek the judgement of the days of Ignorance? And who is better than Allah as a Judge for a people who have firm faith?  

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people.  

681. Important Words:  
(cause thee to fall into affliction).  
Ftorn is derived from i.e. he burnt it; he or it caused him to fall into trial, affliction, trouble or distress; he made him turn from or quit the position in which he was; or he made him turn from the right course (Lane & Aqrab). See also 2:103, 192; 4:92.  
(on account of) is a particle used to give a number of meanings. Here it signifies "because of" or "on account of" (Lane).  

Commentary:  
The words, they cause thee to fall into affliction on account of part of what Allah has revealed to thee, mean that the cause of the enmity and hatred of the disbelievers for the Holy Prophet is the revelation which God has sent down to him. His enemies hatch plots against him and seek to involve him in trouble because some parts of his teachings are particularly repugnant to them, running counter to their most cherished views.  

682. Important Words:  
(judgement) gives a number of meanings including judgement, rule, jurisdiction, dominion, government, ordinance, decree, law; also predicament (Lane). See also 2:130; 3:8; 4:36.  

683. Commentary:  
The verse should not be construed to prohibit or discourage just or benevolent treatment of Jews, Christians and other disbelievers. Elsewhere, the Quran says: Allah forbids you not
53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, 'Allah will bring about victory or some other event from Himself. Then will they become regretful of what they concealed in their minds."

54. And those who believe will say, 'Are these they who swore by Allah with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

684. Important Words:

- **دارة** (mishfortune) is derived from **دار** meaning, he or it went or moved round; or he or it circled or revolved or returned to the place from which he or it began to move.
- **دار الأمل** means, he went round about the house; or he surrounded or encompassed it. They say: **دار الأمل** meaning, the days came round in their turn i.e. repeated themselves.
- The expression **دارت به دواوين الأئمة** means, the revolutions of fortune or time made him turn round from one state or condition to another. They say: **دارت عليهم الدواوين**

Commentary:

The verb **سارع** (he hastened) from which **سارعون** (hastening) has been formed is generally followed by the preposition **ال**; but according to Arabic usage sometimes a verb takes after it a preposition which properly
O ye who believe! whoso among you turns back from his religion, then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him, and who will be kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a fault-finder. That is Allah's grace; He bestows it upon whomsoever He pleases; and Allah is Bountiful, All-Knowing.

belongs to another verb mentioned or understood before it, thus retaining not only its own sense but also acquiring that of the verb whose preposition it takes. In the present verse the verb (hastening) has been followed not by the preposition meaning, to or toward, but by the preposition which means in, among or into, thus adding to its own sense the further significance of the verb (they enter). Hence the expression (hastening towards them) would really mean "hastening towards them they enter among them."

The word "victory" mentioned in the verse may either refer to the fall of Mecca or to victory in general. The word coming after victory evidently refers to something greater than victory. Obviously it refers to the entry into Islam of the whole Arabian peninsula and the establishment of the power of Islam in it.

Important Words:

(kind and humble) is derived from i.e. he or it was or became low, base, paltry, humble or weak. (dhullun) or (dhullun) means, submissiveness or manageableness; also gentleness and mercy. (dhillun) or (dhullun) means, submissiveness or manageableness; also gentleness and mercy. (hard and firm) is the plural of which is verbal adjective from meaning, he was or became mighty, potent, powerful or strong; or high and elevated; he magnified or exalted himself; he resisted or withstood; he was indomitable and invincible; it (a thing) was or became rare, scarce, hard to find; or he or it was or became dear, highly esteemed and greatly valued; or it became difficult and hard; rough in manners; rare or scarce or highly esteemed (Lane & Aqab.). See also 2:130.

(Bountiful) is derived from i.e. it (place, vessel, etc.) was sufficient or sufficiently large or capacious or ample or abundant. means, width or extent; amleness or plenitfulness; capacity or power. means, possessing ample power or ability; powerful,
56. aYour friend is only Allah and His Messenger and the believers who observe Prayer and pay the Zakát and worship God alone.  

57. And those who take Allah and His Messenger and the believers for friends should rest assured that it is the party of Allah that must triumph.  

58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers;  

bountiful; One Who gives to all; One Who encompasses all things (Lane & Aqrab).  

Commentary:  
The verse lays down an infallible sign of a true and living religion which is that the number of its followers is never allowed to fall or decrease permanently. If one individual goes out of its pale, God brings in a number to take his place. If the followers of a religion are found to be steadily and perpetually decreasing with no arrangement for recovery, that religion must be dead and truth must have departed from it.  
The words اذينة على المؤمنين (kind and humble toward believers) mean that true believers whom God will bring in place of apostates will be susceptible to the influence of brother believers, will be lenient in their dealings with them, will connive at their shortcomings, will be ready to forgive and forget their faults and will love and be kind to them. And the expression احتراء على الكافرين (hard and firm toward disbelievers) means that they will not be afraid of disbelievers nor will they be susceptible to their baneful influence. In fact, the above are the two main characteristic qualities of a rising people who love God.  
The words, They will strive in the cause of Allah, mean that, unlike the weak of faith who are ever ready to turn back from their religion and stumble at every trial, the newcomers will be zealous Muslims, eager to bring others into the fold of Islam.  
We are further told in the verse that a true believer is never afraid of laying down his life in the cause of Allah. He does not fear the reproaches of fault-finders or scoffers. He fears neither the sword nor the censure of the enemy.  

686. Important Words:  
راكون (who worship God alone). See 2: 44.  

687. Commentary:  
People seek the friendship of great men in order to succeed in life. But, asks the verse who is greater than God and His Messenger and the true believers, and how can those who make friends with them fail in life?  

688. Commentary:  
This verse further explains the previous verse.
59. And who, when you call people to Prayer, take it as jest and sport. That is because they are a people who do not understand.  
60. Say, ‘O People of the Book! do you find fault with us because we believe in Allah and what has been sent down to us and what was sent down previously? Or is it because most of you are disobedient to God?’

about the principle underlying the befriending of disbelievers. Muslims are not allowed to have friendly relations with people who scoff at their religion and mock at their Prophet. It would kill a Muslim’s self-respect if he were to do so, and who can be more jealous and more self-respecting than a true Muslim? In 5:52 Muslims are forbidden to make friends with disbelievers because of their hostile and belligerent attitude towards them; in the present verse they are forbidden to do so because they scoff at their religion. This, however, does not mean that they are prevented from having dealings of any kind with disbelievers or from doing good to them and treating them kindly. In this connection see also 60:9, 10.

The word كفار (disbelievers) when used in contrast to the People of the Book means “disbelievers from among idolaters”; but when used generally, it is applied both to the People of the Book and the idolaters. Here it refers to idolaters.

689. Commentary:
The verse cites an instance of how the People of the Book and idolaters made a jest of the religion of Islam.

690. Important Words:
 هل (do you?) is an interrogative particle which, when followed by ل (except or but), may be translated in the form of a negative statement. Thus the words هل نقتلون ما إلا ان یکا may also be rendered as, “you do not find fault with us but because we believe.” Sometimes it is used in the sense of قد (verily) to express a positive statement as in هل أقر اعلالاء من الله. Surely, there has come upon man a period of time, etc.

The word نقتلون (you find fault with) is formed from نقتم. They say نقتمن i.e. he punished or exacted vengeance on him. نقتمن means, He criticized him, found fault with him and severely disliked him for such an evil deed of his. نقتمن means, what fault do you find with us, or what blame do you bring against us while we have committed no offence? (Aqrab). See also 3:5.

Commentary:
The verse drives home to Jews and Christians their folly in persecuting Muslims and finding fault with them. It seems, in effect, to say to them that the only offence which has made Muslims deserving of their persecution and criticism is that they believe in all the Prophets and all the Books of God; while before the advent of Islam they disbelieved in all these things. A Muslim not only believes in the Holy Prophet and the Quran but also in Moses and Jesus and all other Prophets, and looks upon what was revealed to each one of
61. Say, 'Shall I inform you of those whose reward with Allah is worse than that? They are those whom Allah has cursed and on whom His wrath has fallen and of whom He has made apes and swine and who worship the Evil One. These indeed are in a worse plight, and farther astray from the right path.\(^{691}\)

\(^{a}2: 66; 7: 167. \quad b^{2}2: 258; 4: 52. \quad c^{12}: 78; 25: 35.\)

them as of divine origin. Thus the verse administers a subtle but very effective rebuke to Christians and Jews, whose Prophets Islam calls upon its followers to respect and honour as true Messengers of God. The verse may equally apply to the opponents of every other Prophet, because the attitude of the rejectors of all Prophets of God and the reason for their persecuting believers are invariably the same.

\(^{691}\) Commentary:

The word َذَٰلِكَ (that) may refer either to the persecution of Muslims by the People of the Book hinted in the words, do you find fault with us? occurring in the previous verse, or it may refer to the party of believers whom they persecuted. In the former case, the first clause of the present verse would be rendered as "Shall I inform you of those whose reward with God is worse than the pain and misery they are inflicting upon Muslims?" In the latter case, the clause would be rendered as "Shall I inform you of those whose reward with God is worse than that of those people whom they persecute?" Those whose reward with God is worse are, of course, the Jews themselves. They are warned that they will suffer much greater torment than that which they can inflict on Muslims.

The words "apes" and "swine" have been used here in a figurative sense. Certain traits are peculiar to particular animals, and these cannot be fully described unless the animal to which they are known to belong is expressly named. For instance, in order to express the unluckiness or inauspiciousness of a person, an Arab would say, "Such a one is more inauspicious than the owl." Similarly the words "apes" and "swine" have been used in the present verse not by way of abuse, for the Quran does not use abusive language, nor was the Holy Prophet an abuser, but to point to the typical traits of the Jewish character. The peculiar characteristic of the ape is expressed in the well-known Arabic saying: "Such a one is more adulterous than the ape" (an epithet also used by Jesus about the Jews of his time). The ape is also noted for its mimicry (see 2:66). The swine is characterized by filthy and shameless habits and also by its foolishness. See also 2:174.

Though the Holy Prophet himself never used these words about the Jews, yet the Quran does so, because God as Judge and Master is justified and entitled to do so. A judge is often called upon to use expressions that may be necessary fully to describe the guilt of the condemned party. In fact, he would be failing in his duty if he did not do so. Jesus used similar expressions with regard to the Jews of his day. He did not abuse them; but only condemned them as a judge and vicegerent of God. See also note on 2:66.
62. And when they come to you, they say, 'We believe', while they enter with unbelief and go out therewith; and Allah best knows what they conceal.

63. And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise.

64. Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

692. Commentary:
By hypocritically uttering the words, We believe, the Jews merely copied the believers' mode of expressing their belief without understanding and realizing the real import of these words; and thus they displayed (as hinted in the foregoing verse) the mimicking characteristic of the ape. See also the next verse.

693. Commentary:
This and the preceding verse give the reasons why the Jews have been called apes and swine in 5:61. Whereas the ape imitates and mimics, the swine eats filth and is aggressive in attack, beside being extra filthy in some of its habits.

694. Commentary:
The words قْلُوْلُمُّ (uttering falsehood) literally mean "their uttering of sin." As قْلُوْلُمُّ (sin), in spite of including a sinful utterance, is generally committed and not uttered, some Commentators have suggested that the word قْلُوْلُمُّ has been used here in the sense of "doing." But it is more probable that the word قْلُوْلُمُّ has been joined to the word قْلُوْلُمُّ (sin) in order to express the combined idea of both "uttering" and "doing." As will be noted, the present verse is preceded both by a saying of the Jews, viz. "we believe" (5:62), which being a false utterance is a sin, and by a "deed" of theirs, viz., "hastening towards sin and transgression" (5:63), which are obviously sinful acts. Thus, by joining the word قْلُوْلُمُّ (uttering) to the word قْلُوْلُمُّ (sin), the Quran aims at combining both sinful words and deeds.

 Mention of the second wicked deed of the Jews referred to in 5:63, viz., "their eating of forbidden things," is repeated in the present verse in order to point out that not only the common folk but the leaders of the Jewish community also were steeped in sin.
65. And the Jews say, 'The hand of Allah is tied up.' Their own hands shall be tied up and they shall be cursed for what they say. Nay, both His hands are wide open; He spends how He pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, Allah extinguishes it. And they strive to create disorder in the earth, and Allah loves not those who create disorder.

695. Important Words:

 Tribunal (both His hands). The word  hand or arm) is derived from the word (gadyun) and, besides its literal meaning, gives a number of figurative meanings e.g., (1) favour, benefit, bounty or generosity; (2) power, dominion, control, authority or superiority (Aqrab & Lane).

Commentary:

The expression, Their own hands shall be tied up, signifies that the Jews shall be suitably punished for their insolent saying expressed in the words, The hand of Allah is tied up. The sentence may also be taken as optative, meaning, "may their hands be tied up." But as what Allah wills must come to pass, therefore the expression may be better rendered in the form of a positive statement, meaning that the Jews shall become miserly and stingy.

The clause, Nay, both His hands are wide open, constitutes a crushing reply to the taunt of the Jews, that the hand of Allah is tied up. The Qur'an says that not only is the hand of God not tied up but that both His hands are wide open—the one to give to the believers in plenty and the other to punish the Jews for their insolence. The sentences which follow the clause, Nay, both His hands are wide open, refer respectively to the work of the two hands of God, namely (1) the bestowal of special bounties upon believers, and (2) the exemplary punishment of Jews for their sins. It will be noted that the hand is used both as an instrument for bestowing a favour or bounty and as a symbol of power and dominion for seizing and punishing an offender.

The enmity and hatred referred to in the verse are to exist and continue not only among Jews themselves but also among Christians, as well as between Jews and Christians.

The expression, Whenever they kindle a fire for war, refers to the attempts of Jews to incite the idolaters of Arabia to wage war against Muslims, as well as to their own hostile activities against Islam.
66. And if the People of the Book had believed and been righteous, We would surely have removed from them their evils and We would surely have admitted them into gardens of bliss.\(^{696}\)

67. And if they had observed the Torah and the Gospel and what has been now sent down to them from their Lord, they would, surely, have eaten of good things from above them and from under their feet. Among them are a people who are moderate; but many of them—evil indeed is that which they do.\(^{697}\)

---

\(^{696}\) Important Words:
- **bliss** (bliss) is derived from نَعَم. They say نَعَم i.e. his life was or became plentiful and easy; or it was or became good or pleasant.

\(^{697}\) Commentary:
If Jews and Christians had given due consideration to the prophecies in their scriptures, they would certainly have believed in the Quran, which had come in fulfilment of those prophecies.

The words, *they would surely have eaten of good things from above them and from under their feet*, mean:
1. they would have received both heavenly blessings, such as divine revelation and communion with God, as well as worldly prosperity;
2. they would have had not only timely and abundant rains from above but the earth below their feet would also have yielded to them its produce in abundance; and
3. God would have provided them with both heavenly and earthly means of progress.
68. O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people.\(^{698}\)

69. Say, 'O People of the Book, you stand on nothing until you observe the Torah and the Gospel and what has now been sent down to you from your Lord.' And surely what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.\(^{699}\)

\(^{698}\) Commentary:

There is much difference of opinion about the time when this verse, containing a promise of God to protect the Holy Prophet against his enemies, was revealed. Ibn Jarir, Ibn Kathir, Durri Manthur and Al-Bahr al-Muhit mention a large number of narrators who report that the verse was revealed at Mecca. There are certain others, however, according to whom the verse was revealed at Medina. The author of the Ruh al-Ma’ani says, the verse was first revealed at Mecca, and was revealed again at Medina, and this seems to be the correct view. In fact, it appears to have been revealed four or five times.

The words, if thou do it not, thou hast not conveyed His message, do not signify apprehension that the Holy Prophet was going to be remiss in his duty. They have been simply used to express the general principle that he who fails to convey part of his message in fact fails to deliver the message at all.

The expression لا يهدى (guides not) is not used here in the sense of “not showing the way to truth,” for occurring directly after the command to deliver the message of God to the people it cannot mean that God will not guide disbelievers to truth. If they were not to be guided to the right path, what was the sense in commanding the Prophet to deliver God’s message to them? The expression is therefore used here not in the spiritual but in the physical sense. Occurring immediately after the divine promise of protection to the Holy Prophet the expression لا يهدى means that God will not suffer disbelievers to devise means of successfully harming him; they will not be guided to come near him and kill him. It must, however, be remembered that the divine promise regarding the protection of the Holy Prophet did not mean that his enemies would not be allowed to do him any physical harm whatsoever. It only means that they would not be permitted to take his life or disable him permanently so as to render him unfit for his work.

\(^{699}\) Commentary:

It may be objected here that in 2:114 Jews and Christians were rebuked for saying of one
70. Surely, "those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve.\(^{700}\)

71. Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.\(^{701}\)

72. And they thought there would be no punishment, so they became blind and deaf. But Allah turned to them in mercy; yet again many of them became blind and deaf; and Allah is Watchful of what they do.\(^{702}\)

another that they stood on nothing, and in the present verse the Quran itself uses an identical expression about the People of the Book. But on deeper thinking one should concede that there is an obvious difference between the two statements. The statement referred to in 2:114 was unqualified, but the statement in the present verse is qualified by the clause, “unless you observe the Torah,” etc.

700. Commentary:
See notes on 2:63 and 5:66.

701. Commentary:
By comparing this verse with 5:13, it appears that “the leaders” mentioned in the latter verse are none but the “Messengers” mentioned in the present verse.

702. Important Words:
punishment is the noun-infinitive from 6-; and means a sin; an act of disobedience for which one deserves punishment; punishment itself; disgrace, shame or ignominy, etc. (Lane & Aqrab). See also 2:192 & 4:92.

Commentary:
The Jews thought that their rejection of, and opposition to, the Prophets would bring no punishment upon them. But they were mistaken. Misery and affliction continued to dog their footsteps till God turned to them in mercy by raising the Holy Prophet that they might believe in him and escape divine punishment; but they rejected him also and thus lost their spiritual sight and hearing.
73. Indeed, they are disbelievers who say, 'Surely, Allah is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord.' Surely, whose associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.\(^{703}\)

74. 'They are surely disbelievers who say, 'Allah is the third of three'; there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.\(^{704}\)

75. Will they not then turn to Allah and beg His forgiveness, while Allah is Most Forgiving and Merciful?\(^{705}\)

\(^{703}\) Commentary:
That Jesus taught the Israelites to worship God alone is apparent even from the Gospels in their present distorted form (e.g. Matt. 4:10; Luke 4:8). Also see 5:18.

\(^{704}\) Commentary:
The reference in this verse is to the doctrine of Trinity, that mysterious and abstruse dogma of the three persons of Godhead—Father, Son and Holy Ghost—co-existing and co-equal in all respects, combining to make one God and yet remaining three. It was the Nicene Council and especially the Athenasian Creed that first gave the dogma its definite shape. The doctrine forms the basic Article of the Christian faith. What a fall for the enlightened West!

\(^{705}\) Commentary:
No vicarious sacrifice is needed for the salvation of man. God himself can forgive all sins. Only a truly penitent and contrite heart is required to attract His forgiveness. Why then do not Christians turn to God and entreat Him to pardon their sins? What need is there to resort to, and depend on, an unintelligible doctrine that Jesus, "son of God", was crucified to atone for the sins of men and that those who wish to have their sins forgiven should believe in this atonement. The verse points out that, as God possesses full power to forgive, so those who sincerely repent of their sins and turn to Him with truly penitent hearts can always hope to find Him Forgiving and Merciful.
76. The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.  

77. Say, Will you worship beside Allah that which has no power to do you harm or good? And it is Allah Who is All-Hearing, All-Knowing.

706. Important Words:

(they are turned away) is derived from افک (afaka). They say i.e. he changed his or its state or condition or manner of being; he turned him or it away or back from a thing; he turned him away or back by lying; he changed or perverted his judgement or opinion; or he deceived or beguiled him. They say i.e. the man was turned away or turned back from good by deceit or guile. افک (afaka) or افک (afaka) also means, he told a lie or uttered a falsehood which, in essence, is the same as changing the state of a thing (Lane).

Commentary:

The verse advances a number of arguments against the alleged divinity of Jesus. Firstly, it points out that Jesus was no better than other Messengers of God in any way. He enjoyed no higher status. He showed no miracles the like of which were not shown by other Prophets. In fact, the greatest miracle ascribed to him by his followers is that of the alleged raising of the dead. But the Bible ascribes similar miracles to other Prophets also (see 2 Kings 4:16, 17, 34, 35; 13:21).

707. Commentary:

Jesus, who is looked upon as God, had no power to do either harm or good to any person. He could not, rather cannot, hear prayers nor does he know the needs of men that he may satisfy them; for it is Allah alone Who is All-Hearing, All-Knowing.
78. Say, O People of the Book, exceed not the limits in the matter of your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and who have strayed away from the right path.\footnote{708}

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress.\footnote{709}

\footnote{708} Commentary: The words \(لَا تَقُولُوا\) (and say not or speak not) may be taken to be understood before the words \(غَيْرِ الْقُلُوب\) (which have been translated in the text as "unjustly" but which also mean an untruth), for it is the false doctrines of Christians that, more than their actions, have contributed to the corruption of their faith and their spiritual degradation. In this case the verse would read thus: “Say, O People of the Book, exceed not the limits in the matter of your religion and speak not an untruth.”

The words, nor follow the evil inclinations of a people who went astray before, indicate that the doctrines of Trinity, Atonement and Sonship are really borrowed doctrines. Having borrowed them from the nations that “went astray before,” early Christian religious leaders made such alterations in their own doctrines as made them acceptable to the heathen nations with whom they came in contact. Modern research into the sources of Christianity goes to establish the truth of this Quranic statement made more than thirteen hundred years ago (Enc. Bib., col. 4695; Enc. R. Eth., vol. ii, p. 143; vol. vii, p. 436).

\footnote{709} Commentary: Of all the Israelite Prophets, David and Jesus suffered most at the hands of the Jews. Jewish persecution of Jesus culminated in his being hung on the Cross, and the hardships and privations to which David was subjected by these ungrateful people are reflected in the deep pathos of his Psalms. From the agony of their hearts did David and Jesus both curse them. The curse of David resulted in the Israelites being smitten by Nebuchadnezzar, who destroyed Jerusalem and carried the Israelites into captivity in 586 B.C.; while, as a result of the curse of Jesus, they were visited by terrible afflictions by Titus, who captured Jerusalem in about 70 A.D., devastated the city and profaned the Temple by causing swine to be slaughtered there—an animal hated and abhorred by Jews.
80. They did not prohibit one another from the iniquity which they committed. Evil indeed was that which they used to do.\[710\]

81. Thou shalt see many of them taking the disbelievers as their friends. Surely, evil is that which they themselves have sent on before for themselves; with the result that Allah is displeased with them; and in this punishment they shall abide.\[711\]

82. And if they had believed in Allah and this Prophet, and in that which has been revealed to him, they would not have taken them as their friends, but many of them are disobedient.\[712\]

---

710. Commentary:
One of the great sins which drew the wrath of God upon the Jewish people was that they did not prohibit one another from the evil practices which were so rife among them. While some simply connived at these evil practices, others actually encouraged them. Unfortunately, Muslim scholars and priests of the present day are also guilty of this deadly sin. They will not preach against the evils to which the wealthier and the more powerful Muslims are addicted.

711. Important Words:
جنا (is displeased). The word جنا means, he was or became displeased or discontented; he was or became angry. They say جنا عليه, i.e. he was or became displeased or discontented or angry with him. جنا النابئ means, he disliked or became discontented with the thing (Lane & Aqrab).

Commentary:
In this verse the word "disbelievers" stands for "idolaters." See note on 5:58. The clause (evil is that which they themselves have sent on before for themselves) may also be rendered as "evil is that which their souls have brought forward, or brought to the forefront, for them" i.e. that which their souls have made to appear fair in their sight is really evil and foul.

712. Commentary:
The Prophet referred to in this verse is the Holy Prophet of Islam and not Moses; for wherever the Quran uses the word ﷺ (the Prophet), it invariably refers to the Holy Prophet. Even the Jews referred to him as "that Prophet" (see John 1:21, 25) i.e., the Prophet whose advent had been foretold in Deut. 18:18.

The verse means to say that if Jews had accepted the Holy Prophet and acted upon the Quranic principle that when making friends with others those who are nearer in faith should be given preference over those who are not, they would never have preferred idolaters to Muslims as friends; for, while the latter have
83. Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement of men in enmity against the Believers. And thou shalt assuredly find those who say, ‘We are Christians’, to be the nearest of them in love to the Believers. That is because amongst them are savants and monks and because they are not proud.  

Commentary:
As a rule, the followers of a new Prophet meet with greater opposition from the followers of the Prophet immediately preceding him than from the followers of those Prophets who had appeared in the remote past. But, contrary to this general practice, Jews, who should have been less inimically disposed towards the Muslims than Christians, proved at least in the Holy Prophet's time to be bitterer enemies of Islam than Christians, who were comparatively less inimical. This state of affairs, however, was not to last for ever. The Quran elsewhere warns Muslims that they were destined to suffer most grievously at the hands of Christians, who would attack them from all directions (21:97). In the Hadith also there are prophecies to this effect. So the verse under comment may not be taken to apply to Christians of all times but only to those of the Holy Prophet’s time who lived round about him; and history bears out this inference. Najāši, the Christian King of Abyssinia, gave shelter to Muslim refugees; and Muqauqas, the Christian ruler of Egypt, sent presents to the Holy Prophet.

It appears that humility formed one of the chief characteristics of early Christians, and the teachings of Jesus about turning the other cheek to the striker seems to have exercised its influence on their lives for some centuries. This is evident from the different ways in which