

transgress after this shall have a grievous punishment.

96. O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'bah; or as an expiation *he shall have* to feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allāh forgives it; but whoso reverts to it, Allāh will punish him for his offence. And Allāh is Mighty, Lord of retribution.

97. The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allāh to Whom you shall be gathered.

98. Allāh has made the Ka'bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars. That is so that you may know that Allāh knows what is in the heavens and what is in the earth, and that Allāh knows all things well.

99. Know that Allāh is severe in

فَكَذَّبَ عَذَابَ إِلِيمٍ ﴿٩٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ  
وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ  
مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ  
النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ  
هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ  
مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ  
وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنْمَا سَلَفَ  
وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ  
عَزِيزٌ ذُو انتِقَامٍ ﴿٩٦﴾

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُ مَتَاعًا  
لَكُمْ وَلِلسَّيَاحَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ  
الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي  
إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ  
قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ  
وَالْقِلَافَ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي  
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾  
إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ

punishment and that Allāh is *also* Most Forgiving, Merciful.

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

101. Say, 'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder. So fear Allāh, O men of understanding, that you may prosper.

#### R. 14.

102. O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'ān is being sent down, they \*will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

103. A people before you asked about such *things*, *but* then they became disbelievers therein.

104. Allāh has not ordained any \*'Baḥīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Ḥāmi'; but those who disbelieve

عَفُوْرٌ رَّحِيْمٌ ٩٩

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۚ وَاللّٰهُ  
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ١٠٠

قُلْ لَا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ ۚ وَكَوْ  
اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاَتَّقُوا اللّٰهَ  
يَاۤاُولِى الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ١٠١

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْأَلُوْا عَنِ  
اَشْيَآءٍ اِنْ تُبْدَ لَكُمْ تَسْوُكُمْ ۚ وَاِنْ  
تَسْأَلُوْا عَنْهَا حِيْنَ يُنْزَلُ الْقُرْاٰنُ  
تُبْدَ لَكُمْ ۚ عَفَا اللّٰهُ عَنْهَا ۚ وَاللّٰهُ عَفُوْرٌ  
رَّحِيْمٌ ١٠٢

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا  
بِهَا كٰفِرِيْنَ ١٠٣

مَا جَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ  
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۚ وَلٰكِنَّ الَّذِيْنَ

\* 102. Allāh has left them out *out of kindness*.

**Note:** No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

\* 104. **Note:** *Baḥīrah* (بَحِيْرَة) is a name given by pagan Arabs to a she-camel which had given birth to seven young ones and was then let loose to feed freely after its ears were slit. It was dedicated to some god and its milk was not used nor its back.

*Sā'ibah* (سَائِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

*Waṣīlah* (وَصِيْلَة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

forge a lie against Allāh, and most of them do not make use of their understanding.

105. And when it is said to them, 'Come to what Allāh has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

\*106. O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. To Allāh will you all return; then will He disclose to you what you used to do.

107. O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer

كَفَرُوا وَيُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
وَ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٦﴾

وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ  
وَ إِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا وَ أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا  
يَعْلَمُونَ شَيْئًا وَ لَا يَهْتَدُونَ ﴿١٠٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ  
لَا يَصُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ  
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ  
إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ  
اثنان ذَوَا عَدْلٍ مِّنكُمْ أَوْ أُخْرِبَ  
مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي  
الْأَرْضِ فَاصْبِرْكُمْ مُصِيبَةُ الْمَوْتِ

*!lāmi* (حمار) is a camel which had fathered seven young ones. It was let loose and was not used for riding or carrying. It was free to pasture and water.

After having stated that minor matters and details have been left to man to legislate as he thinks proper, the verse fittingly draws attention to the fact that such freedom and discretion are not allowed in fundamentals, because in fundamentals unanimity is essential and divergence of opinion may prove immensely harmful. The verse gives an illustration to show that human intellect cannot be trusted with the making of the laws on fundamental matters. The Arabs used to let loose the animals mentioned in the verse in honour of their idols. Besides being based on disbelief and superstition, the practice was also highly foolish. The animals thus let loose wrought great havoc wherever they went. The Qur'an refers to this evil practice as an example of man-made laws and warns Christians who question the wisdom of a revealed Law to learn a lesson from the morally degrading practices to which the pagan Arabs had resorted because they had no revealed Law to guide them.

\*106. O ye who believe! **Stand guard over yourselves.**

ا ا i u | t h | h ح | k h خ | d h ذ | s ص | 170 | d ض | t ط | z ظ | gh غ | q ق | ٤

(See details of transliteration on page 'p').