

## التفسير المحرر 6

Indeed, Allah Almighty hates—O people—the public mention of evil speech from anyone among you, such as insulting, false accusation of fornication, reviling, and the like. As for the one who has been wronged, there is no blame upon him to speak of the harm done to him: he may supplicate against the one who wronged him and complain of him, or say to him, “You have wronged me,” or say to the people, “He is an oppressor,” without lying about him, nor exaggerating beyond the injustice done, nor transgressing by insulting anyone other than his oppressor. Indeed, Allah Almighty is All-Hearing of the evil speech you utter aloud and your other words, All-Knowing of what you conceal of them, and All-Knowing of your intentions and the source of your words, and He records all of that for you, and He will recompense each of you accordingly.

Whether you—O people—reveal a good word or deed, or conceal it, or pardon an offense from one who has wronged you in word or deed, indeed, Allah Almighty is the Ever-Pardoning, the All-Powerful, Who pardons the sins of His servants despite His ability to punish them for them. So whoever pardons for the sake of Allah, Glorified be He, Allah will pardon him, as the recompense is of the same type as the deed.

Indeed, those who disbelieve in Allah and His messengers (peace be upon them) from among the

Jews, the Christians, and others wish to make a distinction between Allah and His messengers by believing in Allah while disbelieving in His messengers, saying, “We believe in some messengers and disbelieve in others,” as the Jews did, disbelieving in Jesus and Muhammad while claiming faith in Moses, and as the Christians did, disbelieving in Muhammad while claiming faith in Jesus. They wish, by believing in some messengers to the exclusion of others, to adopt a way, as they suppose, that will bring them close to Allah and save them from His punishment.

The disbelief of these disbelievers is an undeniable reality, and they truly deserve the punishment of Allah Almighty. Therefore, be certain of this, O believers, and do not let their fabrication of lies—claiming they acknowledge some of the messengers—cause you to doubt their case. For had they truly believed in those they claimed to believe in, they would have believed in the other messengers as well. Indeed, Allah Almighty has prepared for these and other disbelievers a disgraceful and humiliating punishment, just as they arrogantly rejected the true faith in Allah Almighty and belittled the messengers (peace be upon them) whom they disbelieved.

Indeed, those who truly believe in Allah and His messengers and make no distinction between any

of them—by believing in some and disbelieving in others—Allah will surely give them their recompense and reward for their faith in Him and all His messengers (peace be upon them). Indeed, Allah is All-Forgiving to those who believe in Him and all His messengers, so He forgives their misdeeds, and He is Most Merciful to them: He forgives their sins, guides them by His grace to the path of truth, and accepts their good deeds.

The People of the Torah from among the Jews, O Muhammad, ask you out of stubbornness and obstinacy to bring down upon them a book from heaven all at once, testifying to your truthfulness and commanding them to follow you! So do not let their request seem great to you, O Muhammad, and do not be surprised by it, for it is not unusual for them. Indeed, they have previously requested something even greater than that from Moses, in whom they claim to believe! They said to him: "We want to see Allah openly, to look at Him, so that we may believe you!" So they were punished with a thunderbolt because of their transgression and stubbornness, and so they perished. Then Allah revived them. Then they took the calf as a god to worship after they had seen with their own eyes the clear proofs and dazzling miracles that occurred for Moses (peace be upon him)! So We pardoned the worshippers of the calf for their worship of it—and Allah Almighty had made their repentance to be

that they should kill one another—and We gave Moses a clear authority, demonstrating his truthfulness and his prophethood, which were the clear signs and dazzling proofs that he was given.

And when they refused to act upon the Torah, which they had been charged to uphold with a firm covenant, We raised a mountain over their heads to frighten them so that they would acknowledge what they had been bound to and act upon it resolutely. And We commanded them to humble themselves to Allah, in deed and word, upon entering one of the gates of Jerusalem: to enter bowing humbly and to ask Allah to remove from them their sins and misdeeds. And We said to them, "Do not transgress on the Sabbath—going beyond what was permitted to you into what was forbidden to you." And We took from them a solemn and firm covenant to do what Allah had commanded them and to refrain from what He had forbidden them.

So for their breaking of their covenant, which they pledged to Allah to uphold, We expelled them and distanced them from Our mercy. This is also for their disbelief in the proofs, arguments, and miracles they witnessed, which clearly indicated the truth, and for their killing of the noble prophets without any reason for which they deserved to be killed, and for their saying: "Our hearts are within coverings and wrappings, so we do not understand!" But the matter is not as they claimed;

they have lied. Rather, Allah Almighty has sealed their hearts because of their disbelief, so they do not believe except in a little of what they were obligated to believe in, but it is a faith that does not benefit them.

This not only includes their disbelief but also their false accusation against Mary, which was accusing her of committing illegal sexual intercourse.

And because of their claim of killing Jesus, while the truth is that they did not kill him, nor did they crucify him as they claim, but his likeness was cast upon another person, so they thought it was him. And indeed, those who differed from the Jews and Christians regarding the matter of Jesus—whether he was the one who was killed and crucified or someone else—are in doubt, and confusion overcomes them regarding this matter, without them having certain knowledge of who they truly killed, whether it was Jesus or someone else. All they have is mere conjecture that does not rise to the level of certainty, and they did not kill him with certainty that he was Jesus (peace be upon him).

It is not as they thought—that they killed him and crucified him. Rather, the reality is that Allah Almighty raised him to Himself in heaven, so they did not seize him. Indeed, Allah Almighty is of great might, unassailable, prevailing in His command, a subduer of His enemies and an avenger against

them, and possessor of wisdom in His planning and decree; He places everything in its fitting place. Glory be to Him.

None of the People of the Book will remain after the descent of Jesus at the end of time, when the Hour approaches and its major signs appear, but will believe in him before his death, peace be upon him. On the Day of Resurrection, Jesus will be a witness against the People of the Book, testifying to the disbelief of those among them who disbelieved in him, affirming the faith of those who believed in him, and confirming his delivery of the message of his Lord and Master. He will also be a witness to their deeds that he witnessed from them before his ascension to heaven and after his descent to the earth.

Because of the wrongdoing of the Jews—for the great sins they committed—Allah Almighty forbade for them, as a punishment, several good things that He had previously made lawful for them, and because of their turning themselves away from following the truth and their persistently hindering people from the path of guidance.

This is because of their taking of usury, although they had been forbidden from it—so the proof was established against them in that—and because of their seizing people's wealth unjustly. And We have prepared for the disbelievers among these Jews a painful punishment.

Not all Jews have those bad characteristics; for those in whose hearts beneficial knowledge is firmly established, and they are certain of it, and the believers in Allah Almighty and all His books and messengers, believe in the Qur'an that was revealed to you, O Muhammad, and in the previous books that were revealed to the prophets before you, and those who perform the prayer uprightly and perfectly, fulfilling its conditions, pillars, and obligations, and complete it with the recommended acts, and those who give the zakah of their wealth to its deserving recipients, and those who believe in Allah Almighty, and believe in the resurrection and recompense—it is they to whom We shall give a great reward, which is Paradise.

Indeed, We have revealed to you, O Muhammad, and informed you of Our law, just as We also revealed to Noah and the prophets who came after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, and the prophets from the descendants of Jacob, as well as to Jesus, Job, Jonah, Aaron, and Solomon. And We gave David a book called the Zabūr (Psalms).

And We revealed to messengers whom We have already mentioned to you in the Qur'an before the revelation of this verse, and We also revealed to other messengers whom We have not mentioned to you in the Qur'an. And Allah, the Mighty and Majestic, spoke His words to Moses directly,

without an intermediary, with clear speech in letter and sound, which Moses (peace be upon him) heard from Him.

I sent them as messengers to My servants, bringing good tidings to those who obeyed Me and believed in My messengers of happiness in this world and the Hereafter, and warning those who disobeyed Me and denied My messengers of misery in both worlds, so that no excuse remains for anyone before Allah. Thus, whoever disbelieves in Allah Almighty and strays from His path cannot argue that the message did not reach him! And Allah Almighty is All-Mighty, and part of His might is His retribution against those who disbelieve in Him and disobey Him. And He is All-Wise, Glorified is He, so He places everything in its proper place. And part of His wisdom, Glorified and Exalted, is that He sent messengers to His servants and revealed the Books to them.

If the disbelievers disbelieve in you, O Muhammad, then Allah Almighty bears witness for you that He has sent down the Noble Qur'an to you. Indeed, Allah Almighty's sending down of the Qur'an originates from knowledge; so He knows what was sent down, how it was sent down, and upon whom it was sent down, and He knows the state of the one upon whom He sent it. Likewise, the Qur'an was sent down containing divine knowledge, legislative rulings, and unseen news

from the knowledge of Allah Almighty that He wished to inform His servants of. And the angels of Allah, Glorified and Exalted, bear witness to the truthfulness of your message and the authenticity of what was sent down to you. So do not be grieved by the denial of those who deny you. And sufficient is Allah as a witness to your truthfulness, above all others of His creation.

Indeed, those who disbelieve—who turn away from following the truth and strive to hinder others from following it—have deviated from the path of truth and have certainly strayed far away from it.

Indeed, the disbelievers wronged themselves through disbelief by turning away from His path, disobeying His commands, and committing His prohibitions. Allah Almighty was not to cover their sins and overlook holding them accountable for them, nor was Allah Almighty to guide them to follow the path of truth by which they would reach Paradise.

But Allah Almighty guides them to follow the path of falsehood that leads them to Hell, where they will remain forever, without end or interruption. And making these disbelievers dwell eternally in Hell is an easy matter for Allah Almighty.

O people, indeed, what Muhammad has brought you from Allah Almighty is the truth, and his mission is true. So believe in what he has brought

you and follow him, for believing in him is better for you in this world and the Hereafter than disbelieving in him. And if you disbelieve in the Messenger and what he has brought, then know that Allah Almighty is in no need of you or your faith, and He is not harmed by your disbelief, as He owns all that is in the heavens and all that is on the earth. And Allah Almighty is All-Knowing of who among you deserves guidance, so He guides him, and who among you deserves to be led astray, so He lets him go astray. He is All-Wise in all His words, actions, legislation, and decrees, so He, Glorified is He, places everything in its proper place.

O people of the Gospel among the Christians, do not exceed the limits in your religion, and do not invent a lie against Allah, the Mighty and Majestic, by ascribing to Him a consort and a son. The Messiah, Jesus, son of Mary, was only a servant of Allah Almighty, a creation from His creation, and a messenger from His messengers. He created him by the word, which was sent through Gabriel to Mary, and a spirit from the creation of Allah Almighty. For Allah Almighty sent Gabriel, who blew into Mary's womb, and she conceived by the permission of Allah, the Mighty and Majestic. So believe in Allah Almighty, the One, the Only, Who has no consort and no son, and believe in His messengers and in what they have brought to you from Allah, the Mighty and Majestic. And do not say, 'The lords are

three,' making Jesus and his mother partners with Allah, Glorified and Exalted! Desist from saying and believing such a thing, for desisting is better for you. Allah Almighty is not the third of three; rather, Allah Almighty is the One unique in Divinity, to Whom alone worship is due. He is exalted and sanctified far above having a son. Indeed, everything in the heavens and on the earth belongs to Him — His possession, His creation, His servants. So how could He have a consort or a son from among them?! And Allah Almighty is sufficient alone, as a Maintainer of the affairs of all things, a Preserver, and a Disposer of all things.

Jesus will not disdain and refuse to worship his Lord, the Mighty and Majestic, nor will His favored angels disdain and refuse to acknowledge servitude to Allah Almighty alone. And whoever disdains and refuses to worship his Lord and is arrogant and haughty over it, Allah Almighty will resurrect on the Day of Resurrection those who were disdainful and arrogant towards His worship, and He will gather them all to Himself, and He will judge between them with His just judgment.

As for those who believe as they have been commanded and do righteous deeds—obligatory and recommended—He will give them their rewards in full, in proportion to their faith and righteous deeds, and He will increase them over and above their due rewards in this world and the

Hereafter, as an increase from His bounty and grace. But as for those who disdained and refused the worship of Allah and acted arrogantly, Allah will punish them with a painful punishment, and they will not find for themselves besides Allah any protector to bring them what they seek, nor helper to ward off what they fear.

O people! There have come to you from Allah Almighty conclusive arguments that leave no excuse and clear evidences dispelling doubts, making plain the truth and its opposite; and We have sent down to you a clear light—the Qur'an that Allah has sent down upon Prophet Muhammad (ﷺ)—clarifying for you the path of truth.

As for the believers in Allah Almighty who rely on Him in all their affairs, He will envelop them in a special mercy, guiding them to success for good deeds, bestowing upon them abundant rewards, averting from them adversities, and admitting them into Paradise; and He will increase them in reward and raise their ranks out of His bounty toward them and His beneficence to them. He will grant them success and guide them aright to follow the path of those upon whom Allah has bestowed His favor from among the people of His obedience, thus enabling them to attain beneficial knowledge and righteous deeds.

The Companions ask you—O Muhammad—to inform them about the legal ruling of 'kalālah' (one

who dies and has no child—male or female—nor a parent who inherits him). Say to them: Allah, the Mighty and Majestic, is the One Who informs you about the ruling of 'kalālah'. If a person dies and has no child—male or female—nor a parent and has a full sister or a sister from the father's side, she inherits the half. A full brother or a brother from the father's side inherits all of his sister's property if she dies and has neither a child nor a parent who inherits from her. If it is assumed that there is someone with her who has a prescribed share—such as a husband, a mother, or a brother from the mother's side—his prescribed share is given to him, and the remainder is given to the brother. If the one who dies as 'kalālah' has two full sisters or two sisters from his father's side, they get two-thirds of what their brother left. The same ruling applies to more than two sisters. If the deceased has brothers and sisters, the share of the male among them from the inheritance is like the share of two of his sisters. This is if the deceased is inherited as 'kalālah', and his brothers and sisters are full siblings or from the father's side. Allah Almighty clarifies His rulings for you, including the division of your inheritances, so that you do not go astray in the matter of inheritances and their division and thus deviate from the truth and miss what is right. Indeed, Allah Almighty is All-Knowing of everything and what is

in the best interest of His servants, and among that is the division of their inheritances.

O you who believe, fulfill your covenants. Lawful to you are all grazing livestock, except what is recited to you [in this Qur'an], as well as hunting while you are in the state of pilgrimage. Allah ordains what He wills.

O you who believe, fulfill the covenants that are between you and Allah, Glorified is He, and those between you and the people, as long as they do not violate the law of Allah Almighty. Camels, cattle, and sheep have been made lawful for you, except for what will be recited to you of their prohibition. Also excluded is hunting them while you are in the sacred precinct or in a state of Ihram for Hajj or 'Umrah. Indeed, Allah Almighty decrees what He wills, and He is the All-Wise in His legislation.

O believers, do not violate what Allah Almighty has forbidden for you, and do not neglect His obligations, among which are the rituals of Hajj. Do not violate the sanctity of the sacred months by initiating fighting in them or by other types of injustice and prohibitions. Do not violate the sacrificial animals brought to the Sacred Precinct, such as camels, cattle, or sheep, as an offering to Allah Almighty; do not slaughter them before they reach their place of sacrifice, and do not prevent them from reaching their destination. Do not violate the sacrificial animals that are garlanded

around their necks, and do not permit fighting those who are heading to the Sacred House of Allah Almighty while they are seeking the bounty of Allah, Glorified is He, through trade and other means, or desiring His pleasure through Hajj, 'Umrah, circumambulation of the House, prayer, and other acts of worship. So do not turn them away or harm them. And when you have completed your state of Ihrām for Hajj or 'Umrah and are released from it and have left the Sacred Precinct, there is no blame upon you for hunting what was previously forbidden to hunt. And let not the hatred of a people, O believers, lead you to transgress against them and retaliate unjustly, seeking to satisfy your anger against them because they prevented you from reaching the Sacred Mosque. And help one another in acts of obedience and in abandoning prohibitions, not in sins, injustice, and aggression. And fear the wrath and punishment of Allah, for indeed, Allah is severe in punishment for those who disobey His command.

Allah Almighty has forbidden you to eat carrion, which is an animal that dies of itself, without lawful slaughter or hunting. He has forbidden eating flowing blood, such as what comes out during slaughter or bloodletting, and the like. He has forbidden eating the flesh of swine, both its domestic and wild varieties and its external and internal parts. He has forbidden eating that which

has been slaughtered upon which a name other than that of Allah, the Mighty and Majestic, has been mentioned. He has forbidden eating that which dies by strangulation (Munkhaniqah), whether it strangles itself or is strangled by another. He has forbidden eating the (Mawqūdhah), which is an animal beaten to death with a heavy, blunt object, such as one struck with a stick or a piece of wood. He has forbidden eating the (Mutaraddiyah), which is an animal that dies from a fall from a high place. He has forbidden eating the (Mantūha), which is an animal that dies from being gored by another. And He has forbidden eating an animal that a beast of prey, such as a lion or another, has attacked and eaten part of, causing it to die. However, if it is possible to save the strangled animal, the one beaten to death, the one that has fallen, the one gored, and the one partially eaten by a beast of prey by performing a lawful slaughter while it is still alive and stable, then it becomes permissible to eat. He has also forbidden eating what is slaughtered at idols as an offering to them. And He has forbidden seeking decisions by divining arrows (Al-azlām), which are three arrows, on one of which is written, "Do," on the other, "Do not do," and the third is blank. It is also said that on one was written, "My Lord has commanded me," on another, "My Lord has prevented me," and the third was blank. If he shuffled them and the commanding arrow

appeared, he would do the act; if the forbidding one appeared, he would refrain. If the blank one appeared, he would repeat the process until one of the other two arrows came out, and he would act accordingly! Indeed, committing any of the acts that Allah Almighty has forbidden in this verse is a departure from the obedience of Allah Almighty into His disobedience. On this day (which was the Day of Arafah during the Farewell Pilgrimage), the disbelievers and polytheists have lost all hope that you, O believers, would turn back from your religion. So do not fear the polytheists, but fear Me. This day, I have perfected for you the religion of Islam and completed My favor upon you by granting you victory over the polytheists, by My expelling them from your lands, by cutting off their hope of your return to polytheism, and by completing your religion. And I have chosen and selected for you Islam as a religion. So, just as I have approved it for you, approve it for yourselves and adhere to it. And whoever is compelled by necessity to eat any of those forbidden things, which Allah Almighty has mentioned in this verse, without desiring it—meaning he does not eat until he is forced to and does not exceed what is sufficient—then he may consume it, and Allah is All-Forgiving and Most Merciful to him.

Your Companions ask you, O Muhammad, about what foods are lawful for them to eat. Say: Lawful

for you are the good things, from what is permissible, beneficial, and enjoyable, without harm to the body or the mind. And it is lawful to eat what predatory animals and birds of prey—such as dogs, falcons, and others—have caught, those which you have trained as hunters, teaching them from the knowledge Allah has bestowed upon you. So eat, O people, from what your trained hunting animals have caught for you, and mention the name of Allah upon releasing the hunting animal. And fear the wrath and punishment of Allah. Indeed, Allah Almighty is swift in reckoning with His servants on the Day of Resurrection.

Today, Allah Almighty has made lawful for you, O believers, the permissible slaughtered animals and foods that are not harmful or repulsive. The slaughtered animals of the Jews and Christians are lawful for you to eat, and your slaughtered animals are lawful for them. Allah has also made lawful for you the marriage of free, chaste women from among the believing women and from the women of the Jews and Christians, provided you give those you marry—from your chaste women and theirs—their dowries, while you yourselves are chaste to your wives, not as open fornicators who commit adultery with any woman and do not restrain themselves from whoever comes to them, nor as those who take secret lovers with whom they commit indecency only in private. And whoever

disbelieves in what must be believed in, the reward for his deeds is nullified if he dies in his disbelief, and in the Hereafter, he will be among those who have lost themselves, their wealth, and their families.

O believers, when you intend to stand for prayer, wash your faces from the usual hairline to what extends down from the two jaws and the chin lengthwise, and from ear to ear widthwise, and wash your hands completely from the fingertips up to and including the elbows, and wipe your entire heads, and wash your feet completely from the tips of the toes up to and including the ankles, if they are uncovered, and wipe over the Khuff (leather socks) if they are covered by them. And if you are in a state of major ritual impurity, then perform a full bath before standing for prayer. And if you are ill, making the use of water difficult, or are traveling, or are in a state of minor impurity, or have had relations with women, and you cannot find water, then you should seek clean, pure earth and wipe your faces and your hands with it. Allah does not wish to place you in difficulty with what He has ordained for you of these rulings, but He wishes to purify you, a physical purification for your bodies, and a spiritual purification by expiating your misdeeds, and your Lord, Glorified is He, wishes to complete His favor upon you by clarifying the laws of His religion and making them easy for His

servants, so that you may be grateful to Him for His blessings.

And remember—O believers—the blessings of Allah upon you, so recall them, and among them is the blessing of guidance. And remember His covenant when you pledged allegiance to His Prophet to follow him, support him, and convey his religion, when you said: "We have heard what you have called us to—O Messenger—and we have obeyed." And fear the wrath of Allah and His punishment. Indeed, He knows what stirs in the consciences and what the hearts conceal of thoughts, so be wary that He should find in you a matter that He does not approve of, such as abandoning the fulfillment of Allah's covenant.

O you who believe, be upholders of justice for Allah, and be witnesses in fairness. Do not let the enmity and hatred of a people cause you to be unjust in your judgment of them. Rather, you must be just with everyone, as that is closer to complete piety. And fear the wrath and punishment of Allah. Indeed, Allah is Aware of the inner secrets of what you do, and will recompense you for them.

Allah, the Mighty and Majestic, has promised the believers who have done righteous deeds forgiveness for their sins, and for them is a great reward and an abundant gift.

As for the disbelievers who deny the proofs of the truth, they are the companions of the Hellfire, abiding in it forever.

O company of believers, remember the favor Allah has bestowed upon you; when He repelled the plot of your enemies who were about to attack you, He came between them and that. And fear the wrath and punishment of Allah, and upon Allah Almighty alone let the believers rely.

Allah had taken a firm covenant from the ancestors of the Jews, appointed over them twelve leaders, entrusted them with receiving the pledge of allegiance from those under them to hear and obey, and urged them to fulfill Allah's covenant. And Allah said to the Children of Israel: "I am with you with protection, help, victory, and support. By Allah, if you, O Children of Israel, perform the prayer as it should be, give the obligatory charity as I have commanded you, believe in My messengers in what they have brought you, and acknowledge and submit to them, including Muhammad (ﷺ), and support them against their enemies, and spend in the cause of Allah Almighty—if you do that, I will surely remit your past sins and not hold you accountable for them, and I will admit you in the Hereafter into Gardens beneath which rivers flow. So whoever violates this confirmed covenant and denies it has indeed strayed from the path of truth.

So, because of the Jews' breaking of the firm covenant that was taken from them, We cast them out of Our mercy, removed them from the truth, and made their hearts hard, so admonitions are of no use to them. They began to distort the words of their Lord in the Torah, so they interpreted it in a way other than how He revealed it, and they attributed to Allah what He did not say. They forgot a portion of Allah Almighty's revelation, so it was lost from them, and they deliberately abandoned a portion of it, so they did not act upon it; thus, they neglected the command of Allah, the Mighty and Majestic. And you, O Muhammad, will not cease to discover some treachery from them towards you and your Companions, except for a few of them who were free of that. So pardon those people, do not blame them, and turn away from them; indeed, Allah, the Mighty and Majestic, loves His servants who are doers of good.

And from those who claimed they were Christians, We took the covenant to obey Me and follow My messengers. But they forgot a portion of Allah Almighty's revelation, so it was lost from them, and they deliberately abandoned a portion of it and did not act upon it, thus neglecting the command of Allah, Glorified is He. So We induced division, hostility, and hatred among them because of the whims that arose among them and their differing about the Messiah. They will remain so

until the Day of Resurrection. And Allah, the Mighty and Majestic, will inform them of what they used to do, and He will punish them for it.

O Jews and Christians, Muhammad (ﷺ) has come to you, revealing much of what you used to conceal from the people and clarifying what you altered and misinterpreted. And he leaves unmentioned much of what you concealed and changed, for which there is no benefit in its clarification. There has come to you from Allah Almighty the Great Qur'an, and it is a book that makes clear to creation what they need regarding the matters of their religion and their worldly life.

Allah, the Mighty and Majestic, guides and directs with this great Qur'an whoever seeks to attain the pleasure of Allah Almighty, so he submits and believes in Allah as Lord and in Muhammad as a Prophet. He guides him and grants him success in following the laws of Islam, in which there is safety in this world and the Hereafter, until he settles in Paradise, the Abode of Peace. And He brings him out from the darkneses of disbelief, polytheism, and sins to the light of faith, certainty, and obedience, by the permission of Allah, the Mighty and Majestic, and guides and directs them to a path in which there is no crookedness.

They have certainly disbelieved those who claimed that Jesus, the son of Mary, is Allah. Say to them, O Muhammad: Who then has any power to

prevent anything from Allah's command, if He has decreed it? If He willed to destroy the Messiah, son of Mary, his mother, and all who are on the earth, who is it that could prevent Him?! To Allah Almighty belongs the dominion of all that is in the heavens and the earth and what is between them, and He is powerful over all things; nothing He wills can frustrate Him.

Both the Jews and the Christians said, "We are the children of Allah and His beloved ones," due to His affection for us and His kindness towards us. So say to them, O Muhammad: "If the matter is as you claim, then tell me, why has Allah prepared the fire of Hell for you?!" The matter is not as you have claimed. Rather, you are a creation whom Allah created like the rest of the children of Adam, so His rulings, which alternate between His justice and His grace, apply to you. And to Allah, the Mighty and Majestic, alone belongs the dominion of all that is in the heavens, the earth, and what is between them. And to Him, Glorified is He, is the return in the Hereafter. So what has distinguished you with that virtue you claim when you are among the owned subjects and among those who will return to Allah, Who will then recompense them for their deeds?!

O Jews and Christians, Muhammad (ﷺ) has come to you, clarifying the truth for you and explaining what you need, after a great need for him and the passing of a long time between the sending of Jesus

and the mission of Muhammad. We have sent him to you to cut off your excuse so that you do not argue that no messenger has come to us for a long time, giving good tidings of good to whoever obeys him and warning of evil to whoever disobeys him. So this bearer of good tidings and warner has come to you. And nothing that Allah Almighty wills is beyond His power, and among that is the sending of messengers, the revelation of books, the rewarding of the obedient, and the punishment of the disobedient.

And remember—O Muhammad—when Moses addressed the Children of Israel, saying: "O my people, remember the favor of Allah upon you when He appointed among you prophets who came to you with His revelation and informed you of His signs, and made you kings, and granted you of His blessings and honors what He had not given to anyone among the people of your time, so you surpassed them in honor and virtue.

Moses called upon the Children of Israel: "O my people, fight your enemy until you enter the land of Jerusalem and it becomes your possession. For Allah has decreed it to be yours after you rescue it from your enemies. Do not turn away from the struggle (Jihad) and retreat, lest you lose your worldly life by what you miss of victory and

conquest and lose your hereafter by what you miss of reward and what you deserve of punishment.

The Children of Israel said: O Moses, indeed, in this town that you commanded us to enter and fight its people, there are giants; we will not be able to resist them, and we assure you that we will refrain from entering it as long as those mighty people inhabit it. If they leave it, then we can enter it!

When the Children of Israel held back from the struggle (Jihad), two men from among those who feared Allah Almighty, whom He had blessed with success in His obedience, fear of Him alone, patience, certainty, courage, and soundness of judgment, said to them, There is nothing between you and your victory over them except merely entering the gate of the Holy Land; if you do that, victory will be yours. So entrust all your affairs to Allah Almighty alone, including fighting your enemies, and rely on Him completely if you have faith in Allah Almighty and in the truth of His promise.

The Jews said, "O Moses, we refuse and will never enter that city inhabited by the mighty people as long as they are in it. But go, you and your Lord, and fight them; as for us, we are staying right here."

Moses pleaded, "My Lord! I have no control over anyone except myself and my brother. So set us apart from these rebellious people by a judgment

from You that You decree concerning us and them, and keep them away from us.”

So Allah answered Moses’ prayer and said, “Their punishment is that the Holy Land which they turned back from entering is forbidden to them for forty years, during which they will be lost wandering through the land. So do not grieve over them, for they deserve it due to their defiance of their Lord.”

And narrate—O Muhammad—the true story of the two direct sons of Adam to these Jews and others, when each of the two brothers presented an offering to draw near to Allah Almighty. It was accepted from one of them, and when the one from whom it was not accepted learned of this, he envied his brother and threatened to kill him. His brother said: "An act is only accepted from the righteous [who fear Him]—performing it sincerely for Allah and in accordance with His command. So what sin of mine warrants you to kill me?! Be among those who fear Allah so that it may be accepted from you.

If you were to stretch out your hand to me to kill me, I would not do the same to you, for I fear the wrath and punishment of Allah, the Lord of the worlds.

Indeed, I want you to bear the sin of killing me, along with your previous sins; then you will be among the dwellers of Hell, abiding therein, and that is the recompense of every wrongdoer.

So his soul enticed him and made it easy for him to kill his brother—the very one whom both the Law and sound nature require one to honor and to show compassion toward—so by killing him, he became among those who have lost their share in this world and the Hereafter.

Then Allah sent a crow digging in the ground and stirring up the soil—it is said, to bury a dead crow—so that the murderer might witness it and discern how to cover the dead body of his brother. Thereupon, blaming himself, he said, “Alas! Have I failed to be like this crow and thereby cover the dead body of my brother?” So he became regretful for killing him.

Because of the son of Adam killing his brother out of injustice and aggression, We decreed for the Children of Israel that whoever among them dares to kill a single soul without a reason, such as retribution or for corruption in the land, like highway robbery, it is as if he has deemed the blood of all people permissible. And whoever refrains from killing one whom Allah Almighty has forbidden to be killed, and does not proceed to kill them, then all people have lived by being safe from him. And the messengers of Allah had already come to the Children of Israel with clear proofs. Then, indeed, many of them after that were committing sins in the land, perpetrating what Allah Almighty has forbidden and violating His sacred limits.

Indeed, the punishment for those who wage war against Allah Almighty and His Messenger with disbelief and enmity, who violate the rulings of the divine legislation, and who hasten to commit sins like highway robbery and seizing people's wealth is execution, or to be crucified—it is said: to be killed, and it is said: to be crucified after being killed, and other interpretations exist—or to have their right hands and left feet cut off, or to be exiled from the land. That punishment is a disgrace and a humiliation for them in this world, and for them it is a great punishment in the Hereafter.

But those among them who repent and desist from waging war against Allah and His Messenger and from spreading corruption in the land, before you seize them—O believers—then know that Allah will not hold those who repent among them to account for their sins; He remits what was due upon them of punishments in this world and the Hereafter.

O believers! Fear Allah's wrath and His punishment, and seek nearness to Him and favor from Him by doing what pleases Him. And strive against the enemies of Allah Almighty to make His word supreme—Glorified is He—so that you may be spared from what you fear and attain what you desire.

If the disbelievers were to possess all that is on earth, and twice as much along with it, and they

wished to offer it as a ransom on the Day of Resurrection to be saved from the punishment of the Hereafter, Allah Almighty would not accept it from them, and a painful punishment has been ordained for them.

They will long to get out of the Fire after they have entered it, but never will they get out therefrom, and for them there will be an enduring and an everlasting punishment.

And whoever steals—be it a man or a woman—then cut off his right hand from the wrist joint as a recompense for acquiring unlawful wealth as an exemplary punishment, and as a deterrent from this act, and as a deterrent against being accustomed to this crime, and as a warning to others from committing it. And Allah is the Almighty in His retribution and the All-Wise in His judgment and His decree.

But whoever repents to Allah after his theft by which he wronged himself and others and mends his ways—rectifying what he corrupted through his wrongdoing—Allah will surely accept his repentance. Indeed, Allah forgives the sins of His servants, and He is Most Merciful to them.

Do you not know that Allah Almighty is the Owner of all that is in the heavens and the earth? He punishes whomever He wills of His creation with His justice and forgives whomever He wills of them

with His grace, and He is Capable of everything He wills; nothing can frustrate Him.

Let not those who hasten to disbelief grieve you—O Muhammad—from among those who declare faith with their tongues while their hearts are devoid of it, and from among the Jews—they listen eagerly to falsehood and accept the fabrications of their leaders, and they listen to other people who do not attend your council, from among those who deliberately distort the words of Allah from their true meaning and interpret them falsely, while they know the truth. And they say: "Seek judgment from Muhammad; if he rules in accordance with your desires, then accept his judgment, but if he does not rule for you with it, then beware of accepting it and following him in that." And if Allah Almighty decrees for someone that he will not repent from his misguidance, from among those who are deserving of it, then you will have no power, O Muhammad, from Allah Almighty to save him from what he is in. Indeed, those Jews who do not accept the truth, except what agrees with their desires, Allah Almighty did not intend to purify their hearts from the filth of disbelief and other things so that they would repent; hence, such conduct has occurred from them. So for them, there is disgrace and shame in this world, and in the Hereafter, there is the Fire for them.

Indeed, the Jews whom I have described to you, O Muhammad, are listeners to falsehood and responsive to it. Among their traits is that they frequently consume unlawful wealth. If they come to you for judgment, you may either judge between them or decline to do so, for in seeking your judgment, they do not intend to follow the truth but rather seek what aligns with their desires. If you turn away from them and choose not to judge between them, they cannot harm you in any way. And if you choose to judge between them, then do so with justice. Indeed, Allah Almighty loves those who are just in their judgment among people.

And how do these Jews appoint you—O Muhammad—a judge between them while they disbelieve in you, and they have the Torah, in which is the judgment of Allah concerning what they seek?! Yet, despite this, they turned away from its judgment, knowing it is the truth, and sought the judgment of something else, hoping it would conform to their desires! They are not among the people of faith, for that is not their custom. Rather, these people have made their desires their gods and have made the rulings of the law subservient to them.

We revealed the Torah to Moses, containing guidance to the truth and a light to illuminate the darkness of desires and doubts. The prophets of the Children of Israel, who submitted to Allah Almighty

outwardly and inwardly, judged by it. The Jewish scholars, the rabbis, and the priests (scholars) also judged by it, for Allah Almighty made them guardians over His book. He entrusted it to them, commanded them to reveal it and act according to it, and obligated them to preserve it. They were witnesses that it is the book of Allah, revealed from Allah, containing Allah's judgment, and they were entrusted with conveying and preserving it. Therefore, do not fear people when implementing My judgment—O scholars of the Jews—but fear Me alone. And do not forsake judging by the verses of My book for a meager worldly gain. Indeed, those among the Jews and others who do not judge by what Allah Almighty has revealed in His book but instead alter His judgment, conceal the truth He revealed, and judge by falsehood—they are the disbelievers.

We prescribed for the Jews in the Torah that a life is to be taken in retaliation if another life is intentionally killed without right, and likewise, an eye is gouged out for an eye, a nose is cut off for a nose, an ear is cut off for an ear, and a tooth is pulled out for a tooth. And the wounded is to be retaliated for from the one who wounded him unjustly and aggressively with a similar wound. So whoever forgoes his due right of retaliation for a life or lesser injuries of limbs and wounds and pardons the offender, his sins will be expiated for him. Indeed,

those who do not judge by what Allah Almighty has revealed in His book are among those who have wronged the judgment of Allah and transgressed His limits.

And We sent, following the prophets who judged by the Torah, Jesus, son of Mary. We sent him after them as a witness that the Torah is true, confirming it, believing in it, and judging by its law in what was not abrogated by the Gospel. And We sent down to him the Gospel, in which there is guidance to the truth and a light by which to be guided, confirming, witnessing, and agreeing with the Torah, and containing its rulings, except for what it abrogated from it. And We made the Gospel a guidance to the truth and a deterrent from committing prohibitions and sins for those who fear Allah, for they are the ones who benefit.

And We gave Jesus the Gospel so that his community might judge by it, so let them believe in it and establish what they were commanded therein. Indeed, those who do not judge by what God Almighty has revealed in His book, from among the Christians and others, have departed from the obedience of their Lord, abandoning the truth.

We have sent down to you—O Muhammad—the Great Qur'an, whose revelation is truth, and it was sent down containing the truth. And We sent it down as a witness to the divine scriptures of their truthfulness, agreeing with them, and conforming

to their accounts and the principles of their laws. And its existence is proof of their truthfulness, because they foretold its revelation. And We sent it down as a guardian over them, preserving them, containing what they contained and more, abrogating them, and as a judge over all of them. So whatever of them the Qur'an testifies to as true is accepted, and whatever it testifies to as rejected is rejected, having been subject to distortion and alteration. So judge, O Muhammad, between the People of the Book and others with this Great Qur'an in all matters wherein they seek your judgment, and do not abandon judging by it among them to follow their desires. And for every community among you—O nations—We have made a path to follow and a way to adhere to. And if Allah had willed, He would have united you all upon one religion and one law. But He Almighty made them different to test you, so He tries every nation according to what His wisdom dictates and gives everyone what is befitting for them so that competition may occur between the nations. So hasten to acts of obedience. And your return is to Allah Almighty alone on the Day of Resurrection, and He will inform you about that in which you differed, and the people of truth will be rewarded, and the people of falsehood will be punished.

And judge between them when they bring their disputes to you, O Muhammad, by the ruling of

Allah in the Qur'an, and do not follow the desires of the Jews and others. Beware of being deceived by these enemies who seek your judgment, so be cautious lest they turn you away from some of the rulings of the Qur'an. If they turn away from acting upon what you have judged for them, then know that Allah intends to turn them away from guidance and to hasten their punishment in this world for the sins they have committed that led to their misguidance. And indeed, many of the people are defiantly disobedient to their Lord, opposing the truth.

Do these Jews and others then seek the rulings that are contrary to the truth, based on ignorance and injustice, which people have established without any basis from the law of Allah Almighty, while they have the Book of Allah, in which there is justice and the clear truth that is not permissible to contradict, and yet they turn away from it?! Indeed, no one is better and more just than Allah Almighty in His judgment, but that becomes clear to one who has firm faith in Allah Almighty, His names, and His attributes, and thus knows the difference between His judgment, Glorified is He, and the judgment of ignorance, and his certainty compels him to act according to it.

O you who believe, do not take the Jews and the Christians as allies, or aid them against others. Indeed, the people of every religion support one

another among themselves, and they are one hand against those outside of them. And whoever takes the Jews and the Christians as allies and supports them against the Muslims—out of inclination to them and acceptance of their religion—then he is from their community, and his ruling is their ruling. Indeed, whoever takes them as allies is one of the wrongdoers, so Allah Almighty will not guide them to the truth.

So you see—O Muhammad—those in whose hearts is doubt and hypocrisy are hastening to ally themselves with the Jews and Christians and show them affection, saying: We only hasten to their alliance out of fear that a calamity of time might befall us and we perish—as if they were to defeat the Muslims—so we would have favors with them that would benefit us! But perhaps Allah will bring the victory by which He honors Islam and its people over the Jews and Christians or bring a matter in which the hypocrites are destroyed by being killed or exposed, so they will become regretful for what they concealed of their alliance with the Jews and Christians.

And the believers say, in astonishment at the state of those people after what they had concealed became evident: "Are these the ones who swore to us by Allah and confirmed their oaths that they are with us in faith and what it entails of support and love?! Their deeds have become void, so there is no

reward for them. So their deal has failed, they missed their objective, and so they perished.

O believers, whoever among you turns back from the religion of truth to falsehood, such as Judaism and Christianity, then Allah Almighty will bring in place of those who have apostatized a people better than them, whom Allah loves, and they love Him, merciful to their fellow believers, gentle with them, compassionate towards them, and humble with them, harsh against the disbelievers, possessing severity and sternness towards them. They fight the enemies of Allah Almighty so that His word, Glorified is He, be supreme. They prioritize the pleasure of their Lord and the fear of His blame over the blame of the creation, and these characteristics are a grace from Him, and Allah gives His grace to whom He wills of His creation, according to what His wisdom, Glorified is He, dictates. And Allah Almighty is All-Encompassing in all His attributes, and among that is the vastness of His giving and His grace, and He is All-Knowing of who deserves that, so He gives it to them.

O believers, your ally is none but Allah Almighty, His Messenger, and the believers who are characterized by performing the prayer as it should be, giving zakah from their wealth to its rightful recipients, and are among the people of bowing [in worship], showing submission, humility, and reverence to Allah Almighty.

Whoever takes Allah, His Messenger, and His believing servants as their allies, then they are among the supporters of Allah, and His supporters are the victorious—those who will have the good outcome in this world and the Hereafter.

O believers! Do not take as allies those who mock the rites of your religion and regard them as mere amusement—from among the Jews, Christians, and all other disbelievers and polytheists—do not take them as supporters, allies, and helpers. And fear the wrath of Allah and His punishment if you are truly believers in the law of Allah, the Mighty and Majestic, which they have taken as mockery and amusement.

And when you call to prayer, the disbelievers from among the Jews, the Christians, and the polytheists take it in ridicule and amusement and regard it as a kind of idle play; that is because they are a people who do not understand and because of their great ignorance of their Lord and of the meanings of His worship.

Say—O Muhammad—to those from among the People of the Book who have taken your religion as a mockery and amusement: O assembly of Jews and Christians, you find no fault with us except for our belief in Allah Almighty, in the Qur'an that was revealed to us, and in the previous divine books, and that most of you are defiant of the obedience of Allah, the Great; so how can you blame us for that?

Say, O Muhammad: Shall I inform you, O People of the Book, of something worse in reward from Allah than that which you resent in us? It is those whom Allah has expelled from His mercy, and upon whom He has brought His wrath, and transformed some of them into apes and pigs, and those who worshipped the Tāghūt. These are worse in status in this world and the Hereafter in the sight of Allah than the believers, whom you resent for their belief in Allah and what was revealed to them and what was revealed before them, and they are further astray from the straight path.

When the hypocrites from among the Jews come to you, they say with their tongues, lying and deceiving, "We believe," while they remain firm in their disbelief. They have left you with disbelief just as they entered with it, so they did not benefit from the knowledge they heard from you. And Allah knows best what their hearts conceal, even if they show people the contrary.

And you see, O Muhammad, many of these Jews hastening to commit sins, and rushing to transgress the limits of Allah, and consuming wealth unjustly. How wretched is what they have been doing!

Why do not their scholars, the rabbis and the religious scholars, forbid them from falling into lying and falsehood, such as their saying, "The Hand of Allah is chained up," and consuming unlawful wealth, like bribery! How wretched is what those

scholars have been doing by failing to forbid the Jews from doing that!

The Jews said, "Allah is miserly towards us and withholds His goodness from us!" Rather, it is their own hands that are withheld from giving goodness and benevolence, and they are expelled from the mercy of Allah Almighty as a recompense for their disbelief and their slander against Allah, Glorified be He. The matter is not as they claim; His hands are widely outstretched in generosity and giving, but He gives and withholds in accordance with His wisdom. Indeed, for many of these Jews, O Muhammad, hearing the great Qur'an only increases them in transgression against the limits of Allah Almighty and in disbelief in the truth. We have made some of them enemies who hate one another, and they will remain so until the Day of Resurrection. Whenever they prepare the means for war, Allah, the Mighty and Majestic, foils them, and whenever they wage a war, Allah Almighty thwarts their plot, and they are defeated. They strive to cause corruption through disbelief, sins, fighting the truth and its people, spreading falsehood, and other such things. And Allah Almighty does not love any corrupter, from the Jews or others.

If the People of the Torah and the Gospel had truly believed in what must be believed in and feared the wrath of Allah and His punishment, We

would certainly have absolved them of their sins and not exposed them for them, and We would have admitted them in the Hereafter into Gardens in which their hearts and bodies would delight.

And if the Jews and the Christians had acted upon what is in the Torah, the Gospel, and the Qur'an, Allah Almighty would have lavished sustenance upon them; He would have sent down rain upon them from the sky and brought forth for them fruits from the earth. And among the People of the Book is a community that fulfills its duty, obeying what it was commanded and avoiding what it was forbidden, without excess or deficiency, yet many of the Jews and the Christians do evil deeds.

Convey everything that Allah Almighty has sent you with—O Muhammad—and do not leave any of it out. If you do not do that, then you have not obeyed His command. So, convey the message of Allah Almighty, and He will protect you from your enemies. Indeed, Allah Almighty does not guide to the truth those who persist in their disbelief.

Say, O Muhammad: O People of the Torah and the Gospel! You are upon nothing of the religion you claim to be upon until you truly believe in the Torah and the Gospel and act according to what is in them—and that includes following Muhammad (ﷺ)—and until you believe in the Qur'an and act according to it. And indeed, many of the Jews and

Christians, upon hearing the great Qur'an, increase in transgression of the limits of Allah Almighty and disbelief in the truth. So do not grieve over those who have denied you and rejected your message; fulfill your duty of conveying.

Indeed, the believers from the nation of Muhammad (ﷺ), the Jews before the abrogation and distortion of their religion, the Sabians—who are various sects, among them the Hunafa (those who remained on their natural disposition of monotheism of Allah Almighty), and the prohibition of injustice and immoralities, and so on, without being bound by a specific creed and without innovating disbelief—and the Christians before the abrogation and distortion of their religion; whoever among the followers of those religions truly believes in Allah Almighty, and believes in the resurrection and recompense on the Day of Judgment, and performs deeds sincerely for Allah Almighty, in accordance with the law he is obligated to follow, then there will be no fear upon them concerning what they will face, nor will they grieve over what they leave behind.

By Allah, We certainly took a firm covenant from the Jews: to believe in Allah Almighty and His oneness and to fulfill what He enjoined upon them. And We sent messengers to them for that purpose. Whenever a messenger came to them with what their desires did not approve of, they broke those

covenants and opposed those messengers, denying some of them and killing others.

The Children of Israel thought that no evil or punishment would result for their breaking of covenants, their denial of Allah's messengers, and killing them. As a result of their assumption, they persisted in their transgression, becoming blind to the truth and deaf to its message. Then Allah Almighty guided them to repentance, accepted it from them, and lifted the trial with which He had punished them. Then many of them returned to their old misguidance, becoming blind to see the truth and deaf to hear its message. Indeed, Allah Almighty is All-Aware of their deeds, and He will recompense them for them.

Those Christians who made Allah Almighty to be the Messiah, Jesus, son of Mary—have disbelieved, while Jesus had called them, "O Children of Israel, worship Allah, Who is my Lord and your Lord." Indeed, whoever commits polytheism, Paradise is forbidden to him, and the Fire will be his deserving abode, and whoever associates partners with Allah Almighty, there is no helper from His punishment.

Those Christians who have taken the Messiah and his mother as two gods alongside Allah Almighty—have indeed disbelieved, for they have made Allah Almighty the third of them! There is no god worthy of worship except the One God. And if those who say this do not desist, a painful

punishment will surely afflict those of them who persist in this disbelief.

Will they not repent to Allah Almighty and seek His forgiveness?! For if they do so, He will accept their repentance, forgive them, and have mercy upon them.

It is not as these disbelievers have claimed regarding Jesus. Rather, the truth is that he is the son of Mary, who gave birth to him like any other human being, and he is a messenger to Allah Almighty like all other messengers. And his mother, Mary, was a truthful woman, a believer in the signs of Allah, and a believer in Jesus. She affirmed her words with her actions, and this is her highest station. And they both needed food, like the rest of the children of Adam; therefore, they are not two gods, as the Christians have claimed. So look, O Muhammad, with a look of contemplation and affirmation, at how We present to them the evidence that clarifies the truth and demonstrates the falsehood of what they invent. Then look again with a look of wonder and disapproval: how are they turned away from the truth and going astray despite these clear proofs?

Say, O Muhammad, to the disbelievers from among the Christians and others: Do you worship, besides Allah—who holds power over your harm and benefit—something that has no power to inflict harm upon you or bring you benefit? And Allah, the

Mighty and Majestic, is the All-Hearing of everything, including your words, and the All-Knowing of everything, including your deeds.

Say, O Muhammad: O People of the Scripture, do not go to extremes in your religion beyond the truth concerning Jesus, nor transgress the truth into falsehood, elevating him from the realm of prophethood to the station of divinity. And do not follow the whims, which oppose the truth, of your leaders and monks who came before you, for they innovated innovations by which they altered the Law of the Messiah, swerved from guidance, turned many people away from it, and deviated from the straight and moderate path in which there is neither excess nor neglect.

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