

التفسير المحرر 4

You will not attain much good from Allah by His grace upon you, by admitting you to Paradise and averting punishment from you—which is sought through obedience to Allah and His worship—until you spend and give charity from your wealth that your hearts cherish. And whatever you spend of anything from your wealth, indeed, Allah is All-Knowing of it, and He will reward its owner for it in the Hereafter, and He will recompense him for what he spent.

Indeed, all types of food were lawful for the descendants of Jacob (peace be upon him) to consume before the revelation of the Torah to Moses (peace be upon him), except for a single type that their forefather, Jacob, prohibited for himself—without Allah the Almighty having prohibited it for him—which was the meat and milk of camels. The Jews subsequently followed him in this practice. However, when the Torah was revealed later, Allah, the Exalted, prohibited therein whatever He willed for them, and permitted therein whatever He willed, in accordance with His wisdom. Thus, this served as an abrogation of the previous ruling wherein all foods were lawful for them, except for camel meat and its milk. Say to them, O Muhammad: "Bring forth the Torah and recite it to us yourselves, so that you may not accuse us of having omitted or added anything; recite it, if indeed you are truthful in your claim."

So whoever fabricates lies against Allah Almighty by claiming that what Israel (Jacob) (peace be upon him) prohibited for himself was likewise prohibited for them (by Allah), then these are the disbelievers who attribute falsehood to Allah the Exalted, and the wrongdoers who wrong themselves by deviating from the truth after it has become clear.

Say, O Muhammad, to those Jews: "Indeed, everything that Allah the Exalted has stated and everything He has legislated is the truth. And among that is His declaration that He did not prohibit any foods for the Jews before the revelation of the Torah, except what Jacob (peace be upon him) prohibited for himself. Thus, what was revealed in the Torah was in full accord with what Allah, the Glorified, stated; so they lied, and Allah, the Mighty and Majestic, spoke the truth. And among what Allah has clarified in His Book is the creed of Abraham (peace be upon him), the Close Friend of Allah. So if you are truthful in your love for him and in the pride you take in tracing your lineage back to him, then follow him in his affirmation of the Oneness of Allah and his turning away from polytheism. For Abraham (peace be upon him) was not like you—O assembly of Jews—counted among those who associate partners with Allah, the Mighty and Majestic."

Indeed, the first House established for all of mankind for the worship of Allah Almighty—around which they perform Tawāf (circumambulate), towards which they pray, and at which they observe spiritual retreat—is the Sacred House located in Makkah. It is the Ka'bah built by Abraham (peace be upon him), the Close Friend of Allah, whom both the Christians and Jews claim to follow in creed; yet despite this, they do not perform Hajj to the House that he built and to which he called the people to perform Hajj! It is a blessed place containing abundant blessings of religious and worldly benefits, such as multiplied rewards and plentiful provisions, and it is a beacon by which guidance is sought and in which various forms of guidance are attained for the whole world. Among these is that it is a Qiblah (direction of prayer) which the Muslims face in their prayers and to which they intend for their Hajj and 'Umrah.

In this House are clear proofs pointing to His Oneness—Glorified be He—and His mercy, His wisdom, His greatness, His power, and other such beautiful attributes of His. And in it are manifest signs indicating the nobility of this House and the greatness of its virtue, and that it was built by Abraham (peace be upon him). Among those signs are the places where the Close Friend of Allah (peace be upon him) stood to perform the rites of Hajj, such as Arafat, Muzdalifah, and Mina; and

among his stations is the Stone upon which he stood to complete the building of the Ka'bah when its structure rose high. Indeed, among the clear signs indicating the honor of the Sacred House and its virtue—among other things—is that whoever enters the sacred precincts is secure from anyone inflicting harm upon him in general. This is a gracious favor from Allah the Exalted in accordance with what was established in past eras and what is established in the Sacred Law. And it is a duty upon the people owed to Allah to set out for the Sacred House of Allah to perform the ritual of Hajj, for those among the legally accountable who are able to find a way to it; and this is through the availability of financial and physical capacity and other factors that fulfill the condition of capability. And whoever denies the prescribed obligation of Hajj, repudiating its obligatory status and disbelieving in it, then surely Allah has no need of him, of his Hajj, and of all His creation.

Say, O Muhammad, to the People of the Torah and the Gospel, rebuking them: “O assembly of Jews and Christians, what drives you to deny the proofs of Allah the Exalted which your books have brought, which establish my prophethood and the truth of what I have brought from Allah Almighty? So why do you reject that when you are fully aware of the truth, while Allah Almighty is Witness over your disbelief?! For indeed, nothing is hidden from

Him, Glorified be He, and He will recompense you for your disbelief with what you deserve."

Say, O Muhammad, to the People of the Book, rebuking them: O assembly of Jews and Christians, why do you lead the servants of Allah who are believers astray from the path of Allah, which I have brought from Allah and which leads to Allah? You desire the deviation of this path from its straightness so that it may lead the believers from guidance to misguidance, while you know the truth, as confirmed by what you find in your books, such as the description of Muhammad (peace and blessings of Allah be upon him), and you know the evil of what you do?! And Allah, the Almighty, is not unaware—O Jews and Christians—of your misguidance and leading others astray, but He records your deeds, and He will recompense you for them.

O believers, if you obey that group of the People of the Torah and the Gospel, who are keen on turning you back to disbelief, striving diligently with all they can, and making exhausting attempts for that purpose, and you accept from them what they command you, then you will indeed realize their aim of turning you from belief to disbelief.

How can you turn back from your faith, O believers, when you have with you what strengthens you in it and prevents you from turning away from it, which is the Qur'an, whose verses are

recited to you, and the Messenger of Allah (peace and blessings of Allah be upon him), who is among you, conveying and explaining it to you? And whoever clings to the means of Allah, holding firmly to His religion and relying on Him, has indeed been guided to a clear and straight path, free of crookedness, which will keep him upright until it leads him to the pleasure of Allah and to salvation from His punishment and the attainment of His Paradise, glorified be He.

O believers, exert your utmost effort and energy to comply with the commands of Allah, the Mighty and Majestic, and to avoid His prohibitions, and to attain piety and mindfulness toward Allah Almighty—the true, obligatory, and established level of piety and mindfulness—to the best of your ability. And persist throughout your lives in holding fast to the religion of Islam, and continue upon it unwaveringly until death comes to you while you are in that state.

And hold fast to the religion of Allah and His covenant with you by enjoining harmony and unity upon the word of truth, and do not commit acts that cause division among you and distance you from this religion and covenant. And remember with your hearts and tongues—O believers—the favor of harmony and unity upon the religion of Islam. For you were, before embracing Islam, enemies divided, fighting one another, not in obedience to

Allah. Then Allah united your hearts through Islam, making you brothers who love one another. And you, O believers, before your hearts were united upon Islam, you were on the brink of falling into the fire, as there was nothing between you and it except dying upon your disbelief. Then Allah Almighty saved you from it by guiding you to Islam. Furthermore, with such clarity as Allah Almighty has explained in the preceding verses, indicating the straight truth, He clearly explains the rest of the other verses, so that you may be guided by them to the path of truth and be granted success in following it.

Let there be among you, O believers, a group devoted to undertaking the call to the religion of Allah and clarifying its laws, fulfilling the duty of enjoining what is right and forbidding what is wrong—enjoining people to comply with what the Law has commanded them and forbidding them from committing what it has prohibited; indeed those who are characterized by these qualities will be successful in both abodes by attaining what they desire and deliverance from what they fear.

And do not be, O assembly of believers, divided in your religion, as were those before you—among them the Jews and the Christians—who split into sects and differed in their religion and became differing factions after the clear proofs had come to them and they had known the manifest truth; yet,

they deliberately opposed it and were insolent toward Allah. For them is a great punishment from Allah. So do not be like them, lest you incur from Allah a punishment similar to theirs.

On the Day of Resurrection, the faces of the people of happiness shall be bright—these are the ones who held fast all together to the rope of Allah and who came into harmony with one another. And the faces of the people of misery shall be gloomy—these are the ones who divided after the clear proofs had come to them. So as for those whose faces have turned gloomy, it will be said to them in rebuke and reprimand: "How could you disbelieve after affirming the Oneness of Allah Almighty and after His covenant, which He took from you that you would not associate any partners with Him?! So taste, then, the punishment of Allah Almighty on account of this disbelief of yours."

And as for those whose faces have become bright, they are immersed in the mercy of Allah Almighty through the various kinds of bliss He has prepared for them in His Paradise, abiding therein forever without end.

Those verses that have been mentioned—including what Allah Almighty has stated about the reward of the believers and the punishment of the disbelievers—We recite to you, O Muhammad, in truth that corresponds to reality; this is truthfulness in its news and justice in its rulings.

Indeed, Allah Almighty does not wrong anyone at all, for He does not will injustice, glorified be He. Among these is that He does not decrease anyone's good deeds, nor does He increase anyone's evil deeds.

Indeed, to Allah alone belongs whatever is in the heavens and whatever is on the earth. He is the Creator, the Provider, and the Disposer of affairs. He governs the affairs of His servants and is the Judge over them in this world and in the Hereafter. Among this is the return of people to Him on the Day of Resurrection to recompense them for their deeds; if good, then good, and if evil, then evil.

You—O Muslim nation—have been made the best and most honored of nations by Allah Almighty for reasons that Allah has bestowed upon you. You have attained your excellence by commanding people to all that the Shariah commands and forbidding them from all that it forbids, and because you believe in Allah Almighty. If the people of the Torah and the Gospel from the Jews and Christians had believed in Muhammad (peace and blessings of Allah be upon him) and what he brought to them from Allah, the Mighty and Majestic, they would have been guided, and that would have been better for them in their worldly life and their Hereafter. But only a few of them believe, while most are rebellious—disobedient to their Lord and deviating from their own religion, in

which are the descriptions of Muhammad (peace and blessings of Allah be upon him) and the command to follow him.

These evildoers from among the Jews and Christians will not harm you—O nation of Muhammad—neither in your religion nor in your bodies. The most you will face from them is verbal abuse, such as declaring their disbelief in you and calling you toward misguidance; yet even that will not truly harm you. Allah Almighty has turned their plotting back upon them. For if they were to fight you, they would surely flee, in retreat; and their defeat would then continue, and their humiliation would endure.

The Jews were subjected to humiliation and disgrace, and this was made a decreed matter upon them, not leaving them wherever they were found and wherever they were. However, they are secure regarding their wealth, lives, and offspring by a covenant from Allah and a covenant from the people. They have turned away, deserving the wrath of Allah upon them, as they were decreed and legislated to be humiliated inwardly; they were also punished by the manifestation of need and the disgrace of destitution upon them outwardly. These mentioned punishments befell them due to their persistent disbelief in the signs of truth out of transgression and stubbornness and their continuous killing of His prophets (peace be upon

them) unjustly and aggressively. What led them to this disbelief and killing is their persistence in disobeying Allah Almighty and continuing to transgress the limits of Allah's law.

Not all of the People of the Book are alike; those who were previously condemned from among the People of the Book are not equal to those who have embraced Islam from among them. Indeed, among them is a group steadfast in the truth, holding fast to it, upright upon the guidance of the Quran and the Sunnah, reciting the Book of Allah Almighty during the hours of the night as they stand in prayer.

They believe in Allah Almighty and in everything related to the Last Day, such as resurrection, gathering, recompense for their deeds, entering Paradise or Hell, and other matters. They command everything that the Shariah has ordered in terms of beliefs and actions, and they forbid everything that it has prohibited in terms of beliefs and actions. They hasten to perform good deeds, fearing the loss of opportunity with the arrival of death. Those who have undertaken these noble deeds from among those who embraced Islam from the People of the Book are truly among the righteous.

And whatever good—be it little or much—performed by those among the People of the Book who have embraced Islam will never be denied, nor will it go to waste without reward or recompense.

Rather, they will be appreciated for what they have done and granted the most abundant reward for it. Indeed, anyone who seeks to be mindful of Allah and desires His pleasure by complying with His commands and avoiding His prohibitions is not hidden from Allah, the Mighty and Majestic, and Allah will recompense those who fear Him.

Indeed, for those who disbelieve, neither their wealth nor their children will avail them anything against the punishment of Allah in this world and the Hereafter, nor will they be a cause for their mercy. They used to be deceived by them and considered them as preparation for hardships and adversities. They will remain inseparable from the fire of Hell, abiding therein without end.

Indeed, what the disbelievers spend in charity, and what they spend to hinder others from the path of Allah, are futile expenditures, and the reward they hope for is nullified with Allah Almighty. Its likeness is as a cold, fierce wind that has been unleashed upon the crops of people who deserved to be punished by Allah with it, destroying their crops and leaving them dry, after they had hoped for its harvest and wished to benefit from its bounties. And what Allah Almighty has done to these disbelievers, by nullifying the reward of their deeds, is not injustice to them, for they are deserving of it. But rather it is they who wronged

themselves when they disbelieved in the signs of Allah and denied His Messenger.

O believers, do not take as your innermost circle and closest confidants people who are not believers—whether disbelievers or hypocrites—letting them become privy to your secrets, entrusting them with your affairs, or granting them positions and influence. For indeed, they will not leave any avenue through which they can corrupt your circumstances without striving to do so with all their energy, nor will they hesitate to inflict every kind of harm upon you. They love and desire with all their hearts that distress befall you and that hardship afflict you in your religion, your wealth, and your bodies, and they desire everything that grieves you. Hatred toward you has already become apparent through the slips of their tongues, for they were unable to conceal it; yet the hatred for Islam and its people that their hearts conceal is far more intense and greater than what has been revealed by their tongues. And We have clearly manifested to you—O believers—the signs of Allah the Exalted, including the indications and proofs that reveal to you the reality of those whom We have warned you against taking as intimate confidants, so that through these signs you may distinguish between friend and foe, if you truly comprehend the signs, of Allah; for indeed, this is not hidden from any intelligent and discerning person.

Here you are—O believers—you love those whom I have forbidden you from taking as close allies, and you wish them well, while they do not love you; rather, they hate you and wish you harm and damage. So, how do you love them?! And you believe in all the books that Allah Almighty has revealed, and you know that these people do not believe in what has been revealed to you, and they have altered and changed what was revealed to them, so it is more appropriate for you to oppose them and hate them. And when they meet you, they declare their faith to you with their tongues out of hypocrisy, and when they are in private with their kind where you do not see them, they bite their fingertips out of intense rage and anger at what they see of your unity and your agreement on the truth. Say—O Muhammad—to these: Perish in your rage against the believers, for Allah Almighty is completing His favor upon His servants, and you will see the might of Islam and the humiliation of disbelief, which will distress you. Indeed, Allah Almighty is not unaware of what they harbor in their hearts of malice and hatred towards His believing servants. He also knows what all His creation's hearts contain, so He preserves that against them to recompense each of them for what their hearts harbor of good or evil.

If you, O believers, attain joy by prevailing over your enemy, or by the abundance of your

supporters, or you achieve victory over your enemies, or by obtaining well-being for yourselves, and other types of good, it grieves them and saddens them. And if you believers attain what displeases you, such as your enemy's victory over you, or the occurrence of discord among you, or a drought in your land, and other types of harm, they rejoice in that. And if you believers are patient with all that you must be patient with, including His decrees, and you comply with what Allah has commanded you and avoid what He has forbidden you, that will protect you by Allah's permission from every plot of the enemies and every harm they intended to inflict upon you, so you will be safe from their harm. Indeed, Allah is aware of what these disbelievers do in terms of plotting and harm against the people of His obedience; nothing of that is hidden from Him, and He Almighty records it against them and will recompense them for it.

And remember, O Muhammad, when you left your house, departing from the city (Madinah) to meet the polytheists in the Battle of 'Uhud, and you began to position the believers in the places of battle where the army would remain steadfast and not move from, as they were suitable for its maneuvers, each one in the position that suits him, whether on the right flank or the left, and so on. And Allah is All-Hearing of all that is heard, including His hearing of what you and those with you consult

regarding the place of meeting the enemy. And He is All-Knowing, nothing is hidden from Him, including His knowledge of what the hearts of the advisors among the believers and hypocrites conceal of intentions. He records what His servants say and do, and accordingly, they are recompensed.

And remember when the Banu Salimah and Banu Hārithah considered fleeing and withdrawing from the battle with the Messenger of Allah (peace and blessings of Allah be upon him) on the day of 'Uhud, out of fear and weakness in facing the enemy, not out of doubt in Islam or hypocrisy. But Allah protected them from what they intended, and He strengthened them with His special care, supported them, and guided them to proceed with the Messenger of Allah (peace and blessings of Allah be upon him) to fight the enemies. And rely upon Allah alone, O believers, sincerely in all your affairs—whether in bringing about good or warding off harm.

And Allah has indeed granted you victory over your enemy, and you overcame them in the battle that took place at the location of Badr, while you were weak on that day, with few in number and resources, and you were not in a position of strength among the people, while they were more numerous and better equipped than you. If you are patient for the sake of Allah and fear Him, He will grant you victory as He did on that day, for Allah

Almighty granted you triumph on the day of Badr. So fear Him by adhering to His commands and avoiding His prohibitions, so that you may be among those who are grateful to Him for what He has bestowed upon you of victory over the enemies and made you strong after weakness.

Remember, O Muhammad, when you said to the believers among your companions, bringing them glad tidings: "Is it not sufficient for you that Allah, Glorified is He, reinforces you with three thousand angels sent down from the heavens by the Lord, Exalted is He, to fight the polytheists alongside you on the Day of Badr?"

Yes, this reinforcement fully meets your needs. However, if you exercise patience in all matters requiring patience, and adhere to piety and mindfulness of Allah by complying with His commands and avoiding His prohibitions, and the polytheists come out against you immediately—rushing toward you with intensity and fervor to fight you—then your Lord, Who bestows special care upon you, will reinforce you with even more than what He had previously promised, by sending an additional two thousand angels, who will come to you bearing upon themselves or upon their horses the distinctive marks of brave, heroic warriors, a sign that—due to the intensity of their courage—they pay no heed to being recognized by their enemy.

Allah Almighty informed you of the news of your reinforcement with angels only to bring joy to you and to reassure your hearts so they may be at peace and not be afflicted with panic and distress due to your enemy's superiority over you in numbers and equipment. And you will not achieve victory over your enemy except with the help of Allah alone, so rely on Allah and seek assistance from Him, not on the means you have been given, for He is the Mighty to Whom all creatures submit, and they are under His management and control. He is the One Who prevails in all His affairs, and He is the Wise Who places things in their proper positions, managing His servants with His wisdom. Among these is that He supports His allies, as in Badr, or decrees their defeat, as occurred in 'Uhud.

Allah Almighty grants victory to His believing servants so that He may destroy some of the disbelievers—eradicating their chieftains, taking some captive, and killing others—as occurred on the Day of Badr; or by enabling you to seize their lands and wealth, and the like; or by disgracing some of them, afflicting them with grief and sorrow as they return laden with disappointment and crushing defeat, for they did not attain the victory over you they had hoped for, O believers.

Indeed, the affair of those disbelievers rests with Allah Almighty, not with you, O Muhammad. So leave their matter to Allah, the Mighty and Majestic,

and proceed with your mission of conveying the message of your Lord. For either Allah the Exalted will guide them to success in entering His religion, so that they submit as an act of pure grace from Him, Majestic and Exalted is He, or He will punish them in this world or the Hereafter as an act of justice from Him, Glorified be He, because they have wronged themselves by embracing disbelief and committing sins.

Indeed, all creatures belong solely to Allah, the Exalted. He decides concerning them as He wills, pardoning whom He wills out of His wisdom as a favor from Him, Glory be to Him, and punishing whom He wills out of His wisdom as justice from Him, Glory be to Him. Allah is All-Forgiving: He conceals the sins of His servants and does not take them to task for them. And He is Most Merciful: His mercy has prevailed over His wrath; from among His mercy is the vastness of His kindness to His servants.

O believers, do not transact in usury after you accepted Islam as you used to practice it in your days of ignorance, for they, when a debt was due upon the insolvent and he was unable to repay it on time, would say to him, "Either you repay, or you increase," meaning, "Either you repay us what you owe, or we extend the period and you increase the amount required." Thus, a small amount could multiply in this way until it becomes very large. And

comply, O believers, with what Allah Almighty has commanded you, and avoid what He has forbidden you, including the consumption of usury, so that you may attain what you seek and be saved in this world and the Hereafter from what you fear.

Comply with the commands of Allah Almighty, and refrain from His prohibitions—among them is abstaining from usury, for it is a protection for you against the Fire prepared for all who disbelieve in Allah Almighty.

O believers! Act upon what Allah Almighty and His Messenger have commanded you, and avoid what Allah and His Messenger have forbidden, such as consuming usury and other unlawful acts—so that you may be shown mercy in this world and the Hereafter.

And compete with one another in hastening to do good deeds to obtain Allah's forgiveness, and compete with one another in hastening to that which—by Allah's permission—will grant you entry into a Paradise as vast as the heavens and the earth, prepared beforehand for those who fear Allah by adhering to His commands and avoiding His prohibitions; they are its rightful people and inhabitants.

Indeed, among the traits of the pious is that they give charity continuously, in ease and hardship, and in all circumstances, whether they are in a state of joy—with the availability of wealth and ease of

living—or they are afflicted by harm and tightness of living due to lack of means. Among their traits is also complete control over their anger, no matter how intense it becomes, as they restrain what is in their hearts of rage and desire for revenge if they are harmed. Among their traits is also their forgiveness and overlooking the faults of those who wronged them, even when they have the ability to take revenge. And Allah Almighty loves every doer of good, and included in the generality of Ihsān (goodness) are all the aforementioned traits of the pious.

Indeed, one of the traits of the pious is that if they commit an evil deed that exceeds the limit in corruption, or wrong themselves by doing what they should not have done, by engaging in general disobedience to Allah, whether major or minor, if they fall into sin—they remember His mercy and blessings upon them, and what He has prepared for the obedient in reward. They remember His greatness, His might, and His punishment—so they seek forgiveness, asking Him for concealment and not to hold them accountable for their sins. No one forgives the sins of the servants except Allah, the Exalted. They desist from the sin and do not persist in it, even if it occurs repeatedly, knowing that what they committed is a sin and that they are exposed to punishment if they persist in it. They know the

obligation of repentance to Allah Almighty, and that He accepts the repentance of His servants.

Indeed, those who are pious, whom Allah Almighty has described with certain attributes, will have a noble reward in return for their righteous deeds. Firstly, it is Allah's forgiveness for them by concealing their sins and pardoning them from punishment; thus, they are saved from what they feared. Secondly, they are rewarded by entering the gardens beneath which rivers flow, where they will reside eternally, thereby achieving what they hoped for. What a blessed reward for those who work for Allah Almighty—His forgiveness and eternal abode in His abode of honor!

There have passed among those before you from the nations divine norms running by established custom among the creation, and among them is that victory and defeat are alternated and circulated between the believers and the disbelievers. And among those divine ways are the respite given to the disbelievers and their gradual entrapment until the time of their destruction comes, and the salvation of the believers after their trial. These are good examples for admonition and reflection, so go about with your feet and hearts, observing and contemplating what remains of the earthly traces of the previous disbelieving nations, standing as witnesses to the ongoing divine norm of Allah Almighty with the disbelievers after their respite

and entrapment, where their consequence was their destruction and annihilation with various punishments due to their denial of the signs of Allah Almighty and His messengers (peace be upon them).

Indeed, this magnificent Qur'an—including the verses previously cited—clarifies matters to all people with absolute clarity so that the truth is distinguished from falsehood, and realities are unveiled. Through it, the people of happiness (those destined for felicity) are distinguished from the people of misery (those destined for wretchedness). The Qur'an guides the pious—those who consistently adhere to the commands of Allah Almighty and avoid His prohibitions—to the path of truth and righteousness and deters them from following the ways of error and corruption.

So do not falter nor lose heart, O believers, from going forth to fight your enemy, and let no grief overcome you on account of the defeat you suffered at the hands of your enemy on the Day of 'Uhud, nor over the killing and wounds that befell you there, for you are the ones on higher ground in every circumstance, even when you are outwardly defeated, so long as you hold fast to your faith. Indeed, this kind of weakness and grief is not befitting for the believers.

If you have suffered wounds and had some of your men killed at 'Uhud, your enemies suffered

something comparable—in killing and wounds—at 'Uhud or Badr. So you and they are even in that; so do not be disheartened. We alternate these days of victory and defeat among people—believers and disbelievers—turning them as We will: at times granting victory to the believers over their enemies, and at times granting victory to the enemies over the believers. At Badr, victory was for the believers, whereas at 'Uhud, victory was for the polytheists. And Allah alternates the days among people as victory and defeat so that He may reveal the true believers from others, as He had known beforehand. For if the believers were always victorious, everyone would profess loyalty to them, and their enemies would not be distinguished from their true allies. And among the reasons for this alternation—by which He sometimes enables the disbelievers over some believers—is to honor His believing servants with martyrdom in His cause, as occurred at 'Uhud. And Allah does not like the disbelievers and the hypocrites.

And among the wisdoms of occasional defeat for the believers is to purify them from sins, whether through what befalls them of killing or what afflicts them of wounds. Moreover, if they were always victorious, arrogance would arise in their souls and their faith would weaken, which would necessitate punishment and humiliation for them. This also includes annihilating the disbelievers, destroying

and exterminating them by occasional victory for the believers.

Do not think, O assembly of believers, that you will attain the honor of entering Paradise before you are put to trial, and before Allah Almighty sees—as it comes forth in reality—those of you who fight and strive for His cause, and sees as well those who show patience in that fighting and striving and in bearing the hardships and pains that befall them, as happened on the Day of 'Uhud.

And indeed, you—O assembly of believers—before the arrival of the Battle of 'Uhud, were yearning eagerly to confront the enemies, and you aspired for death to attain martyrdom in the way of Allah Almighty, as happened to your brothers on the day of Badr. Now, what you wished for has come to pass with the encounter of the enemies, and you witnessed with your own eyes on the day of 'Uhud the death and its causes and severity. So why did you not stand firm and be patient to achieve what you previously desired?!

Muhammad (peace and blessings of Allah be upon him) is a messenger like the other messengers; he dies as they died, and he is not everlasting in this world. So if the term of your Prophet, Muhammad (peace and blessings of Allah be upon him), comes to an end—by death or by being killed—will that be a justification for you to turn back on your heels, apostatizing from your

religion and becoming disbelievers after your Prophet? Indeed, whoever turns back from the religion of Allah only harms himself in reality, and he will not harm Allah in the least, for Allah, the Mighty and Majestic, has no need of him or of his faith. And Allah will reward those who show gratitude for His blessings in their hearts, on their tongues, and in what they physically do—such as those who remained firm in their faith and followed Muhammad (peace and blessings of Allah be upon him) in his life and after his death.

No soul should die except by the permission of Allah, whether it be Muhammad (peace and blessings of Allah be upon him) or anyone else, until the appointed time written by Allah for their death is reached, thus fulfilling the predetermined duration of their worldly life. And whoever seeks the worldly life through their deeds and efforts, Allah will grant them their desire from it, if He wills, but they will have no reward in the Hereafter for those deeds. As for those who seek the reward of the Hereafter through their deeds and efforts, Allah Almighty will grant them what they seek by His permission, and Allah will reward every grateful person out of His grace.

Many were the prophets whose followers went to battle in large bands, and many of those followers were killed, yet that did not cause the rest to waver in their religion or to abandon fighting

their enemy. Their bodies did not weaken, nor did their resolve falter, and they did not cower from fighting the enemy because of the wounds and other harms they suffered in the cause of Allah, the Mighty and Majestic. Their hearts did not weaken, nor did their strength collapse because of what befell them, nor did they give in to their enemy. And Allah loves such as these and those like them—those who are steadfast in obeying Him and in fighting His enemies—and He loves those who refrain from disobeying Him and who are patient in accepting His decrees.

And the devout men had no words to utter except: "Our Lord, forgive us our sins and our excess and our overstepping of the bounds in all our affairs. Conceal them and pardon us from being held accountable for them. Make firm our feet when fighting the enemies and grant us victory over the disbelievers."

So Allah Almighty granted them by His grace a reward in this world, such as victory over enemies, gaining spoils, and other similar favors, and combined for them with the reward of this world the good reward of the Hereafter, of attaining the pleasure of Allah Almighty and eternal life in the abode of everlasting happiness. Indeed, Allah Almighty rewarded them with worldly and otherworldly goodness for their good deeds, for Allah Almighty loves every doer of good in his

worship of Him, glorified be He, and in his dealings with His creatures.

O you who believe! Beware of obeying the disbelievers in what they command you and in what they forbid you, for indeed obeying them will turn you back from belief to disbelief, the consequence of which is destruction in this world and the Hereafter.

Do not obey them out of fear of them or seeking their support, and be independent of their allegiance, for they will not support you. Rather, you must obey Allah, Who takes charge of you, granting you success, strengthening you, and giving you victory, for He is the best One to grant you victory.

We will cast intense fear and dread into the hearts of the disbelievers. The reason for casting terror into their hearts is that they have fallen into associating partners with Allah, for which there is no evidence or proof of its validity. Indeed, the Fire will be the ultimate fate for those polytheists, and what an evil abode the Fire is for every wrongdoer.

Indeed, Allah, the Mighty and Majestic, fulfilled for you what He promised you on the day of 'Uhud, O believers, which is your victory over your enemy. This occurred at the beginning of the battle when you were exterminating them with severe killing, and this happened by the command of Allah, both legally and decreed. But when weakness and

cowardice overcame you, and you hesitated in fighting, and disagreement occurred among your archers—whether they should remain at their posts as the Prophet (peace and blessings of Allah be upon him) had instructed them or move to collect the spoils—some of you eventually disobeyed the command of the Messenger of Allah (peace and blessings of Allah be upon him) after Allah had shown you what you love of the defeat of the disbelievers and their turning back. When all this happened, defeat befell you. Some of you, O believers, sought the worldly life, and they were the archers who left their positions and began collecting the fleeting spoils and gains on the day of 'Uhud. The others desired the enduring reward of the Hereafter, and they were the archers who remained at their posts where the Prophet (peace and blessings of Allah be upon him) had stationed them. Then Allah turned your faces away from the disbelievers, and the tide turned against you as a test from Allah for you, to distinguish the obedient from the disobedient and the patient in adversity from the impatient. Allah, the Mighty and Majestic, forgave the punishment of your complete extermination, O archers, for your disobedience to the Messenger (peace and blessings of Allah be upon him) and replaced it with a lighter punishment upon you, which was your defeat and the killing of some of you. Indeed, Allah is the

possessor of grace upon all the believers, due to their faith, including pardoning what occurs from them of disobedience.

Remember, O believers, when you were striving to flee and run away on the earth, and none of you turned to another or looked at him, as you had no concern except for escaping from the enemies, whereas you left the Messenger Muhammad (peace and blessings of Allah be upon him) behind you towards the enemy, and he was calling you, O believers, to stop fleeing and to stand firm, but you did not turn to him. Because of what you did by fleeing and not responding to the Prophet (peace and blessings of Allah be upon him) on the day of 'Uhud, Allah recompensed you with the distress of the news of the Prophet's death (peace and blessings of Allah be upon him), which was greater than the rest of the distresses that befell you, such as the loss of victory and spoils and being afflicted with killing and wounds, so that you would not grieve over what you missed of victory and spoils nor over what befell you of wounds and what befell your brothers of killing, for the news of the Prophet's death would make you forget all that or lessen its impact on you. Allah alone is the Knower of what you do, of good or evil, O believers.

Then Allah sent down upon you, O believers, after all those distresses that befell you on the day of 'Uhud, that which brings solutions of safety and

the attainment of tranquility in your hearts, which is the slumber that overtook the people of faith among those who went out with the Messenger of Allah (peace and blessings of Allah be upon him) to 'Uhud. Another group among those who went out did not experience slumber due to their intense anxiety, disturbance, fear, and panic, and they are the hypocrites who have no concern other than themselves, fearing for their lives. They harbored false assumptions, as is the habit of those ignorant of Allah, the Exalted, when they saw the attack of the polytheists on the Muslims and the killing among them; they thought that the religion of Allah, the Exalted, was vanishing and its followers defeated. They say: "We have no say in the matter and do not possess the authority to go to battle." Say, O Muhammad, to these hypocrites: "Indeed, all matters, their beginning and their end, belong to Allah, the Exalted, alone, without partner." He is the One Who manages them as He wills and arranges them as He desires, so all matters are by His decree and destiny, including your going out for battle and what occurs in it of victory or defeat. Those hypocrites conceal in their souls what they do not reveal to you, O Muhammad. What they were hiding from you is their saying among themselves, regretful and remorseful: "If we had any share in the decision and choice regarding going out for this battle, we would not have decided to leave Medina

at all, and no massacre would have occurred in our ranks." Say, O Muhammad, to those hypocrites, in response to their statement that they concealed and Allah, the Exalted, informed you of: What happened occurred by the decree of Allah, the Exalted, alone, and it is a past judgment that must be executed. Even if you were in your homes, which are not expected places for killing, those upon whom Allah, the Exalted, decreed it would go out from them and come to the place where they meet their death. Allah has decreed upon you going out and killing to test your hearts and to distinguish what is in your hearts of evil and good and to manifest the matter of the believer and the hypocrite to people in their words and actions. Indeed, Allah, the Exalted, is All-Knowing of all that the hearts of His servants conceal; nothing of that is hidden from Him, and He will recompense each according to what they deserve.

Indeed, those among you who fled and were defeated on the day the Muslim and polytheist forces met at 'Uhud—it was Satan who caused them to slip because of some of the sins they had committed. And Allah has pardoned them, not holding them accountable for their fleeing. Indeed, Allah, the Exalted, is the One Who conceals the sins of His servants and forgives them, and He grants them respite to repent, not hastening them with punishment.

O believers, do not become like the disbelievers who spoke a reprehensible word arising from a corrupt belief by objecting to the decree of Allah Almighty and His predestination. They said about their brothers from the people of disbelief who left their lands traveling for trade and seeking livelihood, or went out as warriors for battle, and died during their journey, or were killed in their expedition: "If they had stayed with us in our land and had not gone out as we did, they would not have died in their journey, nor would they have been killed in their battle." Indeed, Allah, the Exalted, makes this statement and this belief a source of regret and sorrow in their hearts, thus increasing their affliction. Allah, the Exalted, alone possesses the power of giving life and causing death, and no one will die or be killed except by His will, after completing the term that Allah, the Almighty, has decreed for him. Allah, the Almighty, sees all that the servants do, whether they are believers or disbelievers, whether it is good or evil, little or much, and He preserves it, and He will recompense them for it.

If you are killed in the cause of Allah or die in His cause, then this is a praiseworthy matter that you should aspire to and vie for, for it leads to Allah's forgiveness for your sins and His mercy. And that is far better for you than remaining in this worldly

abode and amassing its perishable goods, as the people of the world do.

And whether you die or are killed—O believers—then, verily, your ultimate destiny is that you will be returned to Allah, and He will recompense you for whatever deeds you did. So choose, above all else, whatever draws you nearer to Allah Almighty and be at peace, looking forward to meeting Him, Glorified is He.

It is out of Allah's mercy for you and your companions, O Muhammad, that your heart was softened toward them, and you were gentle and gracious in your dealings with them. Had you been, O Muhammad, harsh, ill-mannered, and hard-hearted, they would have dispersed from around you. So pardon them for their mistakes or shortcomings towards you, and ask forgiveness for them from Allah for their mistakes or shortcomings towards Allah. Consult them in public affairs and the ambiguous matters that confront you. Then, once you have decided on a matter after consulting the views of your companions, proceed, relying upon Allah's power and strength and putting your trust in Him alone; indeed, Allah loves those who rely upon Him in all their affairs.

If Allah helps you and grants you victory, O believers, none can overcome you at all, no matter how strong or numerous they may be. But if He should forsake you and leave you to your enemy

and to yourselves, who is there that can aid you after Allah's abandonment of you? Therefore, rely solely on Allah, the Exalted, not on anyone else, O believers, in bringing about good and warding off harm, including victory over enemies and repelling their evil.

And Ghulūl (concealment or misappropriation of spoils of war and other forms of betrayal) is not among the traits of the prophets, for that is impossible and inconceivable for those whom Allah Almighty has chosen for the status of prophethood. It is religiously not permissible for anyone to betray them or attribute to them this heinous trait. Whoever betrays anything from the spoils of the Muslims will come on the Day of Resurrection with the very thing he took through betrayal. Then every soul will be given its due recompense for what it has done, complete and undiminished. Their good deeds will not be diminished, nor will their evil deeds be increased.

Is the one who abandons Ghulūl (misappropriating of the spoils of war) and refrains from other sins and acts in obedience to Allah Almighty, intending thereby to attain the pleasure of Allah, like the one who returns bearing the wrath of Allah upon him by falling into disobedience or by neglecting the obedience of the Most Merciful, thereby deserving to reside in Hell, and what a wretched destination awaits him!

Indeed, those who follow the pleasure of Allah, the Exalted, have varying ranks in elevation, just as those who incur the wrath of Allah, the Almighty, have varying levels in degradation. Allah, the Exalted, is aware of all that His servants do, whether in obedience or disobedience; nothing of that is hidden from Him. He is the Preserver of their deeds and will recompense each of them accordingly.

Allah, the Exalted, has bestowed His favor upon His believing servants by sending to them Muhammad (peace and blessings of Allah be upon him) from their own humankind so they could be familiar with him, understand his speech, and be able to sit with him and talk to him. He recites the Qur'an to them, commands them to do all that is good, and forbids them from all that is evil so that their souls may be purified from the filth of polytheism and sins and the vices of morals. He teaches them the meanings of the Noble Qur'an and the Prophetic Sunnah. Before the mission of Muhammad (peace and blessings of Allah be upon him), they were immersed in an ignorant pre-Islamic era, blind confusion, and a clear deviation from the path of guidance.

When a calamity befell you in the Battle of 'Uhud with the killing of seventy men from you, while you had previously inflicted twice as much on them in Badr by killing seventy and capturing seventy

others, do you say then: "From where did this matter come upon us, and how did this disaster befall us?!" Say—O Muhammad—to the believers: This calamity that befell you in 'Uhud was because of yourselves, as some of you disputed among yourselves and disobeyed the command of your Messenger (peace and blessings of Allah be upon him). Indeed, Allah, Glorified and Exalted, is capable of all things, including His ability to inflict punishment upon you, O believers, as happened in the Battle of 'Uhud, and He is also capable of granting you victory, so do not think of Him as anything but the truth.

Indeed, what befell you—O believers—of killing, wounds, and defeat on the day you met the polytheists at 'Uhud only occurred by the decree and predestination of Allah the Exalted and to distinguish the believers who were patient and steadfast from others.

Indeed, what befell you on the day of 'Uhud, O believers, was also to distinguish the hypocrites hidden among the Muslims. Those who, when called to fight in the cause of Allah, the Almighty, on the day of 'Uhud, or to repel the enemy from the land and the people, refused to participate, making a shameful excuse and falsely claiming: "If we knew there would be fighting, we would have followed you." But they did not see that there would be fighting between you and the polytheists. Those

hypocrites in that situation, where they refrained from joining the Muslims in fighting the polytheists, were closer to disbelief than to faith. Among their traits is that they say what is contrary to what they conceal in themselves, including their statement: "If we knew there would be fighting, we would have followed you." They knew that fighting would occur, and Allah, the Exalted, knows better than anyone else what these hypocrites conceal, and He is aware of it and will reveal it to the believers, and He will recompense them for it.

Indeed, those hypocrites, who refrained from joining the Muslims in fighting and striving for the cause of Allah, "If those of our relatives who were killed at 'Uhud had listened to our advice to refrain from going out to fight, they would not have been killed there," objecting to the decree and destiny of Allah Almighty and criticizing the obedience to the Prophet (peace and blessings of Allah be upon him) who commanded going out, resulting in the deaths that occurred. Say, O Muhammad, to those hypocrites who made such statements: Prevent death from befalling you by refraining from fighting, if you are truthful in your claim that a person is safe from being killed by refraining from it.

Never think—O Muhammad—of those martyred in the cause of Allah, in striving against the enemies of the faith—such as your Companions who were

slain at 'Uhud—as dead, deprived of enjoyment and delight. Rather, they are contrary to that; they are alive with their Lord, in the abode of His honor, near to Him, receiving from Allah's vast provision.

Indeed, those martyrs who were killed in the way of Allah are alive with Him, rejoicing in what Allah has granted them of delightful bliss and great enjoyment, out of His generosity and grace. These martyrs are also glad, and they give glad tidings to each other about their brothers who are still alive in worldly life, striving in the way of Allah; for when they are martyred, they will join them, without any fear of any future matter or grief over any past matter, but they are always secure and joyful forever.

The martyrs rejoice in what Allah, the Exalted, has bestowed upon them of great bliss, and in the abundant reward He has granted them, and the increase of His encompassing benevolence. Indeed, Allah, the Mighty and Majestic, has preserved for those martyrs what they have offered of faith and righteous deeds, and He has given them their rewards from His grace, Glorified is He. And so it is for every believer, for Allah Almighty does not forsake him but rather rewards him for what he has done.

Those who responded to the command of Allah, the Exalted, and His Messenger (peace and blessings of Allah be upon him) by rising again to

repel an anticipated attack from the polytheists, went out in pursuit of them until they reached as far as Hamra' al-Asad, immediately following the Battle of 'Uhud, despite the wounds and physical pains that afflicted them and the psychological distress due to the killing and defeat they suffered at 'Uhud. Indeed, those among them who did good and were mindful of Allah, by complying with His commands and shunning His prohibitions, will have a great reward and an ample recompense from Allah, the Blessed and Exalted.

Those to whom some people said, "Indeed, the disbelievers of Quraysh have mobilized their forces for a renewed assault against you, and you have no power at present to fight them, so fear them and beware." Yet they neither cowered nor wavered; rather, that intimidation only increased them in tranquility and strengthened them in faith and certainty. And they said, "We have entrusted our affair to Allah alone that He may suffice us against the evil of our enemies; for He, Glorified is He, is the best Disposer of affairs."

The companions who responded to Allah Almighty and His Messenger departed, preparing to repel the polytheists. They left the area of Hamra' al-Asad without encountering an enemy, returning with the reward of striving in His cause and the profits they gained from trading there. They were not harmed or afflicted by their enemy, and they

also returned with the pleasure of Allah Almighty upon them, for they pleased Allah Almighty by responding to what He commanded them and by following His Messenger (peace and blessings of Allah be upon him) to repel the enemies. Indeed, Allah Almighty is the possessor of great bounty and immense kindness to His servants in this world and the Hereafter.

Indeed, what truly frightens you is Satan, and he has intended to cast fear into your hearts from his supporters, the party of the polytheists, so that you may fear them. Do not fear the polytheists, the allies of Satan, but fear Allah alone if you are true believers, for He is the one Who supports His allies, fills their hearts with security, and suffices them against the evil of their enemies.

And do not let grief overtake you, O Muhammad, from those who hasten in disbelief with their words and actions, rushing into disbelief or delving into it. Indeed, they will not harm Allah in any way, small or large, by their hastening in disbelief. Allah intends, by their hastening in disbelief, to leave them astray, so they will have no share in the bliss of the Hereafter, whether small or large. And indeed, they, along with being deprived of the bliss of the Hereafter, will have a great punishment with Allah, the Exalted.

Indeed, those who purchase disbelief in exchange for faith will never harm Allah at all;

rather, they only harm themselves. Thus, they deserve Allah's punishment, and for them is a painful punishment.

Do not think, O Muhammad, nor should the disbelievers think, that Our prolonging their lives and allowing them to enjoy their worldly life, and not hastening their punishment, is good for them and an honor from Allah, or a sign of His love and approval for them, as it may appear outwardly. The reality is that it is bad for them. Allah grants them a long life, ample provision, and victory, among other things, so that they may accumulate more sins, and their misdeeds increase. Indeed, for these arrogant disbelievers, there is a punishment that will humiliate and disgrace them.

It is impossible, according to the wisdom of Allah, the Mighty and Majestic, to leave His believing servants in the same state they are in, mixed with the hypocrites under the name of (Islam) that unites them, without distinguishing one from the other. Rather, it is necessary to make each one distinct from the other, separate without confusion between them. Therefore, Allah Almighty sets up trials to reveal His ally and expose His enemy, as He did with them on the day of 'Uhud. It is also impossible, according to the wisdom of Allah, to reveal to you the inner secrets of His servants' hearts to show you the believer from the hypocrite. However, Allah, the Mighty and Majestic, chooses

some of His messengers (peace be upon them) to inform them of some unseen matters by His wisdom and permission, Glory be to Him. Among these is informing Muhammad (peace and blessings of Allah be upon him) about several hypocrites. So, realize your faith in Allah and all His messengers with complete certainty, compliance, and submission; this is what is required of you. If you fulfill what is required of you by believing in Allah and His messengers, and comply with what Allah and His Messenger have commanded you, and avoid what Allah and His Messenger have forbidden you, if you do so, you will deserve to receive a great reward from Allah, the Exalted.

Do not ever think, O Muhammad, nor should those who withhold their wealth, which Allah has provided them as a bounty, think that their miserliness is better for them than giving, which seems to decrease wealth in appearance. It is not as they think; their refusal to give Allah His due from what He has provided them, out of stinginess, is in reality harmful to them and detrimental to their religion and worldly life. Allah will make the wealth they withheld a chain around their necks, and they will be punished with it on the Day of Resurrection. Indeed, all possessions of creation will return to Allah alone after their demise; He is the Owner, the Sovereign, the Ever-Living who does not die. So spend in your lifetime from what Allah, the

Almighty, has made you trustees over, for there is no meaning in being stingy with something that will pass from you to others. And indeed, Allah, the Almighty, is aware of the hidden aspects of the deeds of creation and aware of their intentions and innermost thoughts, and He will recompense them for their deeds and intentions accordingly.

Allah, Exalted is His Majesty, heard the words of those Jews who claimed, "Allah is in need of us, for He asked us to lend Him from our wealth, while we are independent of Him!" Allah, the Mighty and Majestic, will record what they have said about Him of sheer falsehood and slander, and their approval and justification of the heinous acts committed by their ancestors in killing His prophets, Glorified is He, without any justification or excuse that would permit them to do so. Allah will record this and preserve it against them to recompense them for it, and He will say on the Day of Resurrection to those who uttered such heinous words against Him, Glorified be He: "Taste the punishment of the burning Fire,"—as a humiliation and disgrace.

It will be said to them: "That humiliating punishment is deserved because of what you earned in your life of sins; and because Allah, the Mighty and Majestic, is a just Judge who does not wrong anyone, so He recompenses every soul only for what it has earned, without diminishing its good deeds or increasing its evil deeds."

Those Jews who falsely and slanderously claimed against Allah, the Exalted, saying, "Allah has given us a confirmed commandment in our books and through the tongues of His messengers not to follow and submit to anyone who claims to be sent from Allah until he proves the truth of his message with one thing, which is: to bring something that is offered to Allah from the charities, and if the fire consumes it, that would be an indication of Allah's acceptance of it and the truth of his message from his Lord." Say—O Muhammad—to these Jews, in response to their false claim: Indeed, messengers from Allah came to your ancestors—O Jews—before my mission, with proofs and miracles that prove the truth of their message, and they also brought what you claimed of offering sacrifices consumed by fire. So why did your forefathers kill them if you were truthful in your claim of believing in a messenger who brings a sacrifice consumed by fire?! Thus, their falsehood, stubbornness, and contradiction became evident, and it became clear that their refusal to follow Muhammad (peace and blessings of Allah be upon him) was not due to the absence of this miracle.

So if these Jews deny you, O Muhammad, then let it not weaken or sadden you, for you have a precedent in those before you; you are not the first to be denied. Indeed, many messengers (peace be upon them) were denied despite bringing their

people conclusive arguments, manifest and shining miracles, and the revealed Books from Allah Almighty, containing admonitions and deterrents, illuminating the path of truth with just rulings and truthful reports.

Indeed, every soul shall inevitably face death, thus transitioning from the perishable world to the world of eternity. You will not be given the full recompense for your deeds—good and evil—except on the Day of Resurrection. So whoever is saved from the Fire and admitted to Paradise has indeed succeeded and attained the great honor of Allah, the Exalted. This worldly life, with its pleasures and desires, is nothing but a fleeting enjoyment that deceives its possessor; thus, it is not befitting for a wise person to rely upon it.

You will surely be tested in your wealth with the occurrence of calamities in it, such as its loss or a decrease in it, and you will also be tested in yourselves by being commanded to strive in the way of Allah and what occurs in it of fear, wounds, captivity, and killing, or by being afflicted with illness in your bodies or the death of one of your children. And indeed, your enemies from the polytheists and the People of the Book will certainly harm you greatly with their tongues, including their repeated attacks on your religion and speaking their false beliefs. So if you arm yourselves, O believers, with the weapon of patience over what

befalls you of trials in your wealth and yourselves, and over what you hear of harm in your religion from the polytheists and the People of the Book, and employ piety by doing the commands of Allah Almighty and avoiding His prohibitions, then indeed, that patience and piety are matters that require high resolve, which you should firmly train your souls upon.

And remember, O Muhammad, when Allah, the Mighty and Majestic, took a solemn covenant from the Jews and others from the People of the Book: that they should make clear what is in their scriptures to the people and not conceal it ever, including the description of Muhammad (peace and blessings of Allah be upon him) and the confirmation of his message. But they broke this covenant and abandoned its practice, including concealing the description of Muhammad (peace and blessings of Allah be upon him) from the people. In exchange for breaking Allah's covenant by concealing what is in their scriptures, they sought lowly worldly gains such as positions or wealth, or other things. What a miserable bargain, and what a losing trade! For they chose the lowly and base and abandoned the lofty and precious.

Do not think—O Muhammad—that those who rejoice in what they have done of false words and deeds, like the Jews who concealed knowledge and the hypocrites who stayed behind from the battle in

the cause of Allah, the Exalted, and like the actions of those who show off to people, pretending to them with what Allah and His Messenger did not legislate; nonetheless, they love that people praise them for good deeds they did not perform for Allah, the Exalted. Do not think—O Muhammad—that they are in safety and escape from the punishment of Allah, the Exalted; indeed, they have deserved a painful punishment to which they will be subjected.

Indeed, Allah, the Exalted, is the sole owner of all things; He owns the heavens and the earth and all that is within them of various kinds of creation. Indeed, Allah, the Mighty and Majestic, has perfect power over everything, so no one can resist Him, and nothing can ever overcome Him, glorified be He.

Indeed, in the creation and bringing into existence by Allah, the Exalted, of these heavens and the earth from nothing, and what they contain of wonders, the perfection of creation, the abundance of creatures, the diversity of benefits, and other such things, and in the alternation of night and day over the servants, and their variation in length and shortness, and other such things, indeed, in the creation of those wondrous creatures and what they contain of astonishing and great things, there are signs for those of sound intellects who comprehend the realities of things. These signs guide them to the fact that the Creator of that is the

Lord, the One worshipped alone, Glorified be He, as they also guide them to the attributes of Allah, Blessed and Exalted be He.

Indeed, the people of understanding are those who continuously remember Allah, the Exalted, with their hearts and tongues, and in all their states, whether standing, sitting, or lying down. Among their traits is also that they use their intellects in contemplating Allah's creation of the heavens and the earth to deduce the purpose behind them and understand the wisdom indicating the attributes of the Creator, Glorified and Exalted. When they reflect on the creation of the heavens and the earth, they say: "Our Lord, You have not created this creation in vain or for play; You are exalted above that. Rather, You created it with wisdom and for a great purpose. So protect us from the punishment of the Fire by guiding us to righteous deeds and keeping us away from sins and misdeeds by Your grace."

Indeed, whoever You admit to the Fire, O our Lord, You have indeed disgraced and exposed him, and he only entered the Fire due to his wrongdoing, and there is no one for the wrongdoer on the Day of Resurrection to save him from the punishment of Allah, the Exalted.

Our Lord, indeed, we have heard a caller calling to faith, and he is Muhammad (peace and blessings of Allah be upon him), saying to the people, "Believe

in your Lord," so we hastened to respond to him, and we acknowledged the truth and accepted it, submitting to it and yielding to it. Our Lord, by our faith and following Your Prophet, cover our sins, overlook our accountability for them, erase our misdeeds, and make us among the righteous when You take our souls to You.

And grant us, O our Lord, what You have promised us through the tongues of Your Messengers (peace be upon them) of victory over the enemies and of reward for righteous deeds. Do not disgrace us with our sins before all creation, and do not humiliate us on the Day of Resurrection, for we know that You do not break Your promise to Your servants.

So Allah, the Exalted, responded to those who supplicated that the deeds of every doer among them are preserved with Him, whether small or large, and whether performed by a male or female; there is no difference between them in reward and the answering of supplications, just as there is no difference between them in following the religion of Islam. Those who emigrated and were expelled by the polytheists from their homes or were harassed until they were forced to leave from among them and suffered harm because of their faith in Allah, the Exalted, and their obedience to Him and fought in the cause of Allah to elevate His word and were killed, like the companions of the Messenger of

Allah, those believing men and women—because of what happened to them from those things of emigration and striving and the like, Allah, the Exalted, will erase their sins and admit them into gardens beneath which rivers flow, as a great reward for them for what they have offered from Allah, the Exalted, the Great, the Generous. Indeed, Allah, the Mighty and Majestic, has the best reward for those who do good.

Do not be deceived by the outward state of the disbelievers—their free movement throughout the land with various trades and gains, which grants them prosperity in living, luxury in life, and, at times, power and dominance.

What the disbelievers are upon is but fleeting pleasures; their time is limited and ends with the expiration of their lives—only a brief enjoyment in both quantity and quality. Then, after their death and the end of their pleasures, their home will be Hell—what an evil resting place and abode it is!

As for those who complied with what Allah Almighty commanded and avoided what He prohibited, they will be granted enjoyment in the Hereafter in gardens beneath which rivers flow, under the trees and palaces. They will dwell in this bliss forever. Indeed, Allah Almighty has prepared these gardens as an everlasting abode of hospitality from His honor for them. And what is with Allah Almighty of bliss and honor is better for the

obedient—those who excelled in deeds—than the fleeting, insignificant pleasures of this world.

Indeed, a group of the People of the Book from among the Jews and Christians truly believe in Allah and acknowledge His Oneness. They also believe in the Qur'an, which was revealed to Muhammad (peace and blessings of Allah be upon him), and they believe in the previous scriptures that Allah revealed to them, such as the Torah. They are submissive to Allah, humble and devoted, not altering what is in their books, nor changing it, nor concealing the knowledge within them—including the prophecy of Muhammad (peace and blessings of Allah be upon him) and the description of him to the people—to gain fleeting worldly benefits, such as position, prestige, or wealth, and so on. For those believing people, there is a great reward with Allah Almighty. Indeed, the reckoning of Allah Almighty is near due to the swift passing of this world, as He Almighty will take to account the creatures on the Day of Judgment for their deeds in a very brief period.

O believers, be patient with all that Allah Almighty has commanded you to be patient with, such as patience in obedience to Allah Almighty, patience in refraining from disobedience to Him, and patience with His decrees, Glorified be He. Strive with patience against the enemies of the religion until you prevail over them; let them not be

more patient than you. Adhere to staying at the frontiers to prevent the enemy from reaching them and penetrating through to their objectives. Employ the fear of Allah Almighty by adhering to His commands and avoiding His prohibitions to achieve the desired success and salvation from what is feared in this world and the Hereafter.

O people, fear your Lord, Who created you from a single soul and created from it its mate and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you.

O people, achieve true mindfulness of Allah Almighty by adhering to His commands and avoiding His prohibitions, for He is your Creator, Owner, and Disposer of your affairs, Who created you all from a single soul, which is Adam, and He created from Adam his wife, Hawwā' (Eve), and spread from Adam and Hawwā' numerous men and women across the earth. And fear Allah by adhering to what Allah Almighty has commanded you and avoiding what He has forbidden you, the One by Whom you ask one another, saying, "I ask you by Allah to do such and such," and beware of severing your kinship ties and neglecting their rights, for Allah Almighty is an Observer of all your deeds and a Preserver of them.

And give—O guardians of the orphans—their wealth to them in full when they reach maturity and are capable of sound judgment, and do not take the wealth of the orphan unjustly and leave what Allah Almighty has made lawful for you otherwise, for this is replacing the good with the bad. And it is also that the guardian takes the precious from the orphan's wealth and replaces it with something inferior from his own wealth. And do not combine the wealth of the orphans with your wealth with the intent to consume their wealth unjustly; indeed, that is a great sin.

And if you fear that you will not be able to deal justly with the orphan women under your guardianship, then marry other women of your choice, two, or three, or four. But if you fear that you will not be able to deal justly with several women, then marry only one, or those whom your right hands possess [i.e., slavegirls], for no division of nights is required with respect to them. That is more suitable to achieve justice and to avoid doing injustice and oppression.

Give the women you wish to marry their dowries as an obligatory gift, with a willing heart. But if they waive their dowries or remit any part of it to you of their own accord, then you may take it with pleasure and good cheer, without any blame or sin upon you.

Do not give—O people—your wealth, which Allah has made a means of livelihood for you—by which your life and the well-being of your worldly affairs are sustained—do not give it to those who do not know how to manage money, maintain it, and preserve it, whether due to lack of intellect, like the insane, or lack of maturity, like the minor, or for other reasons, even if this wealth is truly theirs and you are their trustees. But spend from that wealth on their food, drink, clothing, and what relates to their necessities of life, like their housing. And it would be better if you traded for them with their wealth so that it grows, and the spending on them should be from the profit, not from the principal amount. And speak to them with kind, gentle, and soft words without reminding them of your favor or causing harm.

Test the intellects of the orphans under your guardianship, their understanding, the righteousness of their religion, and their ability to manage their wealth shortly before they reach the age of maturity. When they reach puberty and you perceive good conduct and ability to manage wealth from them, give them their wealth in full, and do not withhold it from them, nor take anything from it without need, exceeding what Allah has permitted for you from their wealth. Do not consume it while they are young, hastening to do so before they grow up and take it from you. Whoever

among the guardians of the orphans is in no need of their wealth, let him refrain from taking a fee from the orphan's wealth in return for his guardianship. Whoever is in need may take from their wealth according to what is customary to meet his needs and suffice someone like him among the poor. When you—O guardians of the orphans—hand over their wealth to them, bear witness to them receiving it in full from you so that they do not later deny what they have received. And Allah is sufficient as an accountant, witness, and observer over the guardians of the orphans.

Indeed, males and females are equal in the basic entitlement to inherit under the ruling of Allah Almighty; each receives a portion and share of the inheritance left by the deceased. They may differ according to what Allah Almighty has decreed for each of them based on their relation to the deceased, whether through kinship, marriage, or allegiance (manumission), and whether that share is small or large. Each of them has a mandatory and specified portion.

When the relatives who are not heirs—like the orphans and the needy—are present at the distribution of the inheritance, give them something from this estate as an act of kindness and benevolence towards them to console their hearts in a way that does not harm you, for their souls are

longing for it. And speak to them with kind and beautiful words that will please their hearts.

Let those who, if they were to die and leave behind helpless young children, would fear for them injustice and loss, be mindful of Allah regarding the orphans under their care: safeguard their wealth and beware of wronging them. And let them speak to them words that are right, equitable, and wise.

Indeed, those who consume the orphans' property unjustly in this world will be punished with a fire blazing in their bellies on the Day of Resurrection, and they will burn in a Blazing Fire whose heat is intense.

Your Lord entrusts you with a binding instruction concerning the inheritance of your children: that they, male and female alike, stand on an equal footing in terms of their basic entitlement to inherit. If sons and daughters are together among the children of the deceased, the male is to receive the equivalent of the share of two females. If the deceased leaves only daughters, two or more, they shall receive two-thirds of the estate; but if there is only one daughter, she shall receive one-half. Each of the deceased's parents is entitled to one-sixth of the estate if he leaves offspring, male or female, one or many. If the deceased leaves no offspring and is survived only by his father and mother, then his mother shall receive one-third, and the remainder

shall go to his father. And if the deceased is inherited by his parents and also has siblings—whether they are full siblings, paternal half-siblings, or maternal half-siblings, and whether they are two or more—then his mother shall receive one-sixth, and the remainder shall go to his father. These prescribed shares are to be distributed from what remains of the estate after the fulfillment of bequests and debts. Allah has allotted to parents and children their due portions of inheritance, each according to what is right, and He has not left the determination of shares to people's opinions and choices, for you do not know which of your parents or your children are nearer to you in benefit. This apportioned division of inheritance is an obligation from Allah, decreed upon His servants. Surely Allah is All-Knowing, All-Wise. He knows who is entitled to inherit and the exact measure of each one's share, and He is the All-Wise Judge who places all things in their proper places, assigning the right of inheritance to its rightful recipients and determining for each of them the most fitting portion.

And for you—O husbands—is half of the inheritance of your wives after their death, if they die without a child, whether male or female, one or more. But if your wives have a child, male or female, one or more, then you have a quarter of the inheritance of your wives. This is the prescribed

share for you from what remains of your wives' inheritance after the execution of their legitimate will and the settlement of their debts. And for your wives—O husbands—is a quarter of what you leave after your death, if you have no child. But if you have a child and death befalls you, then your wives have an eighth of what you leave. Your wives deserve this share from what remains of your inheritance after the execution of your legitimate will and the settlement of your debts. And if the deceased, whether a man or a woman, has died without a child or a parent (Kalālah) and has a brother or sister from the mother's side, then each of them, the brother or the sister, has a sixth of the inheritance. But if the brothers and sisters from the mother's side of the deceased, who is inherited as a Kalālah, are more than one, then they all have a third of the inheritance, which they divide equally among themselves, males and females. This is what Allah has prescribed for the brother and sister of the deceased who is inherited as a Kalālah, or for his brothers and sisters. They deserve it after the execution of his legitimate will and the settlement of his debts, without intending harm to the heirs in any way, such as depriving some heirs of their right or reducing it, or increasing it. This is what Allah has mentioned of the rulings regarding the inheritance of those who die among you, a confirmed covenant from Allah to you, which you

must adhere to. Indeed, Allah is All-Knowing of everything, and nothing is hidden from Him, Glory be to Him, and He is the All-Forbearing, Who does not hasten to punish those who disobey Him.

These prescribed shares and fixed portions that Allah Almighty has allotted to the heirs are the limits set by Allah Almighty that He has legislated for His servants. It is obligatory to adhere to them and not to transgress them. Whoever follows the command of Allah Almighty and the command of His Messenger and avoids their prohibitions, including those related to the rulings of inheritance, Allah Almighty will admit him to gardens beneath which rivers flow, with various streams under their trees and palaces. They will abide in this bliss forever, and that is the great success and unparalleled prosperity.

Whoever opposes the command of Allah and His Messenger by abandoning the obligations, committing the prohibitions, and transgressing the limits of what Allah has ordained, altering what Allah has decreed, opposing Him in His judgment, or doubting what He has imposed on His servants, including matters related to the laws of inheritance—indeed, Allah Almighty will admit him to the Fire of Hell, abiding therein, and for him is a humiliating punishment that disgraces him.

If any of your women commit fornication, whether they are married or unmarried, then in

order to establish that they have indeed fallen into this sin, you must seek four male witnesses from among upright Muslims. If these men testify that they have seen the act of fornication, then confine those women to their homes as a punishment, and do not allow them to go out from them until they die or until Allah provides for them a way out of that confinement by legislating a ruling specifically for them. And this He did, for Allah made a way for them, as is stated in the hadith in which the Prophet (peace and blessings of Allah be upon him) said: "Take from me, take from me, for Allah has now made a way for them: as for the unmarried who commits fornication with an unmarried partner, the penalty is one hundred lashes and banishment for a year; and as for the married who commits fornication with a married partner, the penalty is one hundred lashes and stoning."

If a man and a woman commit illegal sexual intercourse, then harm them with rebuke and reproach and other types of harm. If they repent from committing it, regret it, and resolve not to return to it, and they rectify their religious affairs by doing what pleases Allah Almighty, then desist from harming them. Indeed, Allah Almighty guides His servants to repentance and accepts it from them, and He is the Possessor of great mercy towards His servants. Among His mercy is that He prepared them for repentance and accepted it from

them. This verse and the one before it are abrogated.

Allah Almighty only accepts the repentance of those who commit an evil act out of ignorance, and every sinner against Allah, the Mighty and Majestic, is ignorant, even if he knows the prohibition. Allah Almighty accepts the repentance of the servant if he repents during his lifetime, before witnessing death. Those who commit evil in ignorance and then repent soon after, Allah Almighty grants them a return to His obedience, unlike those who do not repent. He accepts their return to Him. Indeed, Allah Almighty is All-Knowing of everything, including His knowledge of those who repent to Him from among His servants. He is the All-Wise, Who places things in their appropriate places, and from His wisdom comes His acceptance of the repentance of those who repent from among His servants.

Indeed, those who commit forbidden acts, Allah Almighty does not accept their repentance when death comes to them at the throes of death and the soul reaches the throat. Allah Almighty also does not accept the repentance of those who die in a state of disbelief; their situation is similar to theirs in the absence of hope for the acceptance of their repentance. Indeed, for the disbelievers who die in their disbelief, Allah Almighty has prepared for them a painful and severe punishment.

It is forbidden to you—O believers—to take possession of the wives of your deceased fathers and relatives, as if they are part of their estate. This includes marrying them, marrying them off to others, or preventing them from marrying while they are unwilling and coerced into it. It is also forbidden for you—O husbands—to mistreat your wives and oppress them to force them to ransom themselves from you by relinquishing their dowries or part of them, or by giving up any other rights they have to separate from you. However, it is permissible for you to restrain your wives and harm them justly if they commit adultery or rebellion until they ransom themselves from you by giving up some of their rights, such as the dowry or part of it, for the purpose of separation. And accompany—O husbands—your wives as Allah Almighty has commanded you, with good character, and accompany them by fulfilling their rights of maintenance, clothing, and other matters that Allah Almighty has commanded and that people recognize and the Sharia does not deny. And if you dislike them, it may be that your patience with holding onto them and your dislike for them brings much good for you in this world and the Hereafter, such as children you are blessed with from them, or your dislike for them may be replaced with love for them and other benefits.

If any of you—O husbands—wish to divorce your wife and marry another, while you have given them a large dowry, it is not lawful to take anything from it by force, because it is her right, and the prohibition of that is even more so if the dowry was small. Do you take what you have given them of dowries falsely, unjustly, without right, and with evident sin, making it clear that the one who takes it is wronging the one from whom he takes it?!

On what basis do you take back from your wives the dowries you have given them, considering that there has been a relationship of enjoyment and intimacy between you, and your wives have taken from you, O husbands, a solemn and confirmed commitment, which is the marriage contract, and fulfilled their rights, including retaining them with kindness or releasing them with good treatment?!

O believers! Do not marry those [women] whom your fathers married after them—except what had already passed in your pre-Islamic days or before its prohibition; it is pardoned. Indeed, such a marriage is an immorality and hateful [to Allah] and an evil way.

Allah, the Exalted, has forbidden you—O believers—to marry your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brothers' daughters and your sisters' daughters; these are forbidden to a man by reason of blood ties. He has also forbidden you to marry

your milk mothers and milk sisters. And He has forbidden you to marry the mother of your wife in all cases, whether you have consummated the marriage with her daughter or not. He has likewise forbidden you to marry the daughters of your wives with whom you have consummated your marriage. But if you have not consummated the marriage with those wives, and you have not been intimate with them before divorcing them, there is no sin upon you in marrying their daughters. He has also forbidden you to marry the wives of your own sons, those born from your loins, whether those sons have consummated the marriage with them or not. And He has forbidden you to be married to two sisters at the same time, except for whatever may already have occurred in your days of ignorance or before the prohibition was revealed; in that, there is no sin upon you. Indeed, Allah the Exalted is All-Forgiving; He conceals the sins of His servants and pardons them. He is also the Most Merciful toward them, and part of His mercy is His forgiveness of their sins.

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