(Mary), as only a Messenger of Allâh and a human being[1] before his [‘Îsâ (Jesus)] death[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh’s Way;

161. And their taking of Ribâ (usury) though they were forbidden from taking it disc, and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم)[3] as

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[1] (V.4:159) See the footnote of (V.3:55).
[2] (V.4:159) — “Before his death,” has two interpretations: before Jesus’ death after his descent from the heavens, or a Jew’s or a Christian’s death, at the time of the appearance of the Angel of Death when he will realize that ‘Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.
[3] (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu ‘Abdullâh Muhammad bin Isma’il bin Ibrahim bin Al-Mughîrah Al-Bukhârî (may Allâh be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh’s Messenger صلى الله عليه وسلم. And the Statement of Allâh تعالى: “Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him.” (V.4:163).

Narraed ‘Umar bin Al-Khattâb رضي الله عنه said: Allah’s Messenger صلى الله عليه وسلم said: “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.” (Sahih Al-Bukhârî, Vol. 1, Hadith No. 1).

Narraed ‘Âishah, the mother of the faithful believers رضي الله عنها: Al-Hârîth bin Hishâm رضي الله عنها asked Allah’s Messenger صلى الله عليه وسلم: “O Allah’s Messenger! How is the Divine
We sent the revelation to Nūh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob), and Al-Asbāt [the offspring of the twelve sons of Ya‘qūb (Jacob)], ‘Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you,—and to Mūsā (Moses) Allāh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.

166. But Allāh bears witness to that which He has sent down (the Qur‘ān) unto you (O Muḥammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muḥammad صلى الله عليه وسلم and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allāh (Islāmic Monotheism); they have certainly strayed far away. (Tafsīr Al-Qurtubī).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muḥammad صلى الله عليه وسلم and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them]; Allāh will not forgive them, nor"
will He guide them to any way — (Tafsir Al-Qurtubi).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.\textsuperscript{[1]}

170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah ‘Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh)\textsuperscript{[2]} created by Him; so believe in Allâh and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allâh is (the only) One ilâh (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.\textsuperscript{[3]}

\textsuperscript{[1]} (V.4:169) See the footnote of (V. 3:85).

\textsuperscript{[2]} (V.4:171) Rûh-ullâh: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the Mujtahidûn, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (Bait-ullâh); Allâh's Messenger (Rasûl-ullâh); Allâh's slave ('Abdullâh); Allâh's spirit (Rûh-ullâh), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. ‘Îsâ (Jesus). And it was His Word: "Be!" — and he was, i.e. ‘Îsâ (Jesus) was created like Adam.

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge (‘Ilm-ullâh); Allâh's Life (Hayât-ullâh); Allâh's Statement (Kalâm-ullâh); Allâh's Self (Dhat-ullâh).

\textsuperscript{[3]} (V.4:171) Narrated ‘Ubâdah: The Prophet صلى الله عليه وسلم said, “If anyone testifies that Lâ ilâha illâllâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus صلى الله عليه وسلم is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few.” (Junadah, the subnarrator said, “‘Ubâdah added:
172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

173. So, as for those who believed (in the Oneness of Allâh — İslâmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم from your Lord; and We sent down to you a manifest light (this Qur‘ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path

176. They ask you for a legal verdict. Say: “Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything.”

‘Such a person can enter Paradise through any of its eight gates he likes.’ (Sahih Al-Bukhârî, Vol. 4, Hadîth No. 644).
In the Name of Allah, the Most Gracious, the Most Merciful

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or ‘Umrah (pilgrimage). Verily, Allah commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals[1], and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or ‘Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.

3. Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah’s Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has

[1] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security
been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) — and that which is sacrificed (slaughtered) on An-Nusub\(^1\) (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: “Lawful unto you are At-Tayyibât [all kinds of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning.”

5. Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women

\(^1\) See the footnotes of (V.2:135) and (V.5:90).
from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh’s) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles[^1]. If you are in a state of *Janâba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.[^2] Allâh does not want to place you in difficulty, but He wants to purify you, and to

[^1]: (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu’aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah رضي الله عنه. He performed ablution and said, "I heard the Prophet صلى الله عليه وسلم saying, ‘On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalûn* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).’" (Sahih Al-Bukhârî, Vol.1, Hadîth No.138).

*The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur’ân. [For details about *Wudu* (ablution), see Sahih Al-Bukhârî, Vol.1, (The Book of Ablution)].

[^2]: (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*. 
complete His Favour to you that you may be thankful.

7. And remember Allāh’s Favour to you and His Covenant with which He bound you when you said: “We hear and we obey.” And fear Allāh. Verily, Allāh is All-Knower of that which is in (the secrets of your) breasts.

8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

9. Allāh has promised those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And those who disbelieve and deny our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

12. Indeed Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: “I am with you if you perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.”

13. So, because of their breach of their covenant, We cursed them and made their
hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsînîn (good-doers — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh’s Book, disobeyed Allâh’s Messengers and His Orders and transgressed beyond bounds in Allâh’s disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur’ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmico Monotheismo).

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary) [V.5:13]. Say (O Muhammad صلى الله عليه وسلم):

[1] (V.5:13) a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

[2] (V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

“Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: “We are the children of Allâh and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.”[1] But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: “O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the ‘Alamîn (mankind and jinn, in the past).”

21. “O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers.”

[1] (V.5:19)

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).
22. They said: “O Mūsā (Moses)! In it (this holy land) are people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were Yūsha‘ and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed.”

24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here.”

25. He [Mūsā (Moses)] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fāsiqūn (rebellious and disobedient to Allāh)”

26. (Allāh) said: “Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fāsiqūn (rebellious and disobedient to Allāh).”

27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl-Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: “I will surely kill you.”1

The former said: “Verily, Allāh accepts only from those who are Al-Muttaqūn (the pious — See V.2:2).”

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1 (V.5:27) Narrated 'Abdullāh bin 'Umar رضي الله عنه: The Prophet صلى الله عليه وسلم said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qābīl).” (Sahih Al-Bukhārī, Vol.9, Hadith No.6)

Narrated 'Abdullāh bin 'Umar رضي الله عنه: The Prophet صلى الله عليه وسلم said, “After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another.” (Sahih Al-Bukhārī, Vol.9, Hadith No.7).
28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists).”

29. “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers).”

30. So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.

32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land![1]

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet

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[1] (V.5:32) Narrated Anas bin Mâlik. The Prophet ﷺ said, “The biggest of Al-Kabâr (the great sins) are: (1) To join others as partners in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one’s parents, (4) and to make a false statement,” or said, “to give a false witness.” (Sahih Al-Bukhârî, Vol.9, Hadîth No.10).
be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.  

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He

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[1] (V.5:35) See the footnote of (V.2:186).
forgives whom He wills. And Allah is Able to do all things.

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: “We believe” with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whatsoever does not judge by what Allah has revealed, such are the Kâfirûn (i.e. disbelievers — of a
45. And We ordained therein for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers) — of a lesser degree.

46. And in their footsteps, We sent ‘Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allah.

48. And We have sent down to you (O Muhammad صلی الله عليه وسلم) the Book (this Qur’ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old lesser degree as they do not act on Allah’s Laws).”[1]

[1] (V.5:44) For different degrees of Kufr (Disbelief) see Appendix 2, “Polytheism and Disbelief”.

[2] (V.5:45) Narrated ‘Abdullâh رضي الله عنه, Allah’s Messenger صلی الله عليه وسلم said, “The blood of a Muslim who confesses that Lâ ilâha illâllah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, cannot be shed except in three cases.

1) Life for life in case of intentional murder without right [i.e. in Qisâs (Law of Equality in punishment)].
2) A married person who commits illegal sexual intercourse, and
3) The one who reverts from Islâm (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmic Religion). (See Fath Al-Bari, Vol. 15, page No.220, for details). (Sahih Al-Bukhârî, Vol.9, Hadith No.17).

[3] (V.5:46) Narrated Abu Hurairah رضي الله عنه: I heard Allah’s Messenger صلی الله عليه وسلم saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., ‘Isâ (Jesus)].” (Sahih Al-Bukhârî, Vol. 4, Hadith No. 651)
So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad ﷺ) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s Will is to punish them for some sins of theirs. And truly, most of men are Fāsiqūn (rebellious and disobedient to Allah).

50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers), they are but Auliya’ of each other. And if any amongst you takes them (as Auliya’), then surely he is one of them. Verily, Allah guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust).

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[V.5:48] Muhaimin: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

[V.5:50]: Narrated Ibn `Abbās رضي الله عنهما: The Prophet ﷺ said, “The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islamic period of Ignorance should remain in Islam; and (3) a person who seeks to shed somebody’s blood without any right.” (Sahih Al-Bukhārī, Vol. 9. Hadith No. 21).
52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whichever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your Wali (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform As-Salât (Iqâmât-as-Salât), and give Zakât, and they are Râkî ‘în[1] (those who bow down or submit themselves with obedience to Allâh in prayer).

56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.[2]

[1] (V.5:55) See the footnote of (V.2:43).
[2] (V 5.56) See the footnotes (A) and (B) of (V.27:59).
57. O you who believe! Take not as Auliya’ (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

58. And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not.\(^1\)

59. Say: “O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?”

60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): “Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who

\(^{1}\) (V.5:58) How the Adhân (the call to prayer)* for the prayer was started. And the Statement of Allâh عز و جل: “And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).

And also the Statement of Allâh عز و جل: “When the call (Adhân) for the prayer is proclaimed on the day of Friday.” (V.62:9).

Narrated Anas: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce Adhân for the prayer by saying its workings twice (in doubles), and for the Iqâmah (the call for the actual standing for the prayers in rows) by saying its workings once (in singles) (Iqâmah is pronounced when the people are ready for the prayer). (Sahiîh Al-Bukhârî, Vol. 1, Hadith No. 577).

worshipped Tāghūt (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding.

62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribā (usury)]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: "Allāh’s Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands[2] are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth.

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[1] (V.5:60) Tāghūt. See the footnote of (V.2:256).
[2] (V.5:64) Sifāt-ullāh صفات الله عز وجل (Qualities of Allāh). [See the footnote of (V.3:73)].

Narrated Ibn ‘Umar: Allah’s Messenger صلى الله عليه وسلم said, “On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, ‘I am the King’."

Abu Hurairah said, “Allāh’s Messenger صلى الله عليه وسلم said, ‘Allāh will grasp the (planet of) earth’” (Sahih Al-Bukhāri, Vol. 9, Hadith No. 509).
And Allāh does not like the Mufsidūn (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم and the Qur’an) and warded off evil (sin, ascribing partners to Allāh) and had become Al-Muttaqūn (the pious — See V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurāt (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur’an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad صلى الله عليه وسلم as ‘Abdullāh bin Salām[1], but many of them do evil deeds.

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[1] (V.5:66) Narrated Anas: When the news of the arrival of the Prophet صلى الله عليه وسلم at Al-Madinah reached ‘Abdullāh bin Salām, he went to him (i.e. the Prophet صلى الله عليه وسلم) to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” the Prophet صلى الله عليه وسلم replied, “Jibra’el (Gabriel) has just now informed me of that.” Ibn Salām said, “He [i.e. Jibra’el (Gabriel)] is the enemy of the Jews from amongst the angels.” The Prophet صلى الله عليه وسلم said, “As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s discharge precedes the man’s, then the child attracts the similarity to the woman.” On this, ‘Abdullāh bin Salām said, “I testify that Lā ilāha illāllāh (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh”, and added, “O Allāh’s Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islām.” The Jews came and the Prophet صلى الله عليه وسلم said, “What kind of man is ‘Abdullāh bin Salām among you?” They replied, “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet صلى الله عليه وسلم said, “What would you think if ‘Abdullāh bin Salām should embrace Islām?” They said, “May Allāh protect him from that.” The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then ‘Abdullāh came out to them and said, “I testify that Lā ilāha illāllāh (none has the right to be worshipped by Allāh), and that Muhammad صلى الله عليه وسلم is the Messenger of Allāh!” On this, the Jews said, “He is the most wicked among us and the son of the most wicked among us.” So they degraded him. On this, he
67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind.

(i.e.‘Abdullâh bin Sâlâm) said, "It is this that I was afraid of, O Allâh's Messenger." (Sahih Al-Bukhârî, Vol.5, Hadîth No.275).

[9] (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn ‘Abbâs (Tafsîr At-Tabârî ) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.
and deaf; after that Allah turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allah is the Messiah ['Isa (Jesus)], son of Maryam (Mary)." But the Messiah ['Isa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilâh (god) (none who has the right to be worshipped) but One ilâh (God —Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.

75. The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

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\[1\] (V.5:72): See the footnote of the (V.2:165).
\[2\] (V.5:74) Narrated Anas bin Mâlik: "When Allah's Messenger صلى الله عليه وسلم said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (Sahih Al-Bukhârî, Vol. 8, Hadith No. 321).
76. Say (O Muhammad صلى الله عليه وسلم to mankind): “How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower.”

77. Say (O Muhammad صلى الله عليه وسلم): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.”

78. Those among the Children of Israel[1] who disbelieved were cursed by the tongue of

[1] (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah that he heard Allâh’s Messenger صلى الله عليه وسلم saying, “Allâh willed to test three Israelites who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good colour and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels.’ So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allâh bless you in it.’ The angel then went to the bald-headed man and said, ‘What thing do you like most?’ He said, ‘I like good hair and wish to be cured of this disease, for the people feel repulsion for me.’ The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), ‘What kind of property do you like best?’ He replied ‘Cows.’ The angel gave him a pregnant cow and said, ‘May Allâh bless in it.’ The angel went to the blind man and asked, ‘What thing do you like best?’ He said, ‘(I like) that Allâh may restore my eyesight to me so that I may see the people.’ The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Sheep.’ The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, ‘I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.’ The man replied, ‘I have many obligations (so I cannot give you).’ The angel said, ‘I think I know you. Were you not a leper to whom the people had a strong aversion? Weren’t you a poor man, and then Allâh gave you (all this property).’ He replied, ‘(This is all wrong), I got this property through inheritance from my forefathers.’ The angel said, ‘If you are telling a lie then let Allâh make you as you were before.’ Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, ‘If you are telling a lie, then let Allâh make you as you were before.’ The angel, disguised in the shape of a blind man, went to the blind man and said, ‘I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help
Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their Auliyā’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allāh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyā’ (protectors and helpers); but many of them are the Fāsiqūn (rebellious, disobedient to Allāh).

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikūn, and you will find the nearest in love to the believers (Muslims) those who say: “We are Christians.” That is because amongst them are priests and monks, and they are not proud.

me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.’ The man said, ‘No doubt, I was blind and Allāh gave me back my eyesight; I was poor and Allāh made me rich; so take anything you wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh’s sake.’ The angel replied, ‘Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.” (Sahih Al-Bukhārī, Vol. 4, Hadith No. 670).

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmico Monotheismo)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضي الله عنهم)."

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsimûn (the good-doers).

86. But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

87. O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkin (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have