

# MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

## Surah Al-Ma'idah

(The Repast / The table laden with food)

*(Recap of verses 51 – 66 of Surah Al-Ma'idah and fresh exposition of verses 67 – 86 of the same Surah, inclusive)*

### Translator's note:

*For the sake of continuity and coherent explanation, most of the general discourse has been made by employing the 'male' as a prototype, which is in no way meant to be diminutive of the opposite gender or to disrespect the status of women.*

*Moreover, each verse (Ayah) has been kept as a continuum in order to prevent the misrepresentation of meanings, which may occur when the verses are broken up and the translation of those verses becomes kaput when done in bits and pieces.*

*Cross-references taken from other parts of the Qur'an and the Hadith of the Messenger of Allah (SAAW) are provided in italics.*

*The Translation of the Holy Qur'an done by the Message International – USA ([www.FreeQuran.com](http://www.FreeQuran.com)) and edited by Saheeh International – UK, Dar Al Mountada – Saudi Arabia and Al Qummah – Egypt has been used in order to synchronize the use of modern English Language, which we believe will give a more accomplished sense of understanding to Today's mind.*



## Recap of verses 51 – 66 of Surah 5, Al-Ma'idah

The reader would recall that we had concluded our exposition of verses 51 – 66 of Surah Al-Ma'idah in the previous issue of Hikmat e Qur'an. A brief recap of the exposition follows:

- 1- Verse 51 defines the foreign policy of a genuine Islamic state, viz. Jews and Christians. Allah (SWT) prohibits the Muslims to take the Jews and the Christians as their friends, long-term allies and protectors, because they are only friends and protectors to one another against Islam and have a strong enmity against the Muslims; hence the stern warning to Muslims who join them or act as their agents. We also saw the applicability of the verse in present times, particularly regarding the unholy alliance between Zionist Jews and Christians against Islam.
- 2- Verse 52 deals with both "sceptical" people (ones following a policy of wait and see) as well as "genuine" hypocrites (following a policy to damage Islam at any cost) and unveils the respective positions that were concealed in their heart and the secret relations they seek to maintain with the non-Muslims.
- 3- Verse 53 declares that no matter how much the "genuine" hypocrites profess to follow Islam – by performing Prayers, by observing Fasts, by paying Zakah, by taking part in wars (Qit'al) – all was reduced to naught because they had not devoted themselves to the service of the One True Allah (SWT).
- 4- Verse 54 states that a true Muslim ought to be both 'humble towards fellow believers' and 'firm towards unbelievers', simultaneously. The native intelligence, shrewdness, ability, influence, wealth, physical prowess of a true Muslim should not be used for the purpose of either suppressing, persecuting or causing harm to other Muslims. However, in following the religion of Allah (SWT), in implementing His (SWT) injunctions, in judging things to be either right or wrong according to the criteria of the faith, the believer ought to be



afraid of nothing. He will be impervious to opposition, reproach, denunciation, name-calling and scorn, even when public opinion happens to be hostile, and his efforts to follow Islam single him out for the scorn of the whole world, the man of faith will still follow the way which he recognizes in his heart to be true.

- 5- Verses 55 and 56 state that the hypocrites take their friends from the disbelievers or others from the Jews and the Christians instead of the believers but the real protecting friends are Allah (SWT), His Messenger (SAAW) and the faithful believers. Moreover, verse 56 also directs the attention of the believers that they must be patient in their desire for victory.
- 6- Verse 57 ordains Muslims to refrain from considering such unbelievers and People of the Book (Jews and Christians) as allies who try to make fun of Islam in any form or manner. This verse is as relevant for the Muslims of today as it was for those living 14 centuries ago. Verse 58 has a message similar to the one given in verse 57, albeit more specific to an Islamic ritual - "The Call to Prayer" (Adhan). The verse declares that the unbelievers ridicule Adhan due to their ignorance and foolishness, along with wicked nature.
- 7- Verse 59 directly questions the ethical and moral premise of unbelievers. In this verse, Allah (SWT) commands His Messenger (SAAW) to ask, rather take to task, those who make fun of Islam and its followers by ridiculing the Islamic teachings and mock Muslims just because they believe in One True Allah (SWT). In the verse, Allah (SWT) also commands His Messenger (SAAW) to rebuke them for their despicable attitude towards the Holy Qur'an and all the divine scriptures revealed before it.
- 8- The allegory used in verse 60 alludes to the Jews whose history shows that they were subjected, over and over again, to the wrath and scourge of Allah (SWT). When they desecrated the law of the Sabbath (found in the Torah) the faces of many of them were distorted, and subsequently their



degeneration reached such a low point that they took to worshipping Satan quite openly. The purpose of saying all this is to draw attention to their criminal boldness while they had sunk to the lowest level of evil, transgression and moral decadence, they vigorously opposed all those who lived a truly pious and righteous life.

- 9- Verse 61 explains that the hypocrites proclaim their faith and pretend to be Muslims when they are in Prophet's (SAAW) presence or with the Muslims. But Allah (SWT) informs His Prophet (SAAW) about the disbelief and hypocrisy that the hypocrites conceal in their hearts, so much so, that He (SWT) dismisses them by stating that they came with disbelief and they went out in the same condition.
- 10- Verse 62 provides further examples of the crimes and sins committed by the Jews. Allah (SWT) does not mince words and clearly decrees that their actions are plain and simple 'Evil'.
- 11- Verse 63 brings to the fore one of the main reasons behind the degeneration of societies and states, stating that such events occur when the scholars and those in authority of furnishing as well as executing justice do not enjoin good or forbid people from committing sinful things. Although the verse uses the case of Jews to explain the phenomenon, it is equally applicable to Christians and Muslims.
- 12- Verse 64 takes the Jews to task for making blasphemous comments about Allah (SWT). This attitude, however, is not confined to the Jews. When confronted with trials and tribulations foolish people of other nations, too, are prone to utter such blasphemies rather than turn to Allah (SWT) with humble prayer and supplication.
- 13- Verse 65 declares that had the Jews sincerely believed in Allah (SWT) and followed His Messengers (AS), including the Final Messenger (SAAW), then surely He (SWT) would have forgiven their sins and admitted them to Paradise. The handful of Jews who did choose to follow this alternative path,



in fact, did receive glad tiding of Paradise in the Hereafter.

- 14- Verse 66 declares that if the People of the Book had established the laws revealed to their Prophets (AS) and believed in the Qur'an, then surely Allah (SWT) would have blessed them with provisions descending from the sky as well as from those grown in the earth. Moreover, it affirms that a vast majority of them did nothing but evil.

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## Exposition of verses 67 to 86 of Surah Al-Ma'idah

### Verse 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

“O Messenger! Deliver what has been revealed to you from your Lord, for if you (hypothetically speaking) do not, then you have not fulfilled the task of His Messengership. Allah will certainly protect you from (the evil of) men. Surely Allah guides not the unbelievers (to succeed against you).”

In this verse, Allah (SWT) commands His Messenger (SAAW) to convey His (SWT) message to mankind and thus fulfil his (SAAW) mission. The verse also states (hypothetically) that if the Prophet (SAAW) did not deliver the message revealed to him (SAAW) then he (SAAW) would not have done justice to his (SAAW) mission of conveying Allah's (SWT) message. In order to elucidate the point further, a reference to the Farewell Hajj of the Prophet (SAAW) can be made, when he (SAAW) asked his Companions (RA) at the completion of his (SAAW) sermon, “did I convey Allah's (SWT) message”. The Companions (RA) unanimously replied, "We bear witness that you have conveyed the message and fulfilled your mission". He (SAAW) then raised his finger towards the sky and said, “O' Allah! Be witness". He repeated it thrice.

In the verse, Allah (SWT) also tells His Messenger (SAAW) not to fear any harm from the “evil of men”, for He (SWT) will support him and



protect him from his enemies. It is reported that on revelation of this verse, the Prophet (SAAW) immediately directed the Companions (RA), who had volunteered to stand guard at his (SAAW) residence for his (SAAW) protection at night, to leave their stations and return to their homes.

The verse ends with the ordinance that the Prophet's (SAAW) duty is only to convey the message and it is Allah (SWT) who guides (to the straight path) whom He (SWT) Wills and He (SWT) has decreed that He (SWT) will not guide (to the straight path) those who disbelieve continuously (with hearts full of evil).

### Verse 68

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

**“Say: 'O People of the Book! You have no solid ground to stand on unless you establish the Torah and the Gospel and all that had been revealed to you from your Lord. Indeed the message revealed to you from your Lord will aggravate insurgence and unbelief in many of them. So do not grieve for those who disbelieve.”**

The phrase 'establishing the Torah and the Gospel' means observing them honestly and making them the law of life.

It should be noted here that the Scriptures which comprise the Bible consist of two kinds of writings. One was composed by the Jewish and Christian authors themselves. The second consists of those portions which have been recorded as either the injunctions of Allah (SWT) or as the utterances of Moses, Jesus and other Prophets (AS). The second kind of portions are clearly distinct from the first kind, due to the use of phrases such as 'The Lord said so and so', or 'A particular Prophet said so and so' in the dictum. If we were to exclude the portions belonging to the first category and carefully study those belonging to the second we would notice that their teachings are not perceptibly different from those of the Qur'an. It is true that even the second category has been tampered by translators, scribes and exegetes, and the errors of oral transmitters. Nevertheless, one cannot



help noticing that the teachings embodied in the second category call man to the same pure monotheism as the Qur'an, that they promote those beliefs propounded by the Qur'an and that they direct man to a very similar way of life as that to which the Qur'an seeks to direct him.

Hence, had the Jews and the Christians adhered to the teaching attributed in their Scriptures to Allah (SWT) and the Prophets (AS), they would certainly have become a truth-loving and truth-oriented group of people and would have been able to see in the Qur'an that very light which illuminates the earlier divine Scriptures. There would then have been no question of their abandoning their religion in order to follow Prophet Muhammad (SAAW). To follow him (SAAW) would have caused neither break nor discontinuity; they would simply have gone one stage further along the same road.

Instead of reflecting on this seriously and dispassionately, they were seized by a fit of intransigence which intensified their opposition towards the Qur'an and the Holy Prophet (SAAW).

This verse warns the People of the Book that they cannot attain salvation unless they adhere to the laws revealed to them by Allah (SWT) and believe in that which He (SWT) has sent to His (SWT) last Prophet (SAAW).

The verse also emphasizes that the Holy Prophet (SAAW) ought not to grieve about those who reject faith for they will certainly be punished for their disbelief.

#### Verse 69

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّبِئُونَ وَالنَّصَارَىٰ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

“(Know well, none has an exclusive claim to the Truth.) For all those who believe in Allah (and in His Messengers and all that was revealed to them) and in the Last Day and do good deeds - be they either believers, Jews, Sabaeans or Christians - neither fear shall fall upon them, nor shall they have any reason to grieve.”

The context of the verse makes it clear that it is not attempting to enumerate in detail all the articles of faith in which one should believe,



or all the principles of conduct which one should follow in order to merit reward from Allah (SWT). These matters are mentioned elsewhere, in their appropriate places. The aim of the verse is merely to repudiate the illusion cherished by the Jews that, by virtue of their being Jews, they have a monopoly of salvation. They had long entertained the notion that a special and exclusive relationship existed between them and Allah (SWT). They thought, therefore, that all who belonged to their group were predestined to salvation regardless of their beliefs and actions, whereas all non-Jews were predestined to serve as fodder for hell-fire.

To clarify this misgiving the Jews are told in this verse that what really matters in the sight of Allah (SWT) is true faith and good deeds rather than formal affiliation with a certain religious community. Whoever has true faith and good deeds to his credit is bound to receive his reward, since Allah (SWT) will judge people on the basis of merit rather than on the grounds that a man's name happens to be listed in the world as a member of one religious community or the other.

### Verse 70

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا ۖ كُلُّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ۖ

**“Verily We took a covenant from the Children of Israel and sent to them many Messengers. But whenever any Messenger brought to them something that did not suit their desires, they gave the lie to some of them and killed the others,”**

Allah (SWT) reminds the Jews of their covenant that He (SWT) took from them at Mount Sinai that they will obey Him (SWT) and His Messengers (AS) and associate none other with Him (SWT). But instead they followed their desires and whenever Allah (SWT) sent them His Messengers (AS) with guidance and truth, they either called them imposters or killed them (*we seek Allah's (SWT) refuge from doing such evil actions*).

### Verse 71

وَحَسِبُوا إِلَّا تَكُونُ فِتْنَةً فَعَبُّوا وَصَبُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَبُّوا كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ۖ



“And thinking that no harm (*Fitnah*) would come from it. Thus they became blind and deaf (to the Truth). Thereafter Allah turned towards them in gracious forgiveness; but many of them became even more deaf and blind (to the Truth). Allah sees all that they do.”

In continuation to the previous verse, it is stated here that those who mocked at Allah's Messengers (AS) and killed them, thought that no affliction from Allah (SWT) would follow and they will never be punished or put to trial for their crimes. So they became blind from the truth and turned a deaf ear to Allah's (SWT) message. Even after that Allah (SWT) turned to them in mercy and forgave them but they still persisted in their disbelief and many of them again turned blind and deaf. The verse points out that Allah (SWT) observes all their actions and He (SWT) is Ever Watching over what they do.

### Verse 72

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ لِيُنْزِلَ إِلَيَّ آيَاتُ اللَّهِ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

“And surely they disbelieved who said: 'Christ, the son of Mary, is indeed God'; whereas Christ had said: Children of Israel! Serve Allah, Who is your Lord and my Lord. Allah has forbidden Paradise to those who associate anything with Him in His divinity and their refuge shall be the Fire. No one will (be able to) help such wrong-doers.”

Allah (SWT) criticizes the Christians for their claim that Jesus is God incarnate. They believe that Jesus (AS) claimed divinity for himself but Allah (SWT) rebukes them and says that Jesus (AS) never uttered such words, instead he commanded the Children of Israel to worship Allah (SWT) alone, besides whom none stands worthy of worship.

The verse indicates that associating partners with Allah (SWT) is the worst crime a person can commit and it deserves the severest of punishments. Thus Allah (SWT) has forbidden Paradise for such people and has decreed Hellfire as their eternal abode, and there will be no helper or protector for such wrongdoers.

### Verse 73

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا



مِنْهُمْ عَذَابٌ أَلِيمٌ

**"Certainly, they have disbelieved who say: 'Allah is one of the Three', for there is no god save the One God. And if they do not give up this claim, all who have disbelieved among them shall be subjected to painful chastisement."**

In this verse, Allah (SWT) again rebukes the Christians for their false belief of Trinity and commands them to refrain from uttering such words and worship Him (SWT) alone without attributing any partners or sons to Him (SWT), and believe in Jesus (AS) only as His (SWT) Messenger (AS) and His (SWT) servant. The verse decrees that if they persist in their disbelief and polytheism (shirk) then a painful punishment awaits them in the Hereafter.

#### Verse 74

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَحِيمٌ

**"Will they not, then, turn to Allah in repentance, and ask for His forgiveness? Allah is All-Forgiving, All-Compassionate."**

Although the Christians had committed such grave sins and persisted in their polytheism (shirk), yet Allah (SWT), in His (SWT) mercy, calls them to repent for their sins and from associating partners to Him (SWT), so that He (SWT) forgives them. The verse provides evidence that Allah (SWT) forgives those who repent and mend their ways. He (SWT) is Forgiving, Merciful.

#### Verse 75

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَنِ الطَّعَامَ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ

**"The Messiah, son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they turned away!"**

In these few words the Christian doctrine of the divinity of Christ is repudiated, yet again. The nature of the Messiah is clear from the



indications given here; he was merely a human being. He was one born from the womb of a woman, who had a known genealogy, who possessed a physical body, who was subject to all the limitations of a human being and who had all the attributes characteristic of human beings. He slept, ate, felt the discomfort of heat and cold and was so human that he was even put to the test by Satan. How could any reasonable person believe that such a being was either God or a partner or associate of God in His godhead? But the Christians continue to insist on the divinity of the Messiah, whose life has been portrayed in their own Scriptures as that of a human. The fact of the matter is that they do not believe at all in the historical Messiah. They have woven a Messiah out of their imagination and have deified that imaginary being.

The true status of Jesus (AS) in Islam is that he is one of the honourable Messengers of Allah (SWT) just like all other Prophets and Messengers (AS) that came before him, thus refuting the false beliefs of the Christians that he (AS) claimed divinity himself (AS).

The verse also sheds some light on the person of Marriyum (AS), the mother of Jesus (AS), and says that she (AS) was a very pious and virtuous woman and contrary to the beliefs of the Christians she never claimed divinity for herself or her son Jesus (AS). In fact both of them (AS) were mere mortals and human beings and like the rest of Allah's (SWT) creation they were also subject to necessities and needed food to live, whereas Allah (SWT) does not eat.

The verse culminates by establishing that while Allah (SWT) has made His (SWT) revelations clear to them by using the simplest yet irrefutable of logics, the Christians still choose to ignore the truth due to issues of ego.

### Verse 76

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

**"Say: 'Do you serve (worship), beside Allah, that which has no power either to harm or benefit you, whereas Allah alone is All-Hearing, All-Knowing?'"**

Allah (SWT) commands His Prophet (SAAW) to ask those who worship other deities besides Him (SWT) that how can their minds be



so perverted that they worship those who cannot prevent any harm from them nor can they benefit them in any manner?

The underlying message of the verse is that only Allah (SWT) ought to be worshipped and it is only He (SWT) who has the authority and power to protect His (SWT) creation and bring them benefit. He (SWT) sees all His servants and He (SWT) hears all what they say.

### Verse 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ۖ

**“Say: 'People of the Book! Do not go beyond bounds in your religion other than the truth, and do not follow the caprices of the people who fell into error before, and caused others to go astray, and strayed far away from the right path.”**

Allah (SWT) commands His Messenger (SAAW) to tell the Jews and the Christians not to transgress the bounds set by Him (SWT) and not to exaggerate in religion [e.g. Allah (SWT) sent Jesus (AS) as His Messenger but the Christians exaggerated his status and gave him the rank of God]. It also warns them not to follow the evil ways and misguidance of those who lived before them. Many a nation that lived before the Jews and the Christians misled others and they themselves were strayed from the straight path.

The verse also refers to the misguided nations from whom the Christians derived their false beliefs and ways, particularly to the Hellenistic philosophers under the spell of whose ideas the Christians had veered from the straight way they had originally followed. The beliefs of the early followers of the Messiah (AS) were mainly in conformity with the reality they had witnessed, and conformed to the teachings they had received from their guide and mentor. But they later resorted to an exaggerated veneration of Jesus (AS), and interpreted their own beliefs in the light of the philosophical doctrines and superstitious ideas of the neighbouring nations. Thus they invented an altogether new religion not even remotely related to the original teachings of the Messiah (AS).



In an article in Encyclopaedia Britannica (xiv edition), under the title 'Christianity', the Reverend George William Knox writes as follows about the fundamental beliefs of the Church:

“Its moulds of thought are those of Greek philosophy, and into these were run the Jewish teachings. We have thus a peculiar combination - the religious doctrines of the Bible, as culminating in the person of Jesus, run through the forms of an alien philosophy.

In terms of the Doctrine of the Trinity, the Jewish sources furnished the terms Father, Son and Spirit. Jesus seldom employed the last term and Paul's use of it is not altogether clear. Already in Jewish literature it had been all but personified (Cf. the Wisdom of Solomon). Thus the material is Jewish, though already doubtless modified by Greek influence: but the problem is Greek; it is not primarily ethical nor even religious, but it is metaphysical. What is the ontological relationship between these three factors? The answer of the Church is given in the Nicene formula, which is characteristically Greek . . .”

[*Ref: Encyclopaedia Britannica (xiv edition)*]

It is thus evident that it was exaggerated love and veneration of Christ (AS) which led the early Christians astray. This exaggeration and the use of expressions such as 'Lord' and 'Son of God' led to Jesus (AS) being invested with divine attributes and to the peculiar Christian notion of redemption, even though these could not be accommodated into the body of the primary teachings of Christ (AS). When the Christians came to be infected with philosophical doctrines, they did not abandon the original error into which they had fallen, but tried to accommodate the errors of their predecessors through apologetics and rational explanations. Thus, instead of returning to the true teachings of Christ (AS), they used logic and philosophy to fabricate one false doctrine after another. It is to this “fundamental” error that the Qur'an calls the Christians' attention in the verse.

### Verse 78

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾



**"Those of the Children of Israel who took to unbelief have been cursed by the tongue of David and Jesus, son of Mary, for they rebelled and exceeded the bounds of right."**

Both the Psalms of David (AS) and the Gospel (Injeel) given to Jesus (AS) contain passages and statements made by these noble Prophets (AS) cursing the Children of Israel for their transgressions.

The Psalms of David (AS) contain a verse which tells about the wickedness of the Jews as follows:

"The sinner speaketh what will condemn him, and there is no fear of God before his eyes."

*[Ref: Psalms of David, 10]*

Likewise the Gospel of Matthew contains the following verse, condemning the Jews:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

*[Ref: Gospel of Matthew (KJV), 23:33]*

They were cursed because they disobeyed Allah's (SWT) commandments and transgressed against His (SWT) creation.

### Verse 79

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

**"They did not forbid each other from committing the abominable deeds they committed. Indeed what they did was evil."**

This verse picks up from where the previous verse was concluded and identifies that one of the reasons for the downfall of a society is that they do not enjoin good and forbid one another from committing evil deeds. The same applies to the Children of Israel; they in their time did not forbid each other from the wickedness they did and indeed it was evil what they used to commit.

The corruption of any nation begins with that of a few individuals. If the collective conscience of that nation is alive, the pressure of public opinion keeps those persons in check and prevents the nation as a whole from becoming corrupted. But if instead of censuring such individuals, the nation leaves them free to behave corruptly, the



corruption originally confined to a few continues to spread till it engulfs the whole nation. It was this ill of the nation as a whole that ultimately caused the degeneration of the Children of Israel.

### Verse 80

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

**“You (can) see many of them taking the unbelievers (instead of the believers) for their allies. Indeed they have sent forward evil for themselves. (For that reason) Allah is angry with them, and they shall abide in chastisement.”**

In this verse, Allah (SWT) curses the Jews for taking the disbelievers (of Arabia) as their friends and protectors. The Jews of Madinah had so much hatred against Prophet Muhammad (SAAW) that they made friendships and alliances even with the pagan Arabs and considered them better than the Muslims. But Allah (SWT) says that they have only sent forth for themselves their evil deeds in the Hereafter and for that reason they have incurred His (SWT) wrath and punishment, which they will suffer forever.

### Verse 81

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمُ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾

**“And, had they truly believed in Allah and the Messenger and what was sent down to him, they would not have taken unbelievers (instead of believers) for their allies. But many of them have disobeyed Allah altogether.”**

It seems logical that those who believe in Allah (SWT), the Prophets (AS) and the Scriptures, compared with the polytheists, would naturally be more sympathetic to those who at least share with them belief in Allah (SWT), in Prophethood and in revelation (whatever their disagreements on other religious issues may be). It was ironic, therefore, that the Jews should openly support the polytheists in the struggle between polytheism and monotheism, and that their sympathies in the conflict between those who rejected Prophethood and those who believed in it should lie expressly with the former.



Despite all this, they brazenly claimed to be true believers in Allah (SWT), in the Prophets (AS) and in the Scriptures.

The verse goes on to declare that had the Jews believed in Allah (SWT), His Messenger (SAAW) and what was revealed to him i.e. the Qur'an, then surely they would never have sided with the disbelievers and made them their friends, allies and protectors instead of the believers. Allah (SWT) proclaims that most of them disobeyed and became evildoers.

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*(Translator's note: Most commentators agree that verses 82 through 85 were revealed concerning the delegation that Negus (An-Najashi) of Ethiopia sent to Prophet Muhammad (SAAW). They were the followers of the teachings of Jesus (AS) and when they came to the Prophet (SAAW) and heard the Qur'an, they wept and felt humbled, immediately embracing Islam. Allah (SWT) knows Best.)*  
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### Verse 82

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۚ ذَلِكَ بِأَنَّهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

“Of all men (in times to come) you will find the Jews and those who associate others with Allah in His divinity to be the most hostile to those who believe; and (in times to come) you will surely find that of all the people, those who say: 'We are Christians', are closest to feeling affection for those who believe. This is because there are worshipful priests and monks among them, and because they are not arrogant.”

The Jews and the Pagan Arabs were the worst enemies of Islam. This is because the Jews knew that what Prophet Muhammad (SAAW) brought (i.e. The Qur'an) was the truth but they in their arrogance and defiance rejected his (SAAW) message and rebelled against the commandments of Allah (SWT). Even today we see that the imposter state of Israel is the worst enemy of Islam and has even made ties with the Pagan Hindus of India against the Muslims.

Secondly, the verse does not refer as “Christians” to those who merely say that “we are Christians”, but to those who sincerely follow the



true teachings of Prophet Jesus (AS) and the Gospel (Injeel). The verse further says that the reason for the affection in the heart of real Christians for Muslims is because amongst them are those who are monks and priests who worship their Lord and they are not arrogant.

### Verse 83

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٧٧﴾

“And when they hear what has been revealed to the Messenger you see that their eyes overflow with tears because of the Truth that they recognize and they say: 'Our Lord! We do believe; write us down, therefore, with those who bear witness (to the Truth).”

When the delegation from Ethiopia came to the Prophet (SAAW) and heard the Qur'an, they cried and were humbled, as they recognized the truth of the Prophet-hood of Muhammad (SAAW), whose advent was already prophesized in their Scriptures. Thus they embraced Islam and prayed to Allah (SWT) to count them among the witnesses of the truth.

### Verse 84

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ لَا نَطْمَعُ أَنْ يَدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٧٨﴾

“And why should we not believe in Allah and the Truth which has come down to us and we do fervently desire that our Lord include us among the righteous?”

The verse enunciates the other supplication that they made to Allah (SWT). The verse depicts the way in which they humbled themselves in His (SWT) obedience, made themselves ready to embrace the truth and submitted earnestly before Allah (SWT) their utmost desire to be included among the righteous.

### Verse 85

فَاثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٧٩﴾

“So Allah rewarded them for these words with Gardens beneath which rivers flow so that they would abide there for ever. Such is the reward of the people who do good.”



This verse articulates the way in which Allah (SWT) answered to their supplications, mentioned in the previous two verses. Allah (SWT) rewarded them for their obedience and recognizing the truth by admitting them (decreeing to admit them) in Paradise, which will be their eternal abode.

In a nutshell, the verse explains that those who devote their lives for Allah's (SWT) religion and worship Him (SWT) alone with sincerity and devotion become eligible for His (SWT) everlasting pleasure as recompense.

### Verse 86

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۖ

**“And those who disbelieved and gave the lie to Our signs are rightfully the inmates of the Blazing Flame (Hellfire).”**

This verse provides a mirror image of the previous one. Unlike the faithful believers, the disbelievers and those who deny Allah's (SWT) revelations would be the inmates of the Hellfire and they will remain in it, suffering indescribable torment, eternally.

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**And Allah (SWT) Knows Best!**