The Meaning of THE HOLY QUR'ÁN

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With intent that ye may
Eat up wrongfully and knowingly
A little of (other) people's
property.\footnote{201}

SECTION 34

189. They ask thee Concerning the New Moons.\footnote{202} Say: They are but signs To mark fixed periods of time In (the affairs of) men, And for Pilgrimage. It is no virtue if ye enter Your houses from the back: It is virtue if ye fear Allah. Enter houses Through the proper doors;\footnote{203} And fear Allah: That ye may prosper.

190. Fight in the cause of Allah Those who fight you.\footnote{204} But do not transgress limits; For Allah loveth not transgressors.

201. Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others—judges or those in authority—so as to obtain some material gain even under the cover and protection of the law. The word translated 'other people's property' may also mean 'public property.' A still more subtle form is where we use our own property or property under our own control—'among yourselves' in the text—for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfill them, we have not learnt the full lesson of self-denial by fasts.

202. There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of Allah.

203. This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be noted here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor." (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (Cf. 5:85.)

The subject of the New Moon provides a good transition between the Ramadan fast, which begins and ends with the New Moon, the Pilgrimage, whose ten days commence with the New Moon, and the War which Islam had to wage in self-defence against the Pagans, who wanted to exclude them from the Pilgrimage after they had driven them out of house and home.

204. War is permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour (but not relentlessly), but only to restore peace and freedom for the worship of Allah. In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms. (R).

205. This passage is illustrated by the events that happened at Hudaibiyah in the sixth year of the Hijrah, though it is not clear that it was revealed on that occasion. The Muslims were by this time a strong and influential community. Many of them were exiles from Makah, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events. (Cf. 5, 2).

In general, it may be said that Islam is the religion of peace, good will, mutual understanding, and good faith. But it will not acquiesce in wrongdoing, and its men will hold their lives cheap in defence of honour, justice, and the religion which they hold sacred. Their ideal is that of heroic virtue combined with selfless gentleness and tenderness, such as is exemplified in the life of the Prophet. They believe in courage, obedience, discipline, duty, and a constant striving by all the means in their power, physical, moral, intellectual, and spiritual, for the establishment of truth and righteousness. They know that war is an evil, but they will not flinch from it if their honour demands it and a righteous Imam (such as Muhammad was par excellence) commands it, for then they know they are not serving carnal ends. In other cases, war has nothing to do with their faith, except that it will always be regulated by its humane precepts. (R).

206. Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny.

207. Justice and faith. The Arabic word is Din, which is comprehensive. It implies the ideas of inobedience, duty, obedience, judgment, justice, faith, religion, customary rite, etc. The clause means: "until there is Din for Allah."
194. The prohibited month—\(^{209}\)
For the prohibited month,
And so for all things
prohibited—
There is the law of equality.
If then any one transgresses
The prohibition against you,
Transgress ye likewise
Against him.
But fear Allah, and know\(^{210}\)
That Allah is with those
Who restrain themselves.

195. And spend of your substance
In the cause of Allah,
And make not your own hands
Contribute to (your) destruction;\(^ {211}\)
But do good;
For Allah loveth those
Who do good.

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208. If the opposite party ceases to persecute you, your hostility ends with them as a party, but it does not mean that you become friends to oppression. Your fight is against wrong; there should be no rancour against men.

209. *Harām*—prohibited, sacred. The month of Pilgrimage (Dhul al Hijjah) was a sacred month, in which warfare was prohibited by Arab custom. The month preceding (Dhul Qa'dah) and the month following (Muḥarram) were included in the prohibition, and Muḥarram was specially called al Harām. Positively Muḥarram is meant in the first line, and the other months and other prohibited things in “all things prohibited.” In Aqabah, also, war was prohibited, if the pagan enemies of Islam broke that custom and made war in the prohibited months, the Muslims were free also to break that custom but only to the same extent as the others broke it. Similarly the territory of Makkah was sacred, in which war was prohibited. If the enemies of Islam broke that custom, the Muslims were free to do so to that extent. Any convention is useless if one party does not respect it. There must be a law of equality. Or perhaps the word reciprocity may express it better. (Cf. 9:2).

210. At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of Allah. Even when we are fighting, it should be for a principle, not out of passion.

211. Every fight requires the whereabouts for the fight, the “sines of war.” If the war is just and in the cause of Allah, all who have wealth must spend it freely. That may be their contribution to the Cause. In addition to their personal effort, or if for any reason they are unable to fight. If they hug their wealth, perhaps their own hands are helping in their own self-destruction. Or if their wealth is being spent, not in the cause of Allah, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to Allah.
200. So when ye have
Achevished your holy rites,
Celebrate the praises of Allah,
As ye used to celebrate
The praises of your fathers—
Yea, with far more
Heart and soul.
There are men who say:
“Our Lord! Give us
(Thy bounties) in this world!
But they will have
No portion in the Hereafter.”

201. And there are men who say:
“Our Lord! Give us
Good in this world
And good in the Hereafter;
And defend us
From the torment
Of the Fire!”

202. To these will be allotted
What they have earned;
And Allah is quick in account.

203. Celebrate the praises of Allah
During the Appointed Days.
But if anyone hastens
To leave in two days,
There is no blame on him,
And if anyone stays on,
There is no blame on him,
If his aim is to do right,
Then fear Allah, and know
That ye will surely
Be gathered unto Him.

204. There is the type of man
Whose speech is about this world’s life
May dazzle thee,
And he calls Allah to witness
About what is in his heart;
Yet he is the most contentious
Of enemies.

205. When he turns his back,
His aim everywhere
Is to spread mischief
Through the earth and destroy
Crops and cattle,
But Allah loveth not mischief.

206. When it is said to him,
“Fear Allah,”
He is led by arrogance
To (more) crime.
Enough for him is Hell—
An evil bed indeed
(To lie on).

207. And there is the type of man
Who gives his life
To earn the pleasure of Allah;
And Allah is full of kindness
To (His) devotees.

208. Ye who believe!
Enter into Islam
Wholeheartedly;
And follow not
The footsteps
Of the Evil One;

223. After the Pilgrimage, in Pagans’ times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrim rites were spiritualised in Islam, so this aftermath of the Pilgrimage was also spiritualised. It was required from pilgrims to stay on two or three days after the Day of Sacrifice, but they must use them in prayer and praise to Allah. See 2:203 below, (B).

224. If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future.

225. Our spiritual account is mounting up, both on the debit and credit side. In worldly accounts, both our profits and our losses may be delayed. But in Allah’s books there is no delay. Our actions go before us. (See 2:28, n.160.)

226. The Appointed Days: the three days after the tenth, when the Pilgrims stay on in the Valley of Minā for prayer and praise. They are the days of Tashrif (see 2:200, n.223). It is optional for pilgrims to leave on the second or third day.

227. The two contrasting types of men mentioned in 2:200 and 201 are here further particularised: the glib hypocrite who appears worldly-wise but palls harm, contrasted with the sincere believer who is prepared to suffer martyrdom for his faith. The Commentators give names of people who exemplified these types. The mischief-maker has a smooth tongue and indulges in plausible talk with many ears. He appears to be worldly-wise, and though you may despise him for his worldliness, you may not realise his frauds. Behind your back he is an implacable enemy. He stirs up quarrels, and causes all sorts of mischief to you or your friends. He can never win Allah’s love, and we are warned against his tricks.

228. According to the English saying, “As you have made your bed, so you must lie in it.”

229. This second type of man—firm, sincere, devoted, willing to give his life for the faith that is in him—was common in early Islam. Such men were its pillars. Through persecution, obloquy, torture, threat to their own lives or the lives of those dear to them, they stood by their leader and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or evil type. If we do that, our Cause is safe.
209. If ye backslide
After the clear (Signs)
Have come to you,
Then know that Allah
Is Exalted in Power, Wise.

210. Will they wait
Until Allah comes to them
In canopies of clouds,
With angels (in His train)
And the question
Is (thus) settled?
But to Allah
Do all questions
Go back (for decision).

211. Ask the Children of Israel
How many Clear (Signs)
We have sent them.
But if anyone,
After Allah's favour
Has come to him,
Substitutes (something else),
Allah is strict in punishment.

212. The life of this world
Is alluring to those
Who reject faith,
And they scoff at those
Who believe.

213. Mankind was one single nation,
And Allah sent Messengers
With glad tidings and warnings;
And with them He sent
The Book in truth,
To judge between people
In matters wherein
They differed;
But the People of the Book,
After the clear Signs
Came to them, did not differ
Among themselves,
Except through selfish contumacy.
Allah by His Grace
Guided the Believers
To the Truth,
Concerning that
Wherein they differed.
For Allah guides
Whom He will
To a path
That is straight.

214. Or do ye think
That ye shall enter
The Garden (of Bliss)
Without such (trials)
As came to those
Who passed away
Before you?
They encountered
Suffering and adversity,
And were so shaken in spirit
That even the Messenger
And those of faith
Who were with him

230. If you backslide after the conviction has been brought home to you, you may cause some inconvenience to the Cause, or to those who counted upon you, but do not be so arrogant as to suppose that you will defeat Allah's Power and Wisdom. The loss will be your own.

231. If faith is wanting, all sorts of excuses are made to resist the appeal of Allah. They might and do say: "Oh you! we shall believe if Allah appears to us with His angels in His glory!" In other words they want to set the question their way, and not in Allah's way. That will not do. The decision in all questions belongs to Allah. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours. (Cf. 6:7-8 and 11:123).

232. The Israelites under Moses were shown Allah's glory and many clear Signs and yet they went after their own ways, and preferred their own whims and fancies. So do people in all ages. But let them not deceive themselves. Allah's justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grace.

233. Cf. 2:198 (end) where the question was of those who do not fear Allah. Here the question is of those who reject Allah's Signs.

234. Allah's gifts in this world seem unequal, and sometimes those who get them seem to deserve them least. Allah's bounty is unlimited to the just as well as the unjust. In His wisdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed.
215. They ask thee What they should spend (In charity). Say: Whatever Ye spend that is good, is for parents and kindred And orphans And those in want And for wayfarers, And whatever ye do That is good—Allah Knoweth it well.

216. Fighting is prescribed Upon you, and ye dislike it. But it is possible That ye dislike a thing Which is good for you, And that ye love a thing Which is bad for you. But Allah knoweth, And ye know not.

SECTION 27.

217. They ask thee Concerning fighting In the Prohibited Month. Say: “Fighting therein Is a grave (offence);”

218. Those who believed And those who suffered exile And fought (and strove and struggled) In the path of Allah— They I have the hope Of the Mercy of Allah: And Allah is Oft-Forgiving, Most Merciful.

219. They ask thee

238. The intolerance and persecution of the Pagan clique at Makkah caused untold hardships to the Holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the Holy One permitted them to take up arms in self-defence. Then they were tried with breaches of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in self-defence. But their enemies not only forced them to engage in actual warfare, but interfered with their conscience, persecuted them and their families, openly insulted and denied Allah, kept out the Muslims from the Sacred Mosque, and exiled them. Such violence and intolerance are deservingly called worse than slaughter.

239. Of 2:195, 195, where a similar phrase occurs. Fitr = feast, or first day of the 'Id; 'Id = festival; and the t.M. - H.G.S. - M.P. translate "persecution" in this passage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threat.
242. Thus doth Allah
Make clear His Signs
To you: in order that
Ye may understand.

C. 51. — Fighting in defence of Truth and Right
(2:243-253.)
Is not to be undertaken light-heartedly.
Nor to be evaded as a duty.
Life and Death are in the hands of Allah.
Not all can be chosen to fight
For Allah. It requires constancy,
Firmness, and faith. Given these,
Large armies can be routed
By those who battle for Allah,
As shown by the courage of David,
Whose prowess single-handedly
Disposed of the Philistines.
The mission of some of the messengers,
Like Jesus, was different—
Less wide in scope than that
Of Mustafa, and He carries it out
As He wills.

SECTION 32.

243. Bidat thou not
Turn thy vision to those
Who abandoned their homes;
Though they were thousands
(In number), for fear of death?
Allah said to them: "Die!"
Then He restored them to
life. 814
For Allah is full of bounty
To mankind, but
Most of them are ungrateful.

244. Then fight in the cause
Of Allah, and know that Allah

271. *The Middle Prayer: Al Sallt al waqf: may be translated "the best or most excellent prayer." Authorities differ as to the exact meaning of this phrase. The weight of authorities seems to be in favour of interpreting it as the (4th) prayer (in the middle of the afternoon). This is apt to be most neglected, and yet this is the most necessary, to remind us of Allah in the midst of our worldly affairs. (R.)

272. Verses 238-239 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in 4:103-04.

273. Opinions differ whether the provision (of a year's maintenance, with residence), for a widow, is
abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (4:12). I do not think it
is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house
before the year is out, and presumably maintenance then ceases.
Hear and know all things.  

Who is he 
That will loan to Allah 
A beautiful loan,  
Which Allah 
Will double unto his credit 
And multiply many times? 
It is Allah that giveth (you) 
Want or Plenty, 
And to Him shall be 
Your return.

Hast thou not 
Turned thy vision to the Chiefs 
Of the Children of Israel 
After (the time of) Moses? 
They said to a Prophet  
(That was) among them: 
"Apont for us a King, that we 
May fight in the cause of Allah." 
He said: "Is it not possible?"

275. For Allah's cause we must fight, but never to satisfy our selfish passions or greed; for the warning is repeated: "Allah heareth and knoweth all things"; all deeds, words, and motives are perfectly open before Him, however we might conceal them from men or even from ourselves. See 2:216 n. 256.

276. Spending in the cause of Allah is called metaphorically "a beautiful loan." It is excellent in many ways: (1) it shows a beautiful spirit of self-denial; (2) in other loans there may be a doubt as to the safety of your capital or any return thereon; here you give to the Lord of All, in whose hands are the keys of want or plenty; giving, you may have manifold blessings, and withholding, you may even lose what you have. If we remember that our goal is Allah, can we turn away from His cause? (Cf. 6:17 and 5:38-40, 181).

277. The next generation after Moses and Aaron was ruled by Joshua, who crossed the Jordan and settled the tribes in Palestine. His rule lasted for 25 years, after which there was a period of 420 years when the Israelites had a chequered history. They were not united among themselves, and suffered many reverses as the hands of the Midianites, Amalekites, and other tribes of Palestine. They frequently lapsed into idolatry and deserted the worship of the true God. From time to time a leader appeared among them who assumed dictatorial powers. Acting under a sort of dictatorial commission from Allah, he pointed out their backslidings, reunited them under His banner, and restored, from time to time and place to place, the power of Israel. These dictators are called Judges in the English translation of the Old Testament. The last of their line was Samuel, who marks the transition towards the line of Kings on the one hand and of the later Prophets on the other. He may be dated approximately about the 11th century B.C.

278. This was Samuel. In his time Israel had suffered from much corruption within and many reverses without. The Philistines had made a great attack and defeated Israel with great slaughter. The Israelites, instead of relying on Faith and their own valour and cohesion, brought out their most sacred possession, the Ark of the Covenant, to help them in the fight. But the enemy captured it, carried it away, and retained it for seven months. The Israelites forgot that wickedness cannot screen itself behind a sacred relic. Nor can a sacred relic help the enemies of faith. The enemy found that the Ark brought nothing but misfortune for themselves, and were glad to abandon it. It apparently remained twenty years in the village (parashvah) of Waram (Rajiah parashvah). 1 Samuel, 7:8. Meanwhile the people pressed Samuel to appoint them a king. They thought that a king would cure all their ills, whereas what was wanting was a spirit of union and discipline and a readiness on their part to fight in the cause of Allah.

279. Samuel knew as a Prophet that the people were fickle and only wanted to cover their own want of union and true spirit by asking for a king. They replied with spirit in words, but when it came to action, they failed. They hid themselves in caves and rocks, or ran away, and even those who remained "followed him trembling." 1 Samuel, 15:6-7.

245. If ye were commanded 
To fight, that ye 
Will not fight?" They said: 
"How could we refuse 
To fight in the cause of Allah, 
Seeing that we were turned out 
Of our homes and our 
families?" 
But when they were commanded 
To fight, they turned back, 
Except a small band 
Among them. But Allah 
Has full knowledge of those 
Who do wrong.

247. Their Prophet said to them: 
"Allah hath appointed 
Tiruv280 as king over you." 
They said: "How can he 
Exercise authority over us 
When we are better fitted 
Than he to exercise authority, 
And he is not even gifted, 
With wealth in abundance?" 
He said: "Allah hath 
Chosen him above you, 
And hath gifted him 
Abundantly with knowledge 
And bodily prowess: Allah 
Granteth His authority to whom 
He pleaseth. Allah is 
All-Embracing, and He knoweth 
All things."

248. And (further) their Prophet 
Said to them: "A Sign 
Of His authority: 
Is that there shall come 
To you the Ark of the 
Covenant. 281

280. Tiruv is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were slender, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel and was appointed king by him. The people's fickleness appeared immediately after he was named. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do.

281. Ark of the Covenant: Tiruv: a chest of acacia wood covered and lined with pure gold, about 5 ft. x 3 ft. x 3 ft. See Exod. 25:10-22. It was to contain the "testimony of Allah", or the Ten Commandments engraved on stone, with relics of Moses and Aaron. Its gold lid was to be the "Mercy Seat." This was a sacred possession to Israel. It was lost to the enemy in the early part of Samuel's ministry: see n. 278 to 2:246. When it came back, it remained in a village for twenty years, and was apparently taken to the capital when kingship was instituted. It thus became a symbol of unity and authority. (R).
SECTION 7.

64. What is the life of this world
But amusement and play? But verily the Home
In the Hereafter—that is Life indeed, if they knew.

65. Now, if they embark
On a boat, they call
On Allah, making their devotion
Sincerely (and exclusively) to Him. But when He has delivered
Them safely to (dry) land,
Behold, they give a share
(Of their worship to others)—

66. Disdaining ungratefully Our gifts,
And giving themselves up To worldly enjoyment! But soon
Will they know.

67. Do they not then see
That We have made
A Sanctuary secure, and that
Men are being snatched away From all around them
Then, do they believe in that Which is vain, and reject
The Grace of Allah!

3497. Cf. 6:32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters.

3498. Cf. 7:29, where I have slightly varied the English phrase according to the context. It was shown in the last verse that the life of this world is fleeting, and that the true life—that which matters—is the Life in the Hereafter. In contrast with this inner reality is shown the shortsighted folly of man. When he faces the physical dangers of the sea, which are but an incident in the phenomenal world, he actually and sincerely seeks the help of Allah; but when he is safely back on land, he forgets the Realities, plunges into the pleasures and vanities of fleeting phenomena, and his devotion, which should be given exclusively to Allah, is shared by idols and vanities of his own imagination. (R).

3499. Such folly results in the virtual rejection (even though it may not be express) of Allah and His Grace. It plunges man into the pleasures and vanities that merely delude and are bound to pass away. This delusion, however, will come to an end when the true Reality of the Hereafter will shine forth in all its splendour.

3500. If they want evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries where Allah's Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around. The immediate reference was to the Sanctuary of Makkah and the gradual progress of Islam in the districts surrounding the Quraish in the midst of the trying Makkah period. But the general application holds good for all times and places.

3501. Cf. 6:21. Even from a worldly point of view those who reject Allah's Truth are at a disadvantage. But those who deliberately invent lies and set up false gods for worship—what punishment can we imagine for them except a permanent deprivation of Allah's grace, and a home in Hell? (R).

3502. Strive in Our Cause. All that man can do is to strive in Allah's Cause. As soon as he arrives with might and main, with constancy and determination, the Light and Mercy of Allah come to meet him. They cure his defects and shortcomings. They provide him with the means by which he can raise himself above himself. They point out the Way, and all the Paths leading up to it. See next note.

3503. The Way of Allah (al-ṣirāṭ al-Mustaqīm) is a Straight Way. But men have strayed from it in all directions. And there are numerous Paths by which they can get back to the Right Way, the way in which the purify of their own nature, and the Will and Mercy of Allah, require them to walk. All these numerous Paths become open to them once they give their hearts in keeping to Allah and work in right Endeavour (jihād) with all their mind and soul and resources. Thus will they get out of the Spider's web of this frail world and attain to eternal Bliss in the fulfilment of their true Destiny.
Sūrah 60: Al Mumtahinah

They would behave to you
As enemies, and stretch forth
Their hands and their tongues
Against you for evil;
And they desire that ye
Should reject the Truth.

3. Of no profit to you\textsuperscript{5412}
Will be your relatives
And your children
On the Day of Judgement:
He will judge between you:
For Allah sees well
All that ye do.

4. There is for you
An excellent example (to follow)
In Abraham and those with him,\textsuperscript{5413}
When they said
To their people:
“We are clear of you
And of whatever ye worship
Besides Allah: we have rejected
You, and there has arisen,
Between us and you, enmity—unless
Ye believe in Allah
And Him alone”:\nBut not when Abraham
Said to his father:
“I will pray for forgiveness
For thee, though I have
No power (to get) aught
On thy behalf from Allah.”

\textsuperscript{5412}. The plea of children and relatives (see n. 5409 above) will be no excuse for treachery when the Day of Judgement comes. Your children and family will not save you. The Judgement will be in the hands of Allah, and He has full knowledge of all your overt and hidden acts and motives.

\textsuperscript{5413}. See 9:114. Abraham was tender-hearted, and loyal to his father and his people. He warned them against idolatry and sin, and prayed for his father; but when his father and his people became open enemies of Allah, Abraham entirely dissociated himself from them, and left his home, his father, his people, and his country. \textit{Those with him} were his believing wife and nephew Îºµ and any other Believers that went into exile with him.

\textsuperscript{5414}. The enemies of Allah are enemies of the righteous, and they hate the righteous. Therefore the righteous must cut themselves off entirely from them, unless they repent and come back to Allah. In that case they receive Allah’s mercy and are entitled to all the rights of love and brotherhood. This shows that our determination is for evil, not for men as such long as there is a chance for repentance. See also verse 7 below. But we must give no chance to Evil for working evil on our Brotherhood at any time.

\textsuperscript{5415}. Refer again to 9:114. n. 1365: and n. 5413 above. Abraham’s conduct is not condemned; it was a special case, and is not to be imitated by weaker men, who may fall into sin by thinking too much of sinners.
PROHIBITION

In the Name of Allah, the Compassionate, the Merciful

66:1 Prophet, why do you prohibit that which Allah has made lawful to you, in seeking to please your wives? Allah is forgiving and merciful.

66:2 Allah has given you absolution from such oaths. Allah is your master. He is the Wise One, the All-knowing.

66:3 When the Prophet confided a secret to one of his wives, and when she disclosed it and Allah informed him of this, he made known to her one part of it and said nothing about the other. And when he had acquainted her with it she said: ‘Who told you this?’ He replied: ‘The Wise One, the All-knowing, told me.’

66:4 If you two turn to Allah in repentance (for your hearts have sinned) you shall be pardoned; but if you conspire against him, know that Allah is his protector, and Gabriel, and the righteous among the faithful. The angels too are his helpers.

66:5 It may well be that, if he divorce you, his Lord will give him in your place better wives than yourselves, submissive to Allah and full of faith, devout, penitent, obedient, and given to fasting; both widows and virgins.

66:6 Believers, guard yourselves and guard your kindred against the Fire which has fuel of men and stones, whose keepers are fierce and mighty angels who never disobey Allah’s command and promptly do His bidding. They will say to the unbelievers: ‘Make no excuses for yourselves this day. You shall be rewarded according to your deeds.’

66:7 Believers, turn to Allah in true repentance. Your Lord may forgive you your sins and admit you to gardens.

1. Mohammed, we are told, was once found by his wife Hafsa with a Coptic slave from whom he had promised her to separate. Of this Hafsa secretly informed A’isha, another wife of his. To free Mohammed from his promise to Hafsa was the object of this chapter. Some of the references are obscure.

2. Hafsa and A’isha.