Unveiling Disbelief: an Analysis of the Qur'ānic Understanding of the Disbeliever

Master’s Thesis

Presented to

The Faculty of the Graduate School of Arts and Sciences
Brandeis University
Department of Near Eastern and Judaic Studies
Joseph E. B. Lumbard, Advisor

In Partial Fulfillment
of the Requirements for the Degree

Master of Arts
in
Near Eastern and Judaic Studies

by
Megan Kimberly Stewart

May 2015
ACKNOWLEDGMENTS

I have many debts of gratitude due to so many individuals I am certain I will be unable to fit them all on this acknowledgements page. However, I would like to thank some of the people who have been a major influence and advocate both before and during the writing of this thesis.

I would first like to thank my professor and advisor Joseph E. B. Lumbard, for not only holding some of the most interesting lectures of life, but for challenging the way I think and encouraging me during my entire time at Brandeis University. I am eternally grateful to Professor Lumbard for allowing me to both read and use the Harper Collin’s Study Qur’ān manuscript for the English translation of the Qur’ān in this thesis. It is by far the best English translation of the Qur’ān in existence and I am looking forward to its upcoming publication. I would also like to thank Professor Lumbard for the ‘shoulder to cry on’, which he provided over the two years of the journey that was my Masters Degree in Near Eastern and Judaic Studies. I will never be able to repay you for those boxes of tissues.

Next, I would like to thank my second reader and professor Carl Sharif El-Tobgui, for his continued support and brainstorming during the writing of this thesis, and for his informative and interesting class on Islamic Law. I am extremely thankful for Professor El-Tobgui’s kindness and understanding during some of the more stressful times of my two years at Brandeis University.

Further, I am eternally grateful for my mother Karen Sullivan. There is no way I will ever be able to thank her for all of the time and energy she has put into my life, but knowing that she would “bet her life” on me during times where I was not sure I believed in myself, makes me one of the luckiest people in existence. You have supported me through the good times, the bad times, and the questionable times. Wicked love you Mumma, thank you for everything. I have no idea what I would do without you.

I would also like to thank my father, Brent Stewart. I am not sure if he will ever pronounce the word “Arabic” correctly or if he even thought my attending graduate school was a good idea to begin with, but I am so thankful he went along with it anyway! I will never forget the times I called to talk to him about my studies and was ignored for the television… Joking aside, thank you Dad for everything, I wicked love you.

I would like to thank my brother, Mitchell Stewart, for his support and love through this process. Having me as a sister does not make life easy, but I appreciate all of the laughs, encouragement, prayers, and endless phone calls made not only during graduate school but throughout his entire life. Thank you Mitch for being you, I love you so much.

To my friend and colleague, Elias Abrar, for going above and beyond the call of friendship during the two years I have known him in graduate school. I will never be able to thank him enough for bugging him at all hours of the day with questions on both my thesis and course material. Thank you Elias for being a genuinely kind person, for all the laughs and for listening when I needed it the most.

Finally, I would like to thank some of the friends, colleagues, and all around best people in the world for being there during the highs and lows of graduate school: Alaa Murad, Sandra Fernandez, Joseph Leonard, Celine Lizzio, and Jason Bernard; and in memory of Fredrick George Jones Jr. Ph. D, for without whom I would most likely have never written this thesis.
ABSTRACT

Unveiling Disbelief: an Analysis of the Qur'ānic Understanding of the Disbeliever

A thesis presented to the Department of Near Eastern and Judaic Studies
Graduate School of Arts and Sciences
Brandeis University
Waltham, Massachusetts
by Megan Kimberly Stewart

This thesis is an analysis of how the derived forms from the Arabic root ‘كَفَّرْ’ (kafr), translated as to disbelieve and disbelievers, is used in the Qur’ān. The purpose of this thesis is to determine what it means to disbelieve and to be a disbeliever, through analyzing verses of the Qur’ān and examining the verses through the use of tafsīr, hadith, the Asbāb al-Nuzūl, and other forms of prophetic Sunnah. This thesis defines what it means to believe, how the various verbal forms of ‘كَفَّرْ’ are used to understand what it means to disbelieve, explore what characteristics are associated with disbelievers, and how the People of the Book, the Jews and Christians, fit into the concept of belief and disbelief.
# Table of Contents

Introduction 1

Chapter One: Belief 4

*İmân: Faith* 5

*Mu‘min: Believer* 10

Chapter Two: To Disbelieve 14

*To Disbelieve; To Deny* 14

*To Absolve* 18

*To be Ungrateful* 20

Chapter Three: Characteristics of Disbelief 23

*Veiled, Blinded, Deaf, and Dumb* 24

*The Heart of the Disbeliever* 34

Chapter Four: The People of the Book 37

*The People of the Book: Outside the Qur‘ān* 38

*The Book* 40

*The People of the Book* 42

*The People of the Book as Disbelievers* 47

*Believer or Disbeliever: The Case for Plurality in Islam* 51

Conclusion 55

Appendix A: Qur‘ān Āyāt Containing the Forms of كفَرْ 57

Appendix B: Grammatical use of the root كفَرْ 100

Bibliography 102
Introduction

(14:18) The parable of those who disbelieve in their Lord: their deeds are as ashes that the wind blows hard on a stormy day. They have no power over aught that they have earned. That is extreme error.

One of the fundamental issues in understanding the religious inclusive aspect of the Islamic faith, especially in this day and age, is centered on what it means to be a ‘disbeliever’. The term ‘infidel’ gets thrown around by extremist groups on a daily basis, and has made its way into mainstream media who portray Islam based on limited knowledge and understanding of the Qur’ān. Unlike the concept of non-believing people in Judaism and Christianity, the portrayal of the disbeliever in Islam is not so clear. The Qur’ān addresses disbelief and its derived forms in eighty-three of the one-hundred and fourteen suwar, making it a topic which was obviously seen as an aspect of concern during the time of the Prophet Muhammad and the early Muslim community. A problem which comes with interpreting and understanding the use of bisbelief in the Qur’ān, comes with the āyāt that seem contradictory to ones on disbelief which came before it. Deciphering what it means to disbelieve is not only important for further understanding and interpreting āyāt of the Qur’ān, but it is also important for the promotion of the idea of religious inclusivism within the Islamic faith.

For this reason, the purpose of this thesis is to analyze āyāt of the Qur’ān regarding disbelief, by looking at some of the most fundamental concepts of the Islamic faith, thereby creating a clearer picture of what it actually means to be an ‘infidel’ or disbeliever. The first
chapter will explore the concept of belief and the believer as a means of understanding what is considered the opposite of disbelief, which will serve as a basis for characterics not associated with disbelievers. The second chapter will then analyze what it means ‘to disbelieve’, from its root كُفَّر to its various verbal forms in Arabic, and how the Qur’ān describes disbelief in relation to the believer. The third chapter will explore the characteristics of the disbeliever, with more of a focus on some of the more philosophical aspects underlying disbelief, as well as some of the allusions and imagery used to give a metaphorical understanding of disbelief. The final chapter will take a look at how disbelief fits into the other Abrahamic religious traditions, Judaism and Christianity, and how they are considered both believers and disbelievers under various circumstances.

In order to properly analyze the āyāt of the Qur’ān on the disbeliever, this thesis employs the use of Qur’ānic commentary, tafsīr (تفسير), as a means of interpreting āyāt of the Qur’ān, and to explore how classical scholars of Islam vary in interpretation. The tafsīr collections of Jalāl al-Dīn al-Suyūṭī and Jalāl al-Dīn al-Maḥallī’, 'Abdullāh Ibn ʿAbbās Muḥammad Al-Fīrūzabādī, ‘Abd al-Razzāq Al-Kāshānī, Abū’l-Qāsim Al-Qushayrī, Muḥammad Rashīd Riḍā, Sahl Ibn ʿAbd Allāh Al-Tustarī, and Abū Jaʿfar Muḥammad B. Jaʿfar Al-Ṭabarī, were utilized in addition to ʿAlī ibn Ahmad Al-Wāhidī’s Asbāb al-Nuzūl, as the main source for determining the Ocasions of Revelation (أسباب النزول) for some sūrah and āyah. These tafsīr collections were chosen based on their reliabilitity and reputation with Islamic scholars, but primarily because they were some of the only tafsīr collections which had been made available with an English translation. Other sources of Prophetic Sunnah include passages of hadith and a biography of the Prophet Muhammad by Martin Lings.
As a means of staying true to the original Arabic, each āyah listed is listed using the phonetic pronunciation, original Arabic title, and English translation of the title. Each chapter is referred to as a sūrah (سورة), or suwar (سورة) in the plural, and each verse is called an āyah (آية), or āyāt (آيات) in the plural. As the author of this paper, I chose to use the traditional Arabic terminology when describing chapter and verse number as the term sūrah is rarely ever substituted for the English ‘chapter’, and the word ‘verse’ does not fully encompass the meaning of the Arabic word āyah (آية), which can be translated to mean ‘sign’ or ‘evidence’. For a number of terms which I provided the phonetic pronounciation for the Arabic word, I have also included the Arabic. As a student of Arabic, I have always found it more helpful to see the Arabic spelling of the word even when the phonetic pronounciation of the Arabic is given. All English translated passages of the Qurʿān were taken from the forthcoming Harper Collin’s publication entitled, The Study Qurʿān.¹

The Believer

(2:285) *The Messenger believes in what was sent down to him from his Lord, as do the believers. Each believes in God, His angels, His Books, and His messengers. “We make no distinction between any of His messengers.” And they say, “We hear and obey. Thy forgiveness, our Lord! And unto Thee is the journey’s end.”*

The fundamental principle of understanding why humanity is drawn toward religious practice was best stated by Seyyed Hossein Nasr: “The function of religion is to bestow order upon human life and to establish an “outward” harmony upon whose basis man can return inwardly to his Origin by means of the journey toward the “interior” direction.” According to the Classical Islamic tradition, God created human kind from a single clot. He created us as beings which He intended to be a reflection of Himself, and created us to worship Him in a mortal state until our return to Him in Paradise. The Qur’ān was sent as a Revelation to the Prophet Muhammad to be a reminder of mankind’s place with the singular and omniscient God. This reminder came as a warning to all mankind, that upon death you will be judged on how you have lived out your life in accordance to God’s Will and likeness. According to the Hadith (حديث) tradition, it is explained that death need not be feared by those who live in accordance to the word of God: “The Prophet (may God bless him and grant him peace) has said, ‘The

---


intelligent man is he who judges himself and acts for what follows death.” The question then is, how do we live in the way of God and how does one guarantee their entrance to paradise? The most basic answer is, to believe.

Belief is the antonym of disbelief, and therefore cannot share similar characteristics by definition. Disbelief (كفر) and the disbeliever (كافر) are markedly two of the most negative concepts to be used in the Qur’ān, and to truly define the disbeliever, what it means to believe must first be understood. There are three major dimensions within Islamic doctrine, islam (إسلام) traditionally defined as, “to turn oneself over to, to resign oneself, to submit,” 5 īmān (إيمان) generally defined as “faith” but more inclusively defined by the Prophet Muhammad as, “[…] a knowledge in the heart, a voicing with the tongue, and an activity in the limbs,” 6 and ihsan (إحسان) is understood as “doing what is beautiful,” 7 and explained by the Prophet in the Hadith of Gabriel as, “to worship God as if you see Him, for if you do not see Him, He sees you.” 8 For the purpose of understanding disbelief, īmān will be examined to get a better grasp of what it means to believe, as well as exploring the characteristics of a mu’mīn (مؤمن), meaning believer, through the use of various prophetic Sunnah, to clearly establish what it means to be a God fearing and pious believer.

īmān (الإيمان): Faith

The Arabic root أَمَنَ has approximately seventeen derived forms that are used in the Qur’ān. Form one verb, أَمَنَ, meaning “to entrust” and “to feel secure” is used in approximately sixteen āyāt of the Qur’ān; the form four verb, أَمَنَ, meaning “to believe” is used in

6Ibid, pg 37.
7Ibid, pg 267.
8Ibid.
approximately four hundred and seventy nine āyāt; and finally it is used once as the form eight verb āmīn, meaning “to be entrusted”. The translation of the form one verb of the root āmīn gives insight into the inner idea of faith and how faith or believing gives a feeling of security within the heart of the individual that believes in the Word of God: “Īmān is an act of heart, a decisive giving oneself up to God and His Message and gaining peace and security and fortification against tribulation.” Therefore to believe is to entrust ones soul and fate to the Will of God, and to not believe or disbelieve is to either not entrust or to refuse to entrust ones heart to the Will of God. The beginning āyāt of the Sūrah al-Baqarah, “The Cow” (سورة البقرة), āyāt two through five, state that the Qur’ān was sent by God as a book for those who believe, and lay out briefly a few key concepts in recognizing a believer within the Islamic faith:

\[
\begin{align*}
\text{(2:2)} & \text{ This is the Book in which there is no doubt, a guidance for the reverent,} \\
\text{(2:3)} & \text{ who believe in the Unseen and perform the prayer and spend from that which We have provided them,} \\
\text{(2:4)} & \text{ and who believe in what was sent down unto thee, and what was sent down before thee, and who are certain of the Hereafter.} \\
\text{(2:5)} & \text{ It is they who are upon guidance from their Lord, and it is they who shall prosper.}
\end{align*}
\]

Belief in the Unseen, with ‘Unseen’ capitalized to imply God and His angels, along with the performance of daily prayer, the belief in the Hereafter, reverence, and belief in “what was sent down to thee [the Prophet Muhammad] and before thee [the Prophet Muhammad],” mark the six Articles of Faith in the Islamic tradition. The “Oneness of God”, tawhid (توحيد) emphasizes the idea which is laid out in “The Testimony” of the Islamic faith known as the Shahadah (الشهادة) which states: “There is no god but God, and Muhammad is the Messanger of God,” (لا إله إلا الله محمد رسول الله). The concept of tawhid marks the first Article of Faith in Islam and is part of the belief in the Unseen. This affirmation leads to the belief in the messages of the prophets of God both past and present, as all of God’s prophets came with a message

---

which affirmed the Oneness of God: (21:24) “And We sent no messenger before thee, save that We revealed unto him: (21:25) “Verily, there is no god but I, so worship Me!” The Qur’ān emphasizes the importance of the worship of God as the singular and only omniscient being throughout the Qur’ān and it explicitly states that God is the ‘One God’ (إِلَـٰهٌ وَاحِدٌ) in approximately eleven different āyāt. In later suwar, the Qur’ān again reminds the reader of what it describes as a true believer, such as in Sūrah al-Anfāl, ‘The Spoils’ (سورة الأنفال), āyāt two through four, with these āyāt being similar to that of Sūrah al-Baqarah, āyāt two through five stated earlier. However, these āyāt add a powerful image of the heart when it hears the Name of God:

(8:2) Only they are believers whose hearts quake with fear when God is mentioned, and when His signs are recited unto them they increase them in faith, and they trust in their Lord, (8:3) those who perform the prayer and spend from that which We have provided them. (8:4) It is they who truly are believers. For them are ranks in the sight of their Lord, and forgiveness and a generous provision.

The heart (قلب) in Classical Islamic thought is seen as the spiritual organ through which an individual is able to understand the Spiritual Truth. The heart is considered the aspect of the human being that is able to rationally perceive things, and is the primary organ used to call on the Remembrance of God, dhikr (ذِکْر). The heart of the believer is considered to be healthy, as it is illuminated by the Light of God. The heart of the believer strives in the Way of God, to reflect the perfection and beauty of the Unseen: (64:11) “No misfortune befalls, save by God’s Leave. And whosoever believes in God, He guides his heart. And God is Knower of all things.” It is those whose hearts that are guided by God that are content, patient, and grateful, which are regarded as righteous characteristics of the believer.

---

The Hadith traditions exemplify saying of the Prophet which help define faith as it relates to Islam. The definition of īmān (الإيمان) is broken down by Muhammad in the Hadith of Gabriel, where the Angel Gabriel asks the Prophet to define what it means to have faith and to believe. The Prophet Muhammad then relays to Gabriel the Articles of Faith, which are a reflection of the āyāt previously seen in Sūrah al-Baqarah, āyāt two through five:

He [Gabriel] said "Now tell me about faith." He [Muhammad] replied, "Faith means that you have faith in God, His angels, His books, His messengers, and the Last Day, and that you have faith in the measuring out, both its good and its evil."12

Faith in its most pure form is simply the belief in God and living in accordance with His will. It is the belief in God and His angels, following the prophetic Sunnah and performing the five daily prayers, belief in the Hereafter, having reverence, and acknowledging the Word of God in scripture, both in the Qur’ān and in the revelations which came before it. Not believing in all aspects of the Articles of Faith pulls the individuals heart farther from the pure remembrance of God. When the early followers of Islam began to spread the message of God and individuals and groups began claiming that they were believers of Islam, God sent an āyah stating to Muhammad and the Muslim community, that there was a difference between submitting to God and having faith in God:

\(\text{49:14}\) The Bedouin say, “We believe.” Say, “You believe not. Rather say, ‘We have submitted,’ for belief has not yet entered your hearts. Yet if you obey God and His Messenger, He will not diminish for you aught of your deeds. Truly God is Forgiving, Merciful.”

For Murata and Chittick, this āyah is an example which outlines the separation between the concepts of islām and īmān, in that one can practice in the way of God and submit, but if they do not truly believe or have faith in God and submit for reasons outside of pure belief, the

\(^{12}\text{Ibid, Pg. xxv.}\)
individual is not truly having full belief in God.\textsuperscript{13} The \textit{Asbāb al-Nuzul} of al-Wāhīdī states that the Bedouin which the \textit{āyah} addresses was of a clan called the Banu Asad ibn Khuzaymah, “They declared themselves to be believers outwardly but disbelievers inwardly.”\textsuperscript{14} Submitting to God and having faith in God having an overlapping message in some aspects, but in reality mark two different aspects of belief in the Divine. Looking back at the Hadith of Gabriel, the Angel Gabriel calls on Muhammad to tell him about what it means to submit. The Prophet is said to have replied:

\[ [...] \text{“Submission means that you bear witness that there is no go but God and that Muhammad is God’s Messenger, that you should perform the ritual prayer, pay the alms tax, fast during Ramadan, and make pilgrimage to the House if you are able to God there.”}\textsuperscript{15}

Compared to the section of the Hadith of Gabriel discussed at the beginning of this chapter, one will find that the concept of \textit{islām} encompasses more of the outward or physical expressions of belief, while \textit{īmān} focuses on the inner aspects of belief and the individual spiritual journey of the believer. Submitting one’s self to God can be seen as the first step in the spiritual journey, but the journey itself comes with the inner knowledge of the Truth and the development of faith.

To believe then is to submit, to be grateful, to fear God, to actively seek God, and to place God at the forefront of thought and action. It is through faith that one is able to act in the Way of God and it is through faith that one is able to fulfill the pre-temporal covenant with God and return to God in Paradise. The tests of life are what inevitably display ones devotion and

\textsuperscript{13}\textit{Ibid}, Pg 40.
\textsuperscript{14}\textit{Alī ibn Ahmad Al-Wāhidī, Asbāb al-Nuzūl}. Trans. Mokrane Guezzou. (Amman: Aal al-Bayt Institute for Islamic Thought, 2008), Pg. 158.
\textsuperscript{15}\textit{Murata and Chittick, The Vision of Islam}, Pg. xxv.
disposition to God, and it is how one acts in accord with faith in God that sets the believer apart from the disbeliever.

**Mu’min (مُؤْمِن): Believer**

Returning back to the Arabic root ‘أ-م-n’, which we established as the root of derived verbal forms meaning ‘to believe’ earlier in this chapter, the fourth verbal form (ءَامَنَ) can be used to create the active participle mu’min مُؤْمِن, which translates to ‘possessing īmān’, i.e. ‘possessing faith’ or simply ‘a believer’. The twenty-third Sūrah entitled al-Mu’minūn, ‘The Believers’ (سورة المؤمنون), the Qur’ān gives a list of identifiable qualities of a pious believer:

\[
\text{(23:1) Truly the believers have prospered, (23:2) who are humble in their prayers, (23:3) and who turn away from idle talk, (23:4) and who give the alms, (23:5) and who guard their private parts, (23:6) save from their spouses, or those whom their right hands possess, for then they are not blameworthy— (23:7) and as for those who seek beyond that, it is they who are transgressors— (23:8) and those who keep their trusts and their covenant, (23:9) and those who are mindful of their prayers: (23:10) It is they who are the heirs, (23:11) who shall inherit Paradise, abiding therein.}
\]

Individuals who are humble in their prayers and submit themselves to God are considered people who understand the truth of the Qur’ān and strive in the Way of God. They are able to completely submit themselves to God, and recognize that God is the reason for their creation and existence. The believer is completely humbled by their creation, and recognizes God as the only truth and conduct themselves in a manner which coincides with the teaching of the Prophet Muhammad and the Word of God itself. *Tafsīr Tustarī* explains that the believer is living their life in accordance to scripture and are naturally humbled by the Creator:

Humble submission (khushū’) is openly [manifested] (ʿalāniyya). It is to stand before God, Exalted is He, while maintaining the conditions for the finest conduct (ādāb) required by the One who commands (al-Āmir), which is to purge your [moments of] activity (ḥarākāt) and stillness (sukūn) from anything other than Him.\(^\text{16}\)

The finest conduct as stated by *Tafsīr Tustarī*, is a form of action expressed in other Prophetic Sunnah when speaking of the behavior of the believer. The hadith collection *Jāmiʿ at-Tirmidhi*, narrates that the Prophet Muhammad once stated that: "Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person."\(^{17}\) Being respectful and pious furthers the aspect of the āyah which calls on the believer to turn away from idle talk, explained by *Tafsīr al-Jalālayn* as the active role of the believer to shun vain speech and other nonsensical or obscene talk.\(^{18}\) The Philosopher Al-Ghazālī addresses the importance of moral virtue in his work, *The Alchemy of Happiness*, in which al-Ghazālī’s explains his idea of moral virtue as behavior that directly infers from the striving to achieve a likeness to that of God, “The aim of moral discipline is to purify the heart from the rust of passion and resentment, till, like a clear mirror, it reflects the light of God.”\(^{19}\) If the soul is to “reflect the light of God” like “a clear mirror”, the individual must first come to an understanding of what God is, and this can only be done through the guidance of the prophetic Sunnah, but especially through studying and coming to understand the Word of God in the Qur’ān.

*Sūrah al-Muʾminūn* (سورة المؤمنون), āyāt one through eleven, also reiterates the importance of paying the alms tax as is made mandatory by the Five Pillars of Islam, and speaks of the importance of staying chaste before marriage. Sexual relations outside of marriage, *zinā* (زِنَا), is considered an illicit sexual activity such as fornication and adultery. This belief coincides with the rules laid out in the Jewish and Christian scriptures, and was particularly important within the


early Muslim community in part because there was a major cultural emphasis in the Arab world of being able to trace one’s lineage, though primarily is due to the belief that zinā leads to social discord. For these reasons and those laid out in the Qur’ān, zinā was not tolerated from a religious standpoint and is to be avoided by the believer.20

The Hadith tradition has a variety of recorded sayings which regard how the Prophet Muhammad classified or described a believer. One such instance from Sahih Muslim, describes an individual who is grateful, prosperous, and patient; the believer is an individual that no matter what befalls them in life, they turn to God in praise:

The Messenger of Allah (ﷺ) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".21

It is the believers’ absolute faith in God that conditions them for happiness, as they know that obedience and piety inevitably lead them to be reunited with the Creator in the Hereafter. The believer trusts in the guidance of God, and believes in the scripture and in God’s Messengers. They strive in the Way of God and when they fall from the Way, they seek forgiveness and repent for their deeds. As best stated by Muhammad Abdul Ḥaq, the believer is unshakable in character and allows his belief in God to dominate the entirety of his life: “From the absolute and uncompromising nature of Divine Unity springs the unshakable character of the faith of a Muslim and an acute consciousness of it dominates his whole life. His faith is, therefore, inaccessible to doubt and despair.”22 Further hadith reported in Sahih Muslim and

---

22Muhammad Abdul Haq “The Perspective of At-Tawḥīd” Islamic Studies, Vol. 22, No. 3. (Islamabad: Islamic Research Institute, 1983), Pg. 3.
Sahih Bukari claim that hearing the Qurʾān from the mouth of the believer is far different from hearing the Qurʾān from those who do not have full faith in God:

The Messenger of Allah (ﷺ) said, "The believer who recites the Qurʾān is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qurʾān is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qurʾān is like basil whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qurʾān is like a colocynth which has no fragrance and its taste is bitter."  

The Word of God is seen as sweeter from the mouth of the believer because the believer’s heart is in Remembrance of God. The believer who does not recite is believed to refer to the individual who has submitted but has yet to truly have faith in the Qurʾān or strive in the way of God. The hypocrite is in reference to the disbeliever, as their lack of connection with God causes the Words of the Qurʾān to lose their beauty.

Analyzing what it is that defines faith and the believer puts in to context what the Qurʾān recognizes as the way to become closer to God, and the characteristics of those who have either achieved or are striving to achieve that closeness. Understanding what it is that makes the believer will further the understanding of disbelief, since as previously stated the opposite of belief is disbelief. With the believer and faith focusing on the striving in the Way of God, and living as a reflection of this way, we can begin to understand that the disbeliever does not strive in the Way of God, and instead refuses to participate in the remembrance of Him.

---

23Al-Bukhari and Muslim, Book 9, Hadith 5 Book of Virtues <http://sunnah.com/riyadussaliheen/9/5>
II

Disbelief

(2:171) The parable of those who disbelieve is that of one who cries to that which hears only a call and a shout. Deaf, dumb, and blind, they do not understand.

According to the Sufi tradition, the Tafsir tradition helps the individual to understand some of the deeper meanings of the Qur'an: “[…] The Qur'an contains many levels of meaning, that man has the potential to uncover these meanings, and that the task of interpretation is endless.” It is understood by Classical Islamic scholars from reading the Qur'an, that each aayah has a meaning derived from the most basic reading of the aayah, a number of more in-depth meanings based on the reader and how the prophetic tradition tends to portray an aayah, and a divine meaning which is said to be known by God and is the deepest form of understanding. In order to fully contemplate and create a solid definition of what it means ‘to disbelieve’, this chapter will use a number of tafsir collections, as well as the Asbab al-Nuzul, to form an understanding of what actually characterizes disbelief and during what instances these individuals were referred to as disbelievers.

To Disbelieve; To Deny (كَفَرَ)

The Arabic root 'كَفَرُ' is used in approximately two hundred and seventy-three ayaat in the first verbal form is translated as ‘to disbelieve’, ‘to deny’, or ‘to be ungrateful’ (كَفَرَ). Denial

and disbelief both give the meaning, from a religious context, that to disbelieve is to deny God, whether it be through ignorance or purposeful refusal. According to Toshiko Izutsu the root ‘لكفر’، even before it is used in its various grammatical forms, has a philosophical meaning implying ignorance and ungratefulness:

The basic meaning of the root KFR, as far as our philosophical knowledge goes, is most probably that of ‘covering’. In contexts concerned especially with the bestowing and receiving of benefits, the word naturally comes to mean ‘to cover, i.e. to ignore knowingly, the benefits which one has received’, and thence, ‘to be unthankful’.25

The first āyah which refers to the disbeliever in the Qur’ān appears in the second Surah entitled al-Baqarah, “The Cow” (سورة البقرة), āyah six, which speaks of the unwillingness and implied ungratefulness of the disbeliever towards the words of God, “Truly it is the same for the disbelievers (كفر) whether thou warnest them or warnest them not; they do not believe (2:6).”

Sūrah al-Baqarah (سورة البقرة) is a Surah which is believed to have been revealed during the Madinan period and according to al-Wāhidī’s Asbāb al-Nuzūl, the disbelievers of which the āyah refers has two potential specified groups of individuals. The first interpretation addresses the idea that ‘the disbelievers’ as stated in the āyah, refer to the major figureheads of the Quraysh tribe in the city of Mecca from which the Prophet Muhammad and his companions had just escaped in their emigration to Madinah.26 Tafsīr al-Jalālayn supports this first interpretation and states the āyah refers to “Abū Jahl, Abū Lahab and such,” with Abū Jahl being the pagan nephew and successor of a clan chief in Mecca,27 and Abū Lahab who was a pagan uncle of the Prophet Muhammad and who believed that his nephew was a deceiver:28

26Al-Wāhidī. Ashbāb al-Nuzūl, Pg. 1
27Martin Lings. Muhammad: His Life Based on the Earliest Sources (Rochester: Inner Traditions, 2006), pg. 60.
28Ibid, pg. 52.
As for the disbelievers, the likes of Abū Jahl, Abū Lahab and such; alike it is for them whether you have warned them or have not warned them, they do not believe, as God knows very well, so do not hope that they will believe.  

In this instance, the tafsir draws on the occasions surrounding the time that the āyah was revealed to understand what the Prophet meant when speaking of the disbelievers. The second instance according to the ʿAshbāb al-Nuzūl claims that the Prophet Muhammad meant the Jewish people and tribes of Madinah as opposed to the pagan leaders of Mecca.  

Tafsīr Ibn ʿAbbās describes the disbelievers in Sūrah al-Baqarah (سورة البقرة), only as those “who remain firm in their disbelief,” while the ʿLaṭāʿif al-Ishārāt by al-Qushayrī states that the disbelievers are: “Those who are veiled by the covering of their own qualities are kept from witnessing His truth.” Unlike the first instance of the specified Meccan pagans given in the ʿAshbāb al-Nuzūl, the suggestions of the Jewish people being the specific disbelievers of this āyah is not as supported within the tafsīr tradition. The concept of the Jewish people as the disbelievers in this āyah can be seen as a contradiction of other Qurʾān āyāt which will be analyzed in a later chapter.  

Since the believer is someone who turns their heart and eyes toward God in remembrance and gratefulness, the disbeliever should then be seen as one who turns their heart from God, ungrateful in their refusal to remember. Sūrah al-Ḥajj, ‘the Pilgrimage’ (سورة الحج), āyah twenty-five, acknowledges the concept to the disbelievers turning from the Way of God, but furthers the definition by also stating that they turn away from the Sacred Mosque, the Kaʿba:

﴾22:25﴿ Truly those who disbelieve and turn from the way of God, and the Sacred Mosque which We have appointed for mankind—equal are those who dwell there and those who

come from abroad—whosoever desires to deviate wrongfully therein, We shall cause him to taste a painful punishment.

For this particular āyah, Al-Wāhidī leaves no account in the Asbāb al-Nuzūl for a particular event or group of individuals to which the Qurʾān is referring. Tafsīr Jalālayn is also vague with regard to the disbeliever for this āyah, however he does clarify that the Way of God which the disbeliever turns away from is the obedience to God, narrowing it down a little more to at least the pagan Arabs. Tafsīr Ibn ‘Abbās explains that in this instance it referred to a companion of the prophet prior to embracing Islam:

[…]the reference here is to Abu Sufyan-this happened before he embraced Islam-and his host (and bar (men) from the way of Allah) and drive people away from Allah's religion and obedience (and from the Inviolable Place of Worship) and bar Muhammad (pbuh) on the year of al-Hudaybiyyah from performing the lesser and greater pilgrimage in the Sacred Precinct (which We have appointed) as a Sacred Precinct and Qiblah (for mankind together, the dweller therein and the nomad) the dweller therein and the strangers are equal in it.32

To disbelieve in this instance is seen as one who worships a polytheistic tradition, and in particular a polytheist who drives others away from the Word of God. This is a common theme among āyāt of the Qurʾān involving disbelief and the disbeliever, however there are also instances in which it is not just the polytheistic pagan Arabs which are said to have disbelieved, but also referencing disbelievers among the People of the Book. As seen in Sūrah al-Baqarah, āyah twenty-six:

(2:26) Truly God is not ashamed to set forth a parable of a gnat or something smaller, As for those who believe, they know it is the truth from their Lord, and as for those who disbelieve, they say, “What did God mean by this parable?” He misleads many by it, and He guides many by it, and He misleads none but the iniquitous.

This particular āyah has two occasions in which this āyāt was believed to have been revealed according to al-Wāhidī. The first occasion states that the āyah was revealed in the regard to the Jews who did not believe that the āyah was a true revelation. Those disbelievers

who questioned the parable of the gnat in this particular instance are the Jews: “Al-Hasan and Qatadah said: “When Allah mentioned gnats and spiders in His Book and used them to coin similitudes for the disbelievers, the Jews laughed and said: 'this does not resemble Allah's speech', and so Allah revealed this verse.”” The Jews and the Christians are both considered among believers and disbelievers due to a number of conflicting āyāt of the Qur'ān, and in this āyah their disbelief stems from their refusal to believe in the Word of God that was the ‘parable of a gnat’. The other occasion mentioned by al-Wāhidī gives the action of disbelief to the Meccan pagans, similar to what was explained in the commentary of Sūrah al-Ḥajj (سورة الحج), āyah twenty-five. Al-Wāhidī is not specific in this instance of which individuals he is referring to, but instead refers to the group or population in a more broad sense by stating “the idolaters”:

[…] “This is because Allah mentioned the deities of the idolaters, saying: (And if the fly took something from them, they could not rescue it from him) [22:73]. He also mentioned the scheme of the deities and compared it to cobweb. Upon hearing this, they said: 'See how Allah mentions gnats and spiders in the Qur'an revealed to Muhammad; what is the use of this?' And so Allah revealed this.”

To disbelieve then seems to primarily focus on idol worship and polytheism, though instances of the Jews and Christians are also prone to exhibiting characteristics of disbelief. It is the rejection of the message revealed by the Prophet Muhammad which in this instance, identifies those who disbelieve.

**To Absolve (كَفَّرَ)**

The second verbal form of the root ‘كَفَّرَ’ meaning ‘to absolve,’ is used approximately fourteen times, and is used in every instance as God absolving an individual of ‘evil deeds’ or ‘the worst of that which they have done.” The use of this verb always
translated as ‘to absolve’ in The Study Qurʾān and in other translations of the Qurʾān as ‘to remove.’ When it comes to defining disbelief, it is important to note that a believer cannot be a disbeliever at the same time. This forgiveness of ‘evil deeds’ for which the use of ‘to absolve’ is used only in regard to believers, gives the reader the impression that characteristics of the disbeliever, or ‘evil deeds,’ if they were to be done by the believer, have the ability to be absolved through seeking forgiveness with God. A case in which the second verbal form is used with regard to absolving something which is outside of the belief of Islam can be seen in the fifth Sūrah al-Māʾidah, ‘The Table Spread’ (سورة المائدة), āyah sixty-five, in which God states that the People of the Book could have been forgiven of their ‘evil deeds’ had they believed in the message of the Prophet Muhammad: (5:65) “Had the People of the Book believed and been reverent, We would surely have absolved them of their evil deeds, and caused them to enter Gardens of bliss.” In this instance, God tells the Jews and the Christians that had they embraced Muhammad and the Qurʾān He would forgive them for not following the laws which He set forth, or forgive them for not following through with their obligations they agreed to in the covenant made with God in their primordial state.

When the Qurʾān uses the verb ‘to absolve’ it is used in every instance to the believer. For those who are truly faithful and believe, they can never be considered disbelievers. They may fault in their daily life, but if they seek forgiveness for those faults they are absolved of their fault. This is seen in Sūrah al-Anfāl, āyah twenty-nine: (8:29) “O you who believe! If you reverence God, He will make for you a criterion, and absolve you of your evil deeds, and forgive you. And God is Possessed of Tremendous Bounty.” Tafsīr Tustarī describes that the reverence of God and his granting of a criterion, is that of helping the believer distinguish between truth and falsehood: “That is, a light in religion, by which [you can distinguish] between truth and
falsehood in doubtful matters.” The believer is therefore able to distinguish between truth and falsehood, which is not the case for the disbeliever who is only aware of falsehood. This disbeliever is then seen as unguided by the Light of God, and unable to become absolved of their deeds on the Day of Judgement.

To be Ungrateful (أَكْفَرَ)

The fourth verbal form of the root ‘أَكْفَرَ’ translated as ‘to be ungrateful,’ is used only once in the eightieth Sūrah ‘Abasa, ‘He Frowned’ (سورة عبس), āyah seventeen: {80:17}

“Perish man! How ungrateful is he!” The Asbāb al-Nuzūl by al-Wāhidī explains that the entire Sūrah was based off of an event in which the Prophet Muhammad was speaking to 'Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, 'Abbas ibn 'Abd al-Muttalib, and Ubayy and Umayyah the sons of Khalaf, in an attempt to get them to embrace Islam. During the meeting, the Prophet Muhammad was asked by ‘Abdallāh ibn Umm Maktūm, a blind man and soon after this occasion one of the first people to embrace the religion of Islam, to tell him of the message which God had given to Muhammad. The Prophet turned away from ‘Abdallāh ibn Umm Maktūm to the group of Meccan pagans, and the Surah was revealed as a form of chastisement of the Prophet teaching the Message of God to those who did not care, while turning away a man who sought to understand and know God’s Message. According to Tafsīr al-Jalālayn, āyah seventeen of Sūrah ‘Abasa (سورة عبس), speaks of the disbelieving pagans when it states “Perish man!” and sees them as ungrateful for turning away and not believing in the Word of God. The refusal to hear or believe in the Word of God from His Messenger is the reason why the disbeliever is considered ungrateful.

38Qur‘ān 80:17.
The one-hundred and ninth Sūrah of the Qur’ān entitled ‘The Disbelievers’, al-Kāfirūn (سورة الكافرون), consists of six āyāt which affirm belief and negate disbelief, showing that those who believe do not believe what those who disbelieve believe:


According to the Asbāb al-Nuzūl, the āyāt of Sūrah al-Kāfirūn (سورة الكافرون), were revealed following a conversation between the Prophet Muhammad and the Meccan pagans in which they told the prophet that they would worship the God of Islam for a year on the condition that he worship their idols.\(^41\) The āyāt reiterate the fact that the religion of the Prophet Muhammad is a religion that is not like that of the religion of the disbelievers, while affirming that both the Prophet Muhammad and the Muslim community will never worship the idols of the pagan Meccans, and that they may continue in their disbelief and idol worship while the Prophet and his followers would continue their worship of the singular Omniscent God.\(^42\) This final āyah of this Surah which basically states that the disbeliever can continue to worship as he will, is later negated by an āyah which has been entitled “The Verse of the Sword”, Sūrah ‘The Repentance’, al-Tawbah (سورة التوبة), āyāh five:\(^43\)

\((9:5)\) Then, when the sacred months have passed, slay the idolaters wheresoever you find them, capture them, besiege them, and lie in wait for them at every place of ambush. But if they repent, and perform the prayer and give the alms, then let them go their way. Truly God is Forgiving, Merciful.

Though this āyah is said to have negated Sūrah al-Kāfirūn (سورة الكافرون), āyah six, Tafsīr Ibn ‘Abbās states that the section of Sūrah al-Tawbah (سورة التوبة), āyāh five that’s says “slay the

---


idolaters,” the idolaters in this instance refers to those “who treaty is for fifty days,“⁴⁴ and does not necessarily mean idolaters in general. Since the term disbeliever is not only attributed to idol worship or paganism, the entirety of Sūrah al-Kāfirūn (سورة الكافرون) should be seen as circumstantial to the Meccan pagans, and not to all individuals who do not believe in Islam. The negation of the āyah should therefore only be applicable if the disbelievers addressed in Sūrah al-Kāfirūn are only the disbelieving Meccan pagans.

To disbelieve then is to be a denier of the Light of God, ungrateful toward God’s Messages and His messengers, and an individual unable to be absolved or forgive by God. From the āyāt of the Qur’ān we can decisively state that there are a number of instances of disbelief among the People of the Book in the Qur’ān, while the pagans of the Arabian Peninsula who lived during the time of the Prophet Muhammad lived in a constant state of disbelief.

III

Characteristics of the Disbeliever

(Q.2:17) Their parable is that of one who kindled a fire, and when it lit up around him God took away their light, and left them in darkness unseeing. (Q.2:18) Deaf, dumb, and blind, they return not.

Having analyzed what it means to believe and how the verb to disbelieve is used, the next question which must be answered is who are the disbelievers and how does the Qur’ān view them in relation to God? A number of books have been written by Islamic Philosophers that look at characteristics of God and in return what ideologies and characteristics make up the disbeliever. When it comes to distinguishing the difference between the believer and the disbeliever in the Qur’ān, a number of images and metaphors are used for the reader to get a clearer understanding of what characteristics separate the two major categories of individuals.

The believer strives to live their life in the Way of God, while the disbeliever rejects the Message of God and His Messengers. In the āyāt of the Qur’ān which regard God, the prophets, the believers and the disbelievers, there can be found allegories of veiling, darkness, covering, light, and disease within the heart. In the Islamic Mystical Tradition, known as Sufism, the concept of ‘light’ as a metaphor of God is a deeply contemplated concept which has been studied primarily within the Sufi tradition.
**Veiled, Blinded, Deaf, and Dumb**

When the Prophet Muhammad received the first revelation from the Angel Gabriel in the cave of Mount Hira, the prophet ran home in disbelief telling his wife to “cover me” feeling for certain that he had been possessed by jinn or become insane. It was not until Khadijah removed his cloak and convinced him of his place as a messenger of God that he was able to recognize the truth of the angel’s words and begin to fulfill the path that God set before him.\(^ {45}\) Like the later followers of the Muslim community, when Muhammad heard and believed in the words delivered by the Angel Gabriel, he was unveiled from *jāhiliyya* (جاهلية), the state and time of ignorance, and came to know the Truth that was brought to him by God.

The Qur’ān provides a number of defining characteristics for both the believer and the disbeliever in an attempt to help the reader get a better grasp on how to not only live in accordance with the Word of God, but to outline what marks specific traits of those who do not truly live in accordance with the Islamic faith. Disbelief is marked by characteristics in which they have removed them of their senses, such as in *Sūrah al-Baqarah*, “The Cow” (*سورة البقرة*), āyāt seventeen and eighteen: \(^ \{2:17\} \) “Their [the disbelievers’] parable is that of one who kindled a fire, and when it lit up around him God took away their light, and left them in darkness unseeing. \(^ \{2:18\} \) Deaf, dumb, and blind, they return not.” The individual who disbelievers is left ‘blind’, ‘deaf’ and ‘dumb’, which according to Jalāl al-Dīn Al-Suyūṭī and Jalāl al-Dīn al-Maḥallī, in *Tafsīr al-Jalālayn*, marks a total inability to recognize the omnipotence of God, “Deaf, to the truth, so that they cannot hear it and accept it; dumb, mute as regards goodness, unable to speak of it; and, blind, to the path of guidance, so that they cannot perceive it; they shall not return, from error.”\(^ {46}\) The individuals described by this āyah and its tafsīr, seem to be in a state that is

---

\(^ {45}\)See Martin Lings, *Muhammad: His Life Based on the Earliest Sources*, (Rochester: Inner Traditions, 2006).

unchangeable, as the individuals cannot cure their inability to see, hear, or speak, and exists solely based on how they were created. In contrast to the permanent state of being “deaf, dumb, and blind” is the concept of being ‘veiled’ or ‘covered’. The use of the verb ‘to cover’ is used with regard to the disbelievers’ sight, hearing, and heart and is used frequently in other Qur’ān āyāt. The concept of ‘covering’ goes back to the philosophical meaning of the root ‘كفر’ as shown earlier by Izutsu, alluding to the concept of disbelief as ‘to knowingly ignore’ or reject the truth. The Qur’ān also alludes to God placing a covering over those who do not believe, placing it over the heart, implying that the individual is not actively participating in the remembrance of God: (17:47) “And We have placed coverings over their hearts, such that they understand not, and in their ears a deafness. And whenever thou dost mention thy Lord alone in the Quran, they turn their backs in aversion.” Similar to this āyah, the Qur’ān presents a number of āyāt which place a veil or covering over the heart of the disbeliever as well as the eyes. Though the eyes and the heart are different aspects of the person, the implied meaning for both is a disconnection with God and being consumed by the darkness.

The Qur’ān further emphasizes the removal of God’s light outside of the use of the veil and covering, and instead uses darkness itself. There is a potential for the interpretation that the disbelievers spoken about with regard to a veil or covering are those that will never see the light through the veil, while those living in darkness may one day come across the light, i.e. their heart, could potentially participate in the Remembrance of God. In Sūrah al-Baqarah (سورة البقرة), āyāt nineteen and twenty, the Qur’ān composes a vivid image of stormy skies and again uses the senses to explain the state of the disbeliever before God:

{2:19} Or a cloudburst from the sky, in which there is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps, fearing death. And God encompasses the disbelievers. {2:20} The lightning all but snatches away their sight. Whenever it shines for them they walk therein, and when darkness comes over them they
halt. Had God willed, He would have taken away their hearing and their sight. Truly God is Powerful over all things.

The imagery of these āyāt provides both a basic and more in-depth allegory to the place of the disbeliever before God. The noise of the thunder has the disbeliever covering their ears, and only when the light of the lightning shines in the darkness is the disbeliever able to see; yet when the light is no longer present, the individual is unable to move forward from loss of sight. The individual is left in darkness, fearing death due to the sound of the thunder. *Tafsīr al-Jalālayn* elaborates that the cloudburst is layers of darkness enshrouding the individual standing in the rain, with the sound of thunder representing the voice of angel in charge of the clouds, and the flash of light representing the element which coerces the individual forward. This use of darkness and light is a common allegory used in a number of āyāt in the Qur’ān, most notably in *Sūrah al-Nūr*, "The Light" (سورة النور, āyāh thirty-five, which is commonly referred to by Qur’ānic scholars as ‘the Light Verse’, as it compares God to light:

\[
\text{﴾24:35﴾} \text{ God is the Light of the heavens and the earth. The parable of His Light is a niche, wherein is a lamp. The lamp is in a glass. The glass is as a shining star kindled from a blessed olive tree, neither of the East nor of the West. Its oil would well-nigh shine forth, even if no fire had touched it. Light upon light. God guides unto His Light whomsoever He will, and God sets forth parables for mankind, and God is Knower of all things.}
\]

The word ‘light’ (نُور) is used in thirty-six āyāt of the Qur’ān and is always used in the singular form. Interestingly, the word for darkness (ظُلُمَات), is used in twenty-one āyāt of the Qur’ān and is always used in its plural form, never in the singular, though it is generally translated into English as ‘darkness’ and not ‘darknesses.’ Though it is not mentioned in the *tafsīr* tradition, the light exclusively in the singular form and darkness exclusively in the plural

form, furthers the allusion of God to light as singular and guiding, while also alluding to the darkness as the pluralistic aspect of the pagan faith and as the opposite of God, keeping the disbeliever from seeing the path laid before him. Since darkness can be explained as the opposite of light, it therefore can be seen as being an opposite of God. “The action of the light makes the arising of the shadow possible and the shadow is thus a reflection, in some sense, of its source; but, in another sense, the shadow is other than, indeed has qualities opposite to, its source.”

Without light one cannot understand darkness, just as without God and the Qur’ān an individual cannot know what actions and beliefs go against the Will of God. Unlike God who is the Light of this world, darkness represents the lack of belief in God. It is the Light of God which resides in the heart of the believer and thus guides the believer to live in accordance with the Way of God, “Light, by Him, upon light, by fire; the light of God is His guidance of the believer, light upon the light of faith. God guides to His Light, that is, [to] the religion of Islam, whom He will.”

By stating that “God guides to His Light […] whom He will,” the impression is given that God both brings people to His Light, yet at the same time pushes away from the light whom He will. Since God is omniscient and nothing can happen outside of the Will of God, it is interesting to note that God then denies people His ‘Light’ and does not make everyone believe. It is this division of those who are willing to accept the Light of God and those who are unwilling to accept it, which divides the pious from the ignorant.

The Qur’ān further states that those who can ‘see’ and those who are ‘blind’ to the light are not considered equal in the eyes of God, as in Sūrah Fāṭir, “the Originator” (سورة فاطر), āyāt nineteen and twenty: (35:19) “Not equal are the blind and the seeing, (35:19) nor the darkness and

---

the light.” The Qur’ān itself is said to be a book which prepares the believer for death, so it comes as no surprise that those who believe in God’s Message and His Messenger will be seen as superior to those who failed to recognize or accept the Words of God when they had been shown the Qur’ān. This idea is further illustrated looking back at Surah al-Baqarah, āyah 19, where it states, “[...] they put their fingers in their ears against the thunderclaps, fearing death.” The disbeliever covers their ears to the Word of God, avoiding His Message, and in doing so not just “fearing death” due to the thunderclaps, but fearing death due to the refusal to listen to the Words of God and in doing so, not preparing themselves for their inevitable judgement on the Day of Judgement.

A theme used in the Qur’ān when referencing both light, darkness, and disbelief, is the concept that the disbeliever is willingly ‘blinding’ himself from bearing witness to God and refusing to believe. The Qur’ān also takes it a step further in asserting that the disbeliever may try to lure the believer into a state of damnation by convincing the believer to no longer believe in God. Sūrah ‘The Repentance’, al-Tawbah (سورة التوبة), āyah thirty-two, states that the disbeliever desires to stop the “Light of God” through lies told to the believer: (9:32) “They desire to extinguish the Light of God with their mouths. But God refuses to do aught but complete His Light, though the disbelievers be averse.” Tafsīr al-Jalālayn explains that the extinguishing of God’s Light with their mouths is based on the disbelievers’ attempts to remove God’s Laws and His proofs in scripture, and by slandering the Name of God before the believers. Al-Wāhidī does not specify the occasion from which the āyah was revealed, leaving the implied understanding of the disbeliever slandering the name of God to be of disbelievers in general and not referring to a specified group.

52 Ibid Pg. 198.
According to the Sufi philosopher Ibn al-‘Arabī, the concept of the use of the term ‘light’ in the Qur’ān is synonymous with God, but it is his belief that in order for an individual to ‘see’ the ‘light,’ one must first ‘see’ darkness:

As the divine light, wujūd has certain characteristics in common with physical light, which is a single, invisible reality through which all colors, shapes and objects are perceived. To the objection that light is not invisible but visible, one can reply that light in itself is invisible. Only when it is mixed with darkness can it be seen. Pure unmixed light would annihilate the universe, just as the light of the sun would instantly blind us if we looked at it without the veil of the atmosphere, not to mention the veil of distance.53

For the early Muslim community it would not have been difficult to understand the darkness, because it was not until Muhammad delivered the revelation of the Qur’ān to the people of Mecca and Madinah that they were able to come out of the darkness and embrace the Light of God. Understanding the darkness would have also been important to understanding the laws set forth by the Qur’ān, as referencing the concepts during the time of jahilliyah would have created contrast between what is right and what is wrong. The same contrast would be present in understanding what it means to live a pious and grateful existence, as opposed to a life of an ingrate.

The use of the light allegory is also used in reference to the Prophet Muhammad, though instead of the term ‘light’ specifically, the Prophet is referred to as a ‘luminous lamp’ in Surah Al-‘Aĥzāb, “The Combined Forces” (سورة الأحزاب): (33:45) “O Prophet! Truly We have sent thee as a witness, as a bearer of glad tidings, and as a warner, (33:46) as one who calls unto God by His leave, and as a luminous lamp.” Since God is the ‘light’ and Muhammad is the ‘lamp’, it can be imagined that the Prophet Muhammad, like the lamp that contains the flame, is the physical bearer of the ‘light’ that is God. According to the philosopher Mullā Şadrā Shīrāzī, the Prophet

Muhammad is representative of the glass of the lamp through which we are able to see the Light of God:

That which corresponds to the glass of this light [364] is Muhammad the Messenger of God […] For it is not possible to witness the light of Divine Unity owing to its great intensity and power, which subjugates the insights and overwelms the reasons except from behind the veil of the Muḥammadan glass, for it is through him that the lamp of light of the Sublime is recognized before the dawn of its manifestation.54

As the Messenger of God and the Seal of the Prophets, Muhammad being represented as the ‘glass of the lamp’ or physical being which houses the Light of God, would come as no surprise to most Muslims. Muhammad is the deliverer of the Revelation and an exemplary individual, whose character is said to be a direct embodiment of the Qur’ān. Since Muhammad’s heart is in direct communication with God through the Revelation, it can be understood that Muhammad as the glass of the lamp which holds the light, is literally and metaphorically the protector and preserver of the Light of God.

In the Niche of Lights, by philosopher Abû Ḥāmid Muḥammad Al-Ghazālī, Al-Ghazālī turns to the Light Verse to obtain an understanding of the human soul and its relation to God. David Buchman notes that Al-Ghazālī is able to deduce that the layers outside of the ‘Light’ that is God represent the five perceptual faculties of the human soul:

In this case the lamp, the niche, the glass, the tree, and the olive of the Light Verse are all visible, existent things whose characteristics point to the attributes of these five faculties: senses, imagination, reflection, the rational faculty, and the prophetic faculty.55

Similarly to Mullā Ṣadrā Shīrāzī, Al-Ghazālī views each aspect of the lamp as corresponding to the varied levels of spiritual understanding and fulfillment. All faculties bring the individual closer to God, just as layer by layer, going through each element of the lamp, you

55Al-Ghazālī, Niche of lights, Pg. xxxiii.
eventually reach the flame, just as through striving the believer is able to become illuminated by the Light of God.

When it comes to seeing the ‘light’ and the ‘darkness’, Al-Ghazālī explains that the eye of the human being has seven major imperfections. The first is that the eye cannot see itself, the second is that the eye cannot see that which is extremely far or extremely close, the third is that the eye cannot see behind veils, the fourth is that the eye can only perceive the manifest dimensions, the fifth is that the eye can only see some existent things, the sixth is that the eye cannot see that which is infinite, and the seventh is that the eye perceives large things as being small.\textsuperscript{56} The third imperfection which references the eyes’ inability to see behind veils, is later addressed in the \textit{Niche of Lights} as being a concept in which three categories of humanity tend to arise: those who are veiled by sheer darkness, those who are veiled by both light and darkness, and those veiled by sheer lights.\textsuperscript{57}

According to Al-Ghazālī, those who are veiled by sheer darkness are those individuals who do not recognize God and who are centered on this physical dimension, with no further contemplation of death, “They are the atheists, those who do not have faith in God and the Last Day. They love life in this world more than the next world because they do not have faith in the next world at all.”\textsuperscript{58} Al-Ghazālī uses the word ‘atheist’ (الملاحدة) in this section which is not used in the Qur’ān at any point to describe a particular individual or group, although the verb however from the way in which he uses the term ‘atheist’, it can be assumed that the definition is similar to that of ‘disbeliever’ (كافر). Al-Ghazālī’s explanation that the ‘atheists’ are “those who do not have faith in God and the Last Day,” so it may not specifically mean those who are completely

\textsuperscript{56}Ibid Pp. 6-8.
\textsuperscript{57}Ibid Pp. 45-53.
\textsuperscript{58}Ibid Pg. 45.
godless, and may instead mean those who do not believe in the Omniscient God, which differs slightly from the modern use of the term ‘atheist.’

Of the group of individuals who are veiled in sheer darkness, are those who search for meaning in the world around them, and those that do not. For those that search for meaning, as Al-Ghazālī explains, they do not look for causation outside of the physical and simply conclude that it is all of a ‘natural’ doing. In giving causation for ‘nature’ the individuals are left without true understanding, “They have no awareness of themselves and of what proceeds from them, and they have no light perceptible to outward eye sight.” The lack of light alludes to the lack of guidance, and for the individual veiled in sheer darkness there is no guidance. The complete lack of God in the life of the atheist is what inevitably will lead them to the fire. They do not seek God and God does not seek them. Their life is centered on the caprice mentioned in the Qur’ān: (25:54) “Hast thou considered the one who takes his caprice as his god? Wouldst thou be a guardian over him? (25:44) Or do you suppose that most of them hear or understand? Truly they are but as cattle. Nay, they are further astray from the way.” The one veiled in sheer darkness is so far from the Way, that there is no hope for them in the Hereafter.

The second classification of veiling belongs to those who are veiled by both light and darkness. This second classification consists of three groups, with the first being idol worshipers who do not who does not focus on his own soul and fails to strive to understand the knowledge of God. Unlike those veiled in complete darkness, Al-Ghazālī states that they have, at a very basic level, understanding of a higher power who is greater than themselves but they affix this power and the attributes of God to idols essentially keeping them in the darkness. Still within

59Al-Ghazālī, Niche of lights, Pg. 45.
60Ibid pg. 47.
61Ibid.
this second classification is a group categorized by to Al-Ghazālī as a specific group of Turks that exclusively worships people and objects based on characteristics of beauty.\textsuperscript{62} Al-Ghazālī believes that they are more able to observe light than those who worship idols but their senses are still covered in darkness.\textsuperscript{63} Further groups within the classification of those who are veiled by both light and darkness, are those which slowly begin to see more light as they work their way from the darkness of idol worship, to those who see some light which Al-Ghazālī calls ‘the dualists’:

Hence, they worship unlimited light, which brings together all the lights of the world. They suppose that this is the lord of the world and that all good things are ascribed to it. Then they saw that there is evil in the world, [and] they did not consider it beautiful to ascribe it to their lord, declaring him devoid of evil. Thus, they set up a struggle between their lord and darkness, and they turn the world over to light and darkness.\textsuperscript{64}

This group is considered closer to possibly coming to see the Light of God according to Al-Ghazālī, however they are still far from submitting or opening their hearts to the Truth.

The second group within this second classification representing those who are veiled by both darkness and light are those who have been veiled by the darkness of imagination. These are individuals who are able to look past the sensory objects of the mortal state, but are unable to fully imagine, and thus are unable to contemplate what makes up the Unseen.\textsuperscript{65} The final group within this category are those who are veiled in the divine Light of God, but are veiled by a dark and corrupt comparison, in which they worship an existent being which can be described using

\textsuperscript{62} Al-Ghazālī states: “The second company of people are a community of the furthest Turks. They have neither a religious creed nor a revealed law, and they believe firmly that they have a lord and that he is the most beautiful of things...” \textit{Niche of Lights}, Pg. 48.
\textsuperscript{63} Ibid pg. 48.
\textsuperscript{64} Ibid. Pg. 49.
\textsuperscript{65} Ibid, Pg. 49.
the senses. The final classification of veiling is of those who are veiled in sheer light, and it is those individuals who are able to recognize God as the perfect and absolute being.

The inevitable understanding of veiling and of the conditions of deafness, dumbness, and blindness relates back to the “Light Verse”, in that when one does not open oneself up or shields themselves from the Light of God, the individual is left in a place of non-fulfillment. Without God the disbeliever is not guided, and without guidance the disbeliever cannot fulfill his covenant with God, due to his ignorance and ungratefulness.

The Heart of the Disbeliever

In the first chapter of this thesis, the characteristics of the heart of the believer were briefly discussed in which the heart was described as the “illuminating light of God.” Much like the aspect of light and darkness discussed in the veiling of the disbeliever, the heart of the disbeliever is stated by the Qur’ān to reflect no light, and describes it as dark and diseased: (2:10) “In their hearts is a disease, and God has increased them in disease. Theirs shall be a painful punishment for having lied.” Since the heart is the spiritual organ, the only conclusion which can be drawn with regard to the heart of the disbeliever is that it is filled with darkness and is unable to recognize or act in the remembrance of God.

There are a number of instances in the prophetic Sunnah that discuss the bleak state of the heart of the disbeliever and further warn the believer to recognize those hearts which do not participate in the remembrance of God. Sūrah al-Kahf, ‘The Cave’ (سورة الكهف), āyah twenty-eight, which calls on the believer to have patience with those whose hearts are in remembrance

---

with God and while warning them to take no direction from those whose hearts do not recognize God:

\[
\text{(18:28) Make thy soul patient with those who call upon their Lord morning and evening, desiring His Face. Turn not thine eyes away from them, desiring the adornment of the life of this world, nor obeying one whose heart We have made heedless of the remembrance of Us and who follows his caprice and whose affair exceeds the bounds.}
\]

The understanding of this āyah according to Tafsīr Ibn Ṭabās, is that when speaking of individuals who follow their caprices, the āyah references the idol worship of the pagan Arabs,\(^68\) which is confirmed by Tafsīr Jalālayn: “This was ‘Uyayna b. Hisn and his companions — and who follows his own whim, by attributing partners [to God], and whose conduct is [mere] prodigality, excess.”\(^69\) This is important to note for discerning what the Qur’ān categorizes as a disbeliever and as one whose heart is not connected to God. Though it is without doubt that the pagan Arabs of the Arabian peninsula were considered disbelievers, the āyah does not include any other religious groups, such as the Jewish and Christians tribes known to have been in contact with the early Muslim population, in this particular instance.

Similar to the concept of being veiled, the term ‘sealed’ is used with regard to the heart of the disbeliever. For those who prefer the sensory aspects of life and ignore the eternal growth of the soul Sūrah al-Nahl, ‘the Bee’ (سورة النحل), āyat one-hundred and seven and one-hundred and eight, states that the heart, hearing, and the seeing of the disbelievers have been sealed: \((16:107)\)

“That is for their having preferred the life of this world to the Hereafter. And surely God guides not disbelieving people. \((16:108)\) It is they on whose hearts God has placed a seal, and on their hearing and their seeing. It is they who are heedless.”

---

\(^{68}\)Ibn Ṭabās and al-Firūzabādī, Tanwīr al-Miqbās min Tafsīr Ibn Ṭabās. Trans. Guezzou, pg. 316.

The Islamic tradition emphasizes that the Qur’ān is the main source of guidance in the life of a pious Muslim. The Qur’ān itself states that it is a source of guidance sent by God in Sūrah al-Isrā’, ‘The Night Journey’ (سورة الإسراء), āyah nine: \(17:9\) “Truly this Quran guides toward that which is most upright, and gives glad tidings to the believers who perform righteous deeds that theirs shall be a great reward.” It is of no surprise then that those who do not believe in the Qur’ān and the Prophet Muhammad are not considered to be guided by God: \(16:104\) “Truly those who believe not in the signs of God, God guides them not, and theirs shall be a painful punishment.” Without the heart turning toward God the disbeliever is not guided. This disbelief is seen as a disease, in relation to the healthy and pious heart of the believer.

What we can determine about disbelief is that the disbeliever is veiled to the Truth, either willingly or because God made it so. They live a life which can sometimes be seen as being without trial, as God is sure to judge them on the Day of Judgement. Disbelief is used in regard to a number of individuals, though more commonly the pagan Arabs during the time of the Prophet Muhammad.
IV
The People of the Book

(5:69) Truly those who believe, and those who are Jews, and the Sabeans, and the Christians—whosoever believes in God and the Last Day and works righteousness, no fear shall come upon them, nor shall they grieve.

A concept which has been made clear through nearly every religious text is that some religions do not take you on the ‘straightest path’ to the creator. When the Revelation was given to the Prophet Muhammad by the angel Gabriel, a new yet familiar journey was designed as a guiding map on how one can come to understand their creator and to solidify their destination in the Gardens of Paradise. This path, much like the paths that came before it, gave a descriptive and often precise guide that still left a number of unknowns and even today have us trying to understand the exact meaning behind the prophetic Message. The question which plagues the present religious communities’ strive for religious inclusivism: where do we fit in with the other?

For Muslims, the religious other is discussed heavily in the Qur’ān from a number of different angles, with some suwar regarding these religions both as believers and disbelievers. There is no question in the understanding of what the Qur’ān states will be the fate of those religions that focus their belief on polytheistic higher beings, as seen in the Qur’ān āyāh (4:116), “Truly God forgives not that any partner be ascribed to Him, but He forgives what is less than that for whomsoever He will. Whosoever ascribes partners unto God has surely gone far astray.” The question which is often the most controversial to address is where do the other Abrahamic
religious traditions, Judaism and Christianity, fit into the religion of Islam? Through analysis of ḥāyat of the Qur’ān, we can begin to understand the place of “The People of the Book,” and their role as believers and disbelievers within the religion of Islam.

**The People of the Book: Outside the Qur’ān**

The city of Mecca during the lifetime of the Prophet Muhammad, was a thriving city built upon trade and religious pilgrimage. Mecca was the city of the Ka‘bah, a structure which, according to Islamic histories, was constructed by the Prophet Abraham and his first born son Ishmael. The Islamic tradition and the peoples of the Arabian Peninsula saw Abraham as an important ancestral figure, similarly to the religious view of Abraham in the Jewish and Christian traditions. The Revelation given to the Prophet Muhammad further emphasized the importance of Abraham, as the Qur’ān places him as a monotheist long before the current Abrahamic religious traditions arose, “Abraham is discussed as a prophet who predated Judaism and Christianity, who established the Ka‘bah as a temple of worship, and who is a ḥanīf or primordial monotheist.”

The Arabic term ḥanīf (حَنِيفًا), is only used for a select number of individuals who are said to have worshiped the ‘One God’ with practices that did not correspond to any particular established religious practice. The basis for Abraham being classified as such, can be found in āyah sixty-seven of the Sūrah al-Imran which states: (3:67) “Abraham was neither a Jew (يَهُودِيًّا) nor a Christian (نصَراَتِيَّا). Rather he was a Ḥanīf (حَنِيفًا), a Muslim, and he was not one of the polytheists.” Growing up in the city of Mecca, the Prophet Muhammad would have come in contact with a number of Jewish and Christian tribes and individuals, who would come to the city in pilgrimage as well as to participate in trade. Outside of the various polytheistic traditions,

---

the Jewish and Christian traditions, specifically the variation of those religious traditions which were practiced at that time, were the two most prominently practiced traditions of the time:

These two religions were most visible on the religious map of Arabia besides pre-Islamic polytheism at the advent of Islam. Furthermore, under the Prophet's leadership, Muslims' attitude to 'others' was characterized in general by mutual goodwill, friendship, and a strong preference for reconciliation, peace and amity.71

Following the first Revelations, the early Muslim community immigrated to the city of Madinah located north of Mecca, in an attempt to escape the persecution the newly formed community was experiencing at the hands of the polytheistic tribe of Quraysh. Upon the Prophet’s arrival in Madinah, the Islamic tradition states that a charter was drafted by the Prophet and was employed as a set of laws for all individuals and tribes in Madinah. This charter gives much insight into the community of Madinah and what was acceptable under the Prophet’s rule, which included how the Jewish tribes of Madinah were to be treated by the Muslim community. The Muslims and Jews of Madinah shared a number of hardships and inevitably had a number of altercations, but the charter itself gives scholars some insight into the initial goodwill and friendship that the Muslims originally offered to the Jews Tribes of Madinah:

To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided. […]The Jews of the B. ‘Auf are one community with the believers (the Jews have their religion and the Muslims have theirs), their freedmen and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families. The same applies to the Jews of the B. al-Najjar, B. al-Harith, B. Sai’da, B. Jusham, B. al-Aus, B. Tha’lab, and the Jafna, a clan of the Tha’lab and the B. al-Shutayba. Loyalty is a protection against treachery. The freedmen of Tha ‘lab are as themselves. The close friends of the Jews are as themselves. […] The Jews of al-Aus, their freedmen and themselves have the same standing with the people of this document in purely loyalty from the people of this document. Loyalty is a protection against treachery. He who acquires aught acquires it for himself. God approves of this document.72

The Jews of Madinah can be seen as having received some fairness when it came to welcoming the Muslim community into the city and promoting the Prophet as their leader. The lack of mentioning of Christians in the document is because there was no major Christian tribe or population in Medina during the time of the Prophet. Outside of the Qur’ānic evidence, those of the Jewish faith can be said to have been protected and treated fairly, and were not forced to convert to Islam under the Prophet’s protection. This is significant in the understanding the place of the Jews and Christians during rise of the Islamic faith, as other religious groups did not receive similar treatment.

The Book (الْكِتَابُ)

Though scholars agree that the most common use of The People of the Book in the Qur’ān refers to the Jewish and Christian traditions, and more specifically referring to the Jewish and Christian traditions practiced during the time of the Islamic Revelation. The Qur’ān is also referred to as the Book, which can be seen in Sūrah al-Baqarah (سورة البقرة), āyah one-hundred and twenty-one, which states: (2:121) “Those unto whom We have given the Book and who recite it as it should be recited are they who believe in it. And whosoever does not believe in it, they are the losers.” Many passages of the Qur’ān acknowledge itself as a book in a type of self-awareness which, given the historical tradition that claims that during the life of the Prophet Muhammad there was no written form of the Revelation used by the early Muslim community, seems to allude to the eventual future of the Word of God to be passed down as a written text. The Prophet Muhammad himself was said to have been unable to read or write, and the Qur’ān often focuses on the importance of recitation and preserving the Word of God in the oral tradition, common among the Arabs of that time, and less on its importance to be written down.

The Qurʾān uses two words for the word ‘recite’ in the Qurʾān, the first coming from the root ‘ت-ل-و’ which translate as ‘to recite’,\textsuperscript{74} and from the root ‘ق-ر-أ’ which translates as ‘to recite’ in some āyāt and ‘to read’ in others.\textsuperscript{75} The major endeavor to collect the āyāt and suwar in a written form arose after the Battle of Yamama, in which a number of the individuals within the Muslim community who perished in the battle were reciters of the Qurʾān. The fear of losing āyāt and sūrah was strong enough to start a campaign of preserving the Word of God in the form of the written world.

This self-awareness can allow one to read the texts in such a way that ‘the Book’ becomes less specific to one particular message, and instead reference the encompassing message that God delivered not only to the Arab people through the Prophet Muhammad, but through other messengers as well. An example of a āyah that, though considered to be addressed to Muhammad, can be interpreted in a more inclusivist way is found in Sūrah al-Nisa’, “The Women” (سورة النساء), āyah one-hundred and thirteen, which states:

\begin{quote}
(4:113) Were it not for God’s Bounty toward thee, and His Mercy, a party of them would have plotted to lead thee astray, but they lead astray only their own souls, and they can do thee no harm in the least. \textit{God has sent down unto thee the Book} (الكتاب) and Wisdom, and has taught thee what thou knewest not; God’s Bounty toward thee is great indeed. ‘The Book’ no matter which group it is associated with, does not differ in name but only differs in the variation of its message. Since the Qurʾān states that the Message received by Muhammad was not entirely new in that it had previously been given to the People of the Book, the Book then becomes more synonymous with the Word of God. The Book is instead all encompassing, much as the Qurʾān claims itself to be in later suwar.
\end{quote}


The People of the Book

The People of the Book (أَهْلِ الْكِتَابِ), are referred to approximately thirty-one times in the Qur’ān. Outside of the straight forward references of the People of the Book, an additional set of āyāt has also been interpreted to mean the same thing, including the most commonly used āyāt: “those who were given the Book” (الَّذِينَ أُوْتُوا الْكِتَابَ)77, “those who were given a portion of the Book” (الَّذِينَ أُوْتُوا نَصِيبًا مِّنَ الْكِتَابِ)78, “those unto whom We have given the Book” (الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ)79, “whosoever has knowledge of the book” (مَنْ عِندَهُ عِلْمُ الْكِتَابِ)80, and “those who read the Book” (الَّذِينَ يَقْرَءُونَ الْكِتَابَ)81.

Though the Qur’ān groups together the Jews and Christians by calling them The People of the Book in a number of instances, they are also addressed individually in a number of suwar. Christians (الْنَّصَارَى) are referred to in seven different āyāt of the Qur’ān with each instance also referring to the Jews, however the Qur’ān also refers to the Christians in one other instance as the People of the Gospel (هلِّ الإِْنجِيلِ), in which is it used independently and not in association with Judaism. Unlike the word for Christian, the Qur’ān uses a total of four terms to address the Jewish people, including ‘the Jews’ (الْيَهُودُ)84, ‘the Jews’ (هُودًا)85, ‘those who are Jewish’ (الَّذِينَ هَادُوا)86, and ‘the Children of Israel’ (بنُي إِسْرَائِيلَ).87 There are a number of āyah of the Qur’ān that

---

80Qur’an, 13:43.
81Qur’an, 10:94.
83Qur’an 5:47.
address the Children of Israel specifically, as though it is speaking directly to the Jewish population at the time. The first āyah that calls on the Children of Israel (بَنِي إِسْرَائِيلَ), is found in the second Sūrah al-Baqarah (سورة البقرة), āyah 40, in which they are told to ‘remember’ their covenant with God: (2:40) “O Children of Israel! Remember My blessing which I bestowed upon you, and fulfill My covenant, and I shall fulfill your covenant, and be in awe of Me.” The covenant with the Children of Israel is subsequently mentioned again later in the same Sūrah, though this time is seems to be more specific with regards to the aspects of the covenant which had been made:

(2:83) And [remember] when We made a covenant with the Children of Israel, “Worship none but God; be virtuous towards parents, kinsmen, orphans, and the indigent; and speak to people in a goodly way; and perform the prayer and give the alms.” Then you turned away, save a few of you, swerving aside.

The interpretation of Sūrah al-Baqarah, āyah forty does not coincide with the more specified covenant which is addressed in Sūrah al-Baqarah, āyah eighty-three by a number of Qur’ānic commentaries. According to Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās, the covenant made by the Children of Israel with God which the Qur’ān refers in āyah forty Sūrah al-Baqarah means, “fulfil my covenant regarding this Prophet,”88 and that the covenant God makes with the Children of Israel in return will be fulfilled, “by admitting you to Paradise.”89 This particular interpretation, with variation in specific wording, is also given in Tafsīr al-Jalālayn, in which the covenant the Children of Israel are fulfilling is specific to the Prophet Muhammad.90 From another perspective, Tafsīr al-Kāshānī takes on a more pluralistic interpretation in which the covenant addressed in Sūrah al-Baqarah, āyah forty refers to a covenant given to the

89Ibid
Children of Israel prior to the time of the Prophet Muhammad, with allusions to the Islamic belief of a pre-temporal covenant made between God and man:

The Children of Israel are the people of the divine gentleness and the recipients of the favour of guidance and prophethood. He calls to them with gentleness and a reminder of the former favour and the bygone covenant taken from them in the Torah to affirm the unity of the acts after the pre-eternal covenant, which is the way with [one’s] beloved after [a period of] estrangement: Were there not between us ties of kinship and bonds as well as affection and brotherhood? This [divine] call is specifically qualified by the affirmation of the unity of [His] attributes that is the lifting of the second veil. It is more specific than the first general call made to remind [them] of the favour of religion and the covenant and the [divine] self-disclosure through the attribute of favour-giver and guardian.91

Tafsīr al-Kāshānī speaks of a bygone covenant, one in which may or may not have addressed God’s command to follow the Prophet Muhammad and accept the Qur’ān as God’s message. It may also imply the covenant made with the Prophet Noah, the Prophet Abraham, the Prophet Noah, the Prophet David, or of a covenant made with God that was lost or forgotten by man and not written in the Torah.

A majority of the instances of ‘the Children of Israel’ seems to simultaneously refer to the Christians, which may mean that the use of the term ‘Children of Israel’ refers instead to the general population of Abrahamic monotheists at the time, especially since Christianity arose from Judaism and was still in the early stages of development around the time of the Revelation. A number of āyāt of the Qur’ān further clarify that the Book which it is speaking of in reference to the Christians and Jews is specifically the Torah (الْتَوْرَاةُ) and the Christian Gospels (الأنجيل).92

An example of the Book pertaining to the Jewish Bible can be seen in the second Sūrah al-Baqarah (سورة البقرة), āyah 53: (2:53) “And when We gave unto Moses the Book and the Criterion, that haply you may be guided.” According to a translation of Abū Ja’far Muḥammad b. Jarīr al-

---

91Al-Kāshānī, Tafsīr al-Kāshānī. Trans. Hamza, pg. 34.
Ṭabarī’s, *The Commentary on the Qur’an* (جامع البيان عن تأويل آي القرآن), al-Ṭabarī states that ‘the Book’ which Moses received was the Torah, and the Criterion is the decided divide between truth and falsehood:

> It is as if he said: And remember also when We gave Moses the Torah which discriminates between truth and falsehood so that you might be guided by it, and might follow the truth which is in it, because I have made it thus a guidance for him who takes it as a guide and follows what is in it.

This commentary by al-Ṭabarī supports the idea that the earlier Revelations brought by Messengers of God prior to Muhammad, that are recognized by Judaism, Christianity, and Islam, were messages containing the Truth that is the Word of God. A further example of the Book which seems to allude to the Jewish Bible, as well as the Christian Gospels can be found in the *Sūrah al-An`ām*, “The Cattle” (سورة الأنعام), āyāt one-hundred and fifty-four through one-hundred and fifty-six which states:

> (6:154) Then We gave unto Moses the Book, complete for those who would be virtuous, as an exposition of all things, and as a guidance and a mercy, that haply they might believe in the meeting with their Lord. (6:155) And this is a blessed book that We have sent down, so follow it and be reverent, that haply you may receive mercy. (6:156) Lest you should say, “The Book was only sent down upon two groups before us, and we were indeed heedless of their study.”

The section of the āyah which states, “The Book was only sent down upon two groups before us, and we were indeed heedless of their study,” shows that the Message of the Qur’ān is one that had been previously given to the Jews and Christians, though it is implied through the Revelation of the Prophet Muhammad that the Messages that were previously given to the Jews and Christians have been altered, or are not the same as the Message that was originally delivered by the Messengers’ of God. This is suggested because a further message would not

---

93 الفرقان is translated as ‘the Criterion’ in *The Study Qur’an* and as ‘the discrimination’ in *The Commentary on the Qur’an*.
have been needed had the messages which came before it been accurately preserved. This is further implied in Sūrah al-Baqarah, āyah eighty-seven:

(2:87) And indeed We gave unto Moses the Book and caused a succession of messengers to follow him. And We gave Jesus son of Mary clear proofs, and strengthened him with the Holy Spirit. Is it not so that whenever a messenger brought you something your souls did not desire you waxed arrogant, and denied some, and killed others?

The āyah addresses a profound problem of the human condition, to turn away from something which they cannot bring themselves to believe or select only parts of the message which they feel benefit them. This also is potentially in reference to the general attitude towards Christian and Jewish individuals and groups of the Arabian Peninsula who heard the Qur’ān but remained within their own tradition, which from an Islamic perspective, is denying the last and the most pure Message of God. The Qur’ān acknowledges this denial by individuals, and even confirms the prior messages to have once been the truest version of God’s Message prior to the Qur’ān. This is confirmed in Sūrah al-Ma‘īda (سورة المائدة), āyah fourty-eight:

(5:48) And we have sent down unto thee the Book in truth, confirming the Book that came before it, and as protector over it. So judge between them in accordance with what God has sent down, and follow not their caprices away from the truth that has come unto thee. For each among you we have appointed a law and a way. And had God willed, He would have made you one community, but [He willed otherwise], that He might try you in that which He has given you. So vie with one another in good deeds. Unto God shall be your return all together, and He will inform you of that wherein you differ.

Having already determined that ‘The Book’ is less strictly the written religious text, and more of a focus on the Message of God, it can be seen that the fault of the People of the Book lies in the written text which has been handed down from generation to generation. There are insistences of the Qur’ān which show that the People of the Book have the ability to obtain Salvation, and shows that the original Messages revealed to the Jews and Christians were as valid as the Qur’ān:
(5:69) Truly those who believe, and those who are Jews, and the Christians, and the Sabeans—whosoever believes in God and the Last Day and works righteousness shall have their reward with their Lord. No fear shall come upon them, nor shall they grieve.

With time having, assumingly, distorted the original Message, the Qur’ān was revealed to right the wrong and bring the people back to the One God of the Abrahamic religious traditions. For this reason the Qur’ān can be considered to be more inclusive of the religions which came before it. However, much like in the Judaic and Christian traditions, there are those who commit sins and claim to be of a tradition but their actual belief and their actions go against their religious doctrine. It is these instances which lead to the concept of ‘disbelief’ among the People of the Book.

Disbelief among the People of the Book

Though the Qur’ān respects ‘the People of the Book’ as believers in the Oneness of God and tends to take a more inclusive and pluralistic stance on the place of the People of the Book within the religion of Islam, there is a major difference between Muslims and People of the Book, despite the Qur’ān’s seemingly universal message:

Despite a clear message of universality, tolerance and pluralism in the Qur’ān, the main line theological and hermeneutic traditions have almost always chosen to read the universal, inclusivist dimensions of the Qur’ān, and of the sayings of the Prophet Muhammad in light of the more exclusivist verses such as, Verily the religion with God is Islam (5:3), and Who seeks other than Islam as a religion, it will not be accepted from him (3:85).95

This may be the case because unlike Muslims, who are unable to be considered disbelievers if they truly believe in the words of the Qur’ān, the People of the Book can be considered both a believer and a disbeliever, which is not possible for followers of Islam, as seen in Sūrah Āl ʿImrān “The House of ‘Imrān” (سورة آل عمران), āyah seventy: (3:70) “O People of the

---

Book! Why do you disbelieve in God’s signs, while you are witnesses?” *Tanwīr al-Miqbās min Tafsīr Ibn ‘Abbās* sees this āyah as a call on the People of the Book to remember that the scripture that came before the Qur’ān and recognize Muhammad as a prophet sent by God, while explaining in the following āyah of the Qur’ān *Sūrah Āl ‘Imrān* (سورة آل عمران), āyah seventy-one that the People of the Book must stop confounding the traits of the anti-Christ found in their scripture with that of the Prophet Muhammad.96 Since the Qur’ān marks the most recent revelation given by God, and according to the Islamic tradition marks the last revelation to be given until the Day of Judgement, belief in the messages which came before the Qur’ān are not considered the absolute truth that if followed will gain the follower a place in Paradise.

*Sūrah Ninety-Eight* entitled, ‘The Clear Proof,’ *al-Bayyinah* (سورة البينة), specifically focuses on the topic of disbelief among the People of the Book. This proves to be an interesting contrast to some other suwar of the Qur’ān, as the People of the Book are placed in a category of disbelief beside the polytheists: (98:6) “Indeed the faithless from among the People of the Book and the polytheists will be in the fire of hell, to remain in it [forever]. It is they who are the worst of creatures.” The reason for the revelation of *Sūrah Al-Bayyinah* (سورة البينة) cannot be found in the *Asbāb al-Nuzūl* of Alī ibn Ahmad al-Wāhidī and *Tafsīr al-Jalālayn* is does not seem to state anything more in-depth than the most basic understanding of the āyah. *Tafsīr Ibn ‘Abbās* takes the *Sūrah* a step further in its understanding and gives examples of individuals for whom the āyah is believed to apply:

(Those who disbelieve among the People of the Scripture) i.e. the Jews and Christians (and the idolaters) the Arab idolaters (could not have left off (erring)) could not have remained in their denial of Muhammad (pbuh) the Qur'an and Islam (till the clear proof came unto them) until clarification of what is in their Scriptures, the Scriptures of the Jews and Christians, came to them. There is another way of understanding the above: those who disbelieve among the people of the Scripture, before the advent Muhammad (pbuh) such as 'Abdullah Ibn Salam and his followers, and those who ascribed partners to

Allah before the advent of Muhammad (pbuh) such as Abu Bakr and his fellow Arabs, would not have desisted from their disbelief and idolatry until the clear proof came to them, i.e. until Muhammad (pbuh) came to them.\(^97\)

The trinity of the Father, the Son, and the Holy Spirit within the Christian tradition is a major concept that is not accepted within the Islam tradition. Dividing God into three entities is seen as a polytheistic form of worship, in which the worship of Jesus is seen as diverting worship away from God. This negative attitude towards this category of individuals within the People of the Book is seen in a number of āyāt, but is explicitly stated in Sūrah al-Mā’īdah (سورة المائدة), āyah seventy three: \(5:73\) “They certainly disbelieve, those who say, “Truly God is the third of three,” while there is no god save the One God. If they refrain not from what they say, a painful punishment will befall those among them who disbelieved.” The statement “Truly God is the third of three,” is stated in reference to the trinity and in general marks the Christian faith as a form of disbelief.

\(5:72\) They certainly disbelieve, those who say, “Truly God is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel! Worship God, my Lord and your Lord.” Surely whosoever ascribes partners unto God, God has forbidden him the Garden, and his refuge shall be the Fire. And the wrongdoers shall have no helpers.

The Islamic understanding of the Christian belief that Jesus is the son of God was that it was not a title claimed by Jesus himself and was something constructed during the writing of the Gospels. The Qur’ān reasserts the claim that Jesus was a messenger and a prophet and that he represented the manifest word of God, but he was not considered more or less than the messengers that came before him or after him: \(5:75\) “The Messiah, son of Mary, was naught but a messenger—messengers have passed away before him. And his mother was truthful. Both of them ate food. Behold how We make the signs clear unto them, yet behold how they are perverted!” This āyah from Sūrah al-Mā’īdah (سورة المائدة) introduces this idea that the Torah and

\(^97\)Ibid, pg. 766.
the Gospels both represent a perversion of their original message, and that they have strayed from their true message, considered lost over time through either purposeful or accidental editing. Later in āyah seventy-seven of Sūrah al-Mā‘idah (سورة المائدة) God calls on the People of the Book to stop the exaggeration of the messages which had been given to them, and to stop leading people astray, both from the original message of the Torah and Gospel and from the message of Muhammad: \(5:77\) “Say, “O People of the Book! Do not exaggerate in your religion beyond the truth, and follow not the caprices of a people who went astray aforetime, and led many astray, and strayed from the right way.” Tafsīr al-Jalālayn examines this āyah as a warning to the People of the Book to stop pulling their communities and the early Muslim community away from the Truth through corruption of the Word of God, and as a warning to the Christians to stop elevating the place of Jesus in relation to God and to keep him in his proper place.\(^{98}\)

Though the aspect of corruption is present with regards to the Torah and Gospel, both the Qurʾān and Islamic scholars recognize them as revelations sent by God to the Jewish and Christian communities prior to the revelation of the Prophet Muhammad. What makes the Qurʾān different from the revelations that came before it, is that it is considered the absolute, unmodified, and non-corrupt Word of God. There are a number of āyāt that further allude to the idea that the Torah and the Gospel having been edited over time, either on purpose or by accident, which make them not as pure as the Qurʾān. Sūrah al-Mā‘idah (سورة المائدة), āyāt sixty-six, states that had the People of the Book observed the revelation sent down to them, as it was intended, they would be able to recognize and believe in Muhammad and receive blessing from God:

(5:66) Had they observed the Torah and the Gospel and that which was sent down unto them from their Lord, they would surely have received nourishment from above them and from beneath their feet. There is a moderate community among them; but many of them, evil is that which they do!

Similar to āyah seventy-five of the same Sūrah, quoted above, both āyāt allude to the fact that the Jewish and Christian peoples are not properly observing the Torah or the Gospel, possibly due to the corruption or perversion of the original messages to their present form.

According to Tafsīr Ibn ‘Abbās, had the Jews and the Christians read the true Words of God, they would find that a description of Muhammad was contained within the Torah and Gospels, and it is the unjust leaders within the Jewish and Christian communities that try to conceal these traits.99 Going back to the Christian concept of the Trinity, the Qur’ān reveals a conversation between God and the Prophet Jesus, in which God asks Jesus if he told mankind that he was a god:

(5:116) And when God said, “O Jesus son of Mary! Didst thou say unto mankind, ‘Take me and my mother as gods apart from God?’” He said, “Glory be to Thee! It is not for me to utter that to which I have no right. Had I said it, Thou wouldst surely have known it. Thou knowest that which is in myself and I know not that which is in Thy Self. Truly it is Thou who knowest best the things unseen.

The message of this āyah reflects the statement made in Tafsīr al-Jalālayn that the Christian community placed Jesus as the physical embodiment of God. This āyah can be understood as an affirmation to the Muslim community that they are right to believe in Jesus as a messenger, similar to that of Muhammad, who delivered the Word of God to a community who had gone astray from the original message delivered in the messages which came before the birth of Jesus. Tafsīr al-Jalālayn’s interpretation of Sūrah al-Mā‘idah (سورة المائدة), āyah one-hundred and sixteen, re-emphasizes Jesus’ humility, by pointing out Jesus’ words in response to God’s questioning him of his place, stating, “Thou knowest that which is in myself and I know not that

which is in Thy Self,” it is here that Jesus affirms that he is not all knowing, and that the Truth can only be found in God, who is knower of all things and of the Unseen.\textsuperscript{100}

**Believer or Disbeliever: The Case for Religious Inclusivism in Islam**

The People of the Book in the Qur’ān as previously shown are spoken about in an often contradictory light, with their place in the Qur’ān as believers and disbelievers. Fortunately for the early Muslims, so many instances have been recorded including the Occasions of Revelation for most of the passages as well as commentaries on Qur’ān āyāt by Muslim scholars, helps to assert a more pluralistic perspective in the Qur’ānic view of the Christians and Jews. In Muḥammad Rashīd Riḍā’s *Tafsīr al-Qur’ān al-ḥakīm al-shahīr bi-tafsīr al-Manār*, he explains that in verses of the Qur’ān such as Sūrah Al-Ma‘īda (سورة المائدة), āyah forty-eight, prove that the Revelation given to the Prophet Muhammad was one that was all-inclusive, in that it further confirmed and reminded those who had gone astray of the messages which had come before:

The Muḥammadan leader chooses the path of Muḥammad and leaves aside the other paths, even though he acknowledges them and has faith in them. However, he does not make himself a servant except through the path of Muḥammad, nor does he have his followers make themselves servants except through it. He traces the attributes of all paths back to it, because Muhammad’s revealed religion is all-inclusive. Hence the property of all the revealed religions has been transferred to his revealed religion. His revealed religion embraces them, but they do not embrace it.\textsuperscript{101}

Riḍā’s stance is that Islam is the final and only truly valid religion as the path laid out by Muhammad is regarded as the “straight path” to God, and therefore believed to be the most truthful of the Revelations. In contrast to Riḍā, the Qur’ān does state that the People of the Book have the ability to achieve a place in Paradise following the Day of Judgment: (2:62) “Truly those who believe, and those who are Jews, and the Christians, and the Sabians—whosoever believes in God and the last day and works righteousness shall have their reward with their Lord. No fear


shall come upon them, nor shall they grieve.” This verse, as inclusive as it may sound, states that those who believe as well as the Jews, Christians, and Sabeans, can find rewards through righteous work, but it does not outright call these groups “believers.”

In the tenth Sūrah entitled “Jonah” (سورة يونس), there is an interesting āyah which alludes to there being a truth found in every religious community: {10:47} “For every community there is a messenger, and when their messenger comes, judgment shall be rendered between them with justice, and they will not be wronged.” The problem potentially faced with this āyah is that all communities cannot be right in their religious message, and therefore in some way their message has to have undergone some change that made it stray from the truth. William Chittick makes the point that the Muslim ulama could not just state that all religions shared a universal truth, because the consequence would have lessened the Qur’ān’s claim to being the absolute truth of the Word of God:

In the case of the Muslim community, the ulama had no good reason to argue in support of Qur’ānic references to the universality of religious truth, verses like “every nation has its messenger” (10:47). If they had suggested that others might be following legitimate ways, they would have been diluting the absolute authority of the religious command designated by the Qur’ān and the Sunna.102

The key is then to find a way to encourage plurality in such a way that the importance of Qur’ānic guidance stays at the forefront of how one can achieve salvation, while at the same time acknowledging that some non-Muslim individuals will still find a way to achieve salvation. Perhaps humanity can instead look at the worshiping of the One God as a means of still abiding by the Qur’ānic command of submitting to God, especially those who perform good deeds. Regardless, the claim that only those who are Muslim are allowed into paradise even contradicts the Qur’ān. As Reza Shah-Kazemi states:

It is not possible to claim that only those called “Muslims” in the confessional sense enter Paradise; rather, we are called upon to stress heartfelt submission to God, together with the practice of virtue in consequence of that submission, as being the foundation upon which one can legitimately hope for the divine grace by means of which, alone, one enters Paradise.\(^{103}\)

The question which must then be asked is what qualifies as, “heart felt submission to God,” as stated by Kazemi, and does following the messages in the Jewish Bible and Christian Gospels qualify as proper submission? Though I have argued that those who believe in the original, uncorrupt Messages of God given to the Jews and Christians would find a place in paradise, it does not account for the Jews and Christians who believe in the Bible and the Gospels during this day in age. If we go by what Islam defines as a believer and an individual of faith, we cannot claim that the Jews and Christians are believers. Instead, because they meet some of the qualifications of faith, such as belief in God, His angels, and some of His Messages, it can be stated that the People of the Book observe a belief which has attributes associated with disbelief. Therefore the disbelief attributed to the People of the Book can be seen as a lesser form of disbelief than that of the polytheistic Arabs, whose disbelief is stronger than that who recognize the Oneness of God.

For this reason, the People of the Book should be considered as being closer in following the Word of God over those who participate in polytheistic practices. Even more so, those People of the Book who perform righteous deeds should be given the benefit of potentially being able to abide in Paradise, though possibly on a lower level of Paradise than the pious Muslim. One idea that should also be stressed is the notion that in the end it is not the human being who decides who is a believer or a non-believer and who will be able to enter Paradise, which is at the discretion of God who, according to all Abrahamic religious traditions, is merciful and forgiving.

For this reason, as well as evidence from the Qur’an and the early Islamic histories, the Jews, Christians, and Muslims should be able to find friendship and compassion through commonality in religious tradition, and through the basic reason of respecting all of God’s creations.
V

Conclusion

(2:256) There is no coercion in religion. Sound judgment has become clear from error. So whosoever disavows false deities and believed in God has grasped the most unfailing handhold, which never breaks. And God is Hearing, Knowing.

The concept and definition of the disbeliever in Islam as described by the Qur’ān will continue to remain a topic of debate among pluralistic and more conservative readers. What makes the Qur’ān such a unique addition to the Abrahamic religious tradition, is that it is a Book that not only is a religious text from which people can derive various meanings, but it is a Book that encourages the reader to read deeper and derive additional and more complex interpretations. The case for the disbeliever is no exception.

What we can conclude about the disbeliever without any doubt is that polytheism will always be considered a form of disbelief. Since part of affirming ones faith in Islam is the statement, “there is no god but God,” it would be impossible to justify polytheism within any conceivable definition of faith within Islam.

In the case of the Christian and Jewish communities as believers beside Muslims, there is no denying that all three religious groups can trace their lineage back to the Prophet Abraham, and all believe (from their own perspectives) in the omnipotent Oneness of God. The main points with regard to the status of the People of the Book within the Qur’ān which ultimately marks them as a unique category next to Muslims is that unlike followers of Islam, the People of the Book can be seen by the Qur’ān both as people with a degree of true faith, those they do not fully believe in the Prophet Muhammad and the Qur’ān.
One thing that should be stated with regard to the universality of the Qur’ān and its ability to be inclusive; is that regardless of whether or not a reader finds supporting information from the sources of prophetic Sunnah to claim that the Qur’ān is inclusive or exclusive, it is all in how the reader is approaching the Qur’ān. If an individual who is looking for proof that the only true religion is the religion of Islam, they need only turn to the end of Sūrah al-Mā’idah (سورة المائدة), āyah three: (5:3) “[…] This day those who disbelieve have despaired of your religion. So fear them not, but fear Me! This day I have perfected for you your religion, and completed My blessing upon you, and have approved for you as religion, Submission (Islām).” However, if you are looking to discover whether or not those individuals who are Jewish or Christian which you associate are destined for damnation in the Fire, you can look to Sūrah al-Baqarah, āyah sixty-two:

(2:62) Truly those who believe, and those who are Jews, and the Christians, and the Sabeans—whosoever believes in God and the Last Day and works righteousness shall have their reward with their Lord. No fear shall come upon them, nor shall they grieve. Though the Jews and the Christians may not be considered believers, they have a recognized degree of belief which would make them more inclusive than those who are polytheists, and the Jews and the Christians recognize the Light of God, but are metaphorically veiled to some of God’s Light. If a solid definition cannot be given, it can minimally be stated that those who are classified as disbelievers do not believe in the Omniscient God, they do not believe in the scriptures which we brought by God’s Messengers, and their hearts are not open to faith. They live a life which is veiled from salvation and are ungrateful, and show this ungratefulness in their existence. The disbeliever attributes God’s Oneness to idols or does not recognize a supreme being at all, inevitably completely veiling their heart from the Remembrance of God.
Appendix A

The following is a list of the verse numbers (Sūrah number: ʿĀyah number), the English translation, and the original Arabic of Qurʾān verses containing a word with the root ‘كَفْرَةَ’

(2:6) Truly it is the same for the disbelievers whether thou warnest them or warnest them not; they do not believe.

(2:6) ﴿إنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

(2:19) Or a cloudburst from the sky, in which there is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps, fearing death. And God encompasses the disbelievers.

(2:19) ﴿أَوْ كَصَيِِّبٍ مِِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِِّنَ الصَّواعِقٍ حَذَرَ الْمَوْتِ وَاللَّـهُ مُحِيطٌ بِالْكَافِرِينََ﴾

(2:24) And if you do not, and you will not, then be mindful of the Fire made ready for the disbelievers, whose fuel is men and stones.

(2:24) ﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينََ﴾

(2:26) Truly God is not ashamed to set forth a parable of a gnat or something smaller, As for those who believe, they know it is the truth from their Lord, and as for those who disbelieve, they say, “What did God mean by this parable?” He misleads many by it, and He guides many by it, and He misleads none but the iniquitous.

(2:26) ﴿إِنَّ اللَّـهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّـهُ بِهَـٰذَا مَثَلاً يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ﴾

(2:34) And when We said to the angels, “Prostrate unto Adam,” they prostrated, save Iblīs. He refused and waxed arrogant, and was among the disbelievers.

(2:34) ﴿وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لِِدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينََ﴾

(2:39) But those who disbelieve and deny Our signs, it is they who are inhabitants of the Fire, abiding therein.

(2:39) ﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَـٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾

(2:41) And believe in that which I have sent down, confirming that which you have with you, and be not the first to disbelieve in it. And sell not My signs for a paltry price, and reverence Me.

(2:41) ﴿وَآمِنُوا بِمَا أَنزَلْتُ مُصَدِِّقًا لِِّمَا مَعَكُمْ وَلاَ تَكُونُوا أَوَّلَ الَّذِينَ كَافِر َ بِهِ وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَانًا قَلِيلاً وَإِيَّايَ فَاتَّقُونِ﴾

(2:61) And when you said, “O Moses, we will not endure one food, so call upon your Lord for us, that He may bring forth for us some of what the earth grows; its herbs, its cucumbers, its garlic, its lentils, its onions. He said, “Would you substitute what is lesser for what is better? Go down to a town, and you will have what you ask for.” So they were struck with abasement and poverty, and earned a burden of wrath from God. That is because they disobeyed and were transgressors.

(2:61) ﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَْرْضُ مِن بَقْلِهَا وَقِثَائِهَا وَفُومِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِِّنَ اللَّـهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونََ بِآيَاتِ اللَّـهِ وَيَقْتُلُونَ الْنَّبِيِِّينَ بِغَيْرِ الْحَقِِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

(2:85) And you, the very same, who kill your own and expel a party of you from their homes, conspiring against them in sin and enmity. And if

(2:85) ﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَْرْضُ مِن بَقْلِهَا وَقِثَائِهَا وَفُومِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِِّنَ اللَّـهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونََ بِآيَاتِ اللَّـهِ وَيَقْتُلُونَ الْنَّبِيِِّينَ بِغَيْرِ الْحَقِِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

And yet it is you, the very same, who kill your own and expel a party of you from their homes, conspiring against them in sin and enmity. And if
And they say, “Our hearts are uncircumcised.” Rather, God has cursed them for their disbelief. for little do they believe.

And when there came to them a Book from God, confirming that which they had with them—and aforetime they used to ask for victory over those who disbelieve—so when there came to them that which they recognized, they disbelieved in it. So may the curse of God be upon the disbelievers.

Evil is that for which they sold their souls, that is, that which your belief enjoins upon you. “Take hold of what We made a covenant with you, and raised the Mount over you, “Take hold of what We have given you with strength, and listen!” They said, “We hear, and disobey,” and they were made to drink the calf into their hearts because of their disbelief.

And when it was said unto them, “Believe in what God hath sent down,” they say, “We believe in that which God hath sent down, out of envy that God should send down His grace unto whomsoever He will among His servants. They used to ask for victory over those teaching disbelievers. They were believers?”

Hārūt and Mārūt. But they would learn from them that by which they would not teach anyone until they had said, “We are only a trial, so do not disbelieve.” Then they would learn from them that by which they could cause separation between a man and his wife. But they did not harm anyone with it, save by whatsoever they had with them—so when there came to them that which they recognized, they disbelieved in it. So may the curse of God be upon the disbelievers.

And when We made a covenant with you, and raised the Mount over you, “Take hold of what We have given you with strength, and listen!” They said, “We hear, and disobey,” and they were made to drink the calf into their hearts because of their disbelief. Say, “Evil is that for which they sold their souls, that is, that which your belief enjoins upon you.

And when it is said unto them, “Believe in what God sent down, out of envy that God should send down His grace unto whomsoever He will among His servants. They used to ask for victory over those teaching disbelievers. They were believers?”

Whosoever is an enemy of God, His angels and His messengers, and Gabriel and Michael; God is indeed the enemy of the disbelievers.

And they followed what the satans recited against the kingdom of Solomon. Solomon did not disbelieve, but the satans disbelieved, teaching people sorcery and that which was sent down to the two angels at Babylon, Hārūt and Mārūt. But they would not teach anyone until they had said, “We are only a trial, so do not disbelieve.” Then they would learn from them that by which they could cause separation between a man and his wife. But they did not harm anyone with it, save by whatsoever they had with them—so when there came to them that which they recognized, they disbelieved in it. So may the curse of God be upon the disbelievers.

And when it is said unto them, “Believe in what God sent down, out of envy that God should send down His grace unto whomsoever He will among His servants. They used to ask for victory over those teaching disbelievers. They were believers?”

And when there came to them a Book from God, confirming that which they had with them—and aforetime they used to ask for victory over those who disbelieve—so when there came to them that which they recognized, they disbelieved in it. So may the curse of God be upon the disbelievers.
God's leave. And they would learn that whosoever purchases it has no share in the Hereafter. Evil is that for which they sold their souls, had they but known.

(2:104) O you who believe! Do not say "Attend to us!" but say "Regard us," and listen! And the disbelievers shall have a painful punishment.

(2:105) Neither the disbelievers among the People of the Book nor the polytheists wish that any good be sent down to you from your Lord, but God singles out for His Mercy whomsoever He will, and God is Possessed of Tremendous Bounty.

(2:108) Or do you wish to question your messenger as Moses was questions aforetime? Whosoever exchanges belief for disbelief has gone astray from the right way.

(2:109) Many of the People of the Book wish to turn you back into disbelievers after your having believed, out of envy in their souls, even after the truth has become clear to them. So pardon and forbear, until God comes with His Command. Truly God is Powerful over all things.

(2:121) Those unto whom We have given the Book and who recite it as it should be recited are they who believe in it. And whosoever does not believe in it, they are the losers.

(2:122) And [remember] when Abraham said, “My Lord, make this a land secure, and provide its people with fruits: those among them who believe in God and the Last Day.” He said, “Whosoever disbelieves, I will grant him enjoyment for a while, then I will compel him toward the punishment of the Fire. What an evil journey’s end!

(2:152) So remember Me, and I shall remember you. Give thanks unto Me, and disbelieve not in Me.

(2:161) Indeed those who disbelieve, and die disbelievers, upon them shall be the curse of God, the angels, and mankind altogether.

(2:171) The parable of those who disbelieve is that of one who cries to that which hears only a call and a shout. Deaf, dumb, and blind, they do not understand.

(2:191) And slay them wheresoever you come upon them, and expel them whence they expelled you, for strife is worse than slaying. But do not fight with them near the Sacred Mosque until they fight with you there. But if they fight you, then slay them. Such is the recompense of the disbelievers.
The life of this world is made fair seeming by those who disbelieve, and they ridicule those who believe. But those who are reverent shall be above them on the Day of Resurrection. And God provides for whomsoever He will without reckoning.

They ask thee about the sacred month—about fighting therein. Say, “Fighting therein is grave, but turning [others] from the way of God—or disbelieving in Him—and from the Sacred Mosque, and expelling its people, is graver in the sight of God. Strife is greater than slaying.” And they will not cease to fight you until they make you renounce your religion, if they are able. Whosoever among you renounces his religion and is disbeliever, their deeds have come to naught in this world and the Hereafter, and they dies as a disbeliever.

O you who believe! Spend from that which We have provided you a day comes wherein there shall be neither bargaining, nor friendship, nor intercession. And the disbelievers, they are the wrongdoers.

There is no coercion in religion. Sound judgment has become clear from error. So whosoever disavows false deities and believed in God has grasped the most unfailing handhold, which never breaks. And God is Hearing, Knowing.

God is the Protector of those who believe. He brings them out of the darkness into light. As for those who disbelieve, their protectors are the idols, bringing them out of the light into darkness. They are the inhabitants of the Fire, abiding therein.

Hast thou not seen he who disputed with Abraham about his Lord because God had given him sovereignty? When Abraham said, “My Lord gives life and causes death,” he said, “I give life and death, and I am the Lord of the Fire and the Lord of the Monuments”.

You shall not take among your protectors besides God anything that will compromise you in the sight of God. Strife is greater than slaying. And God is Hearing, Knowing.

There is no coercion in religion. Sound judgment has become clear from error. So whosoever disavows false deities and believed in God has grasped the most unfailing handhold, which never breaks. And God is Hearing, Knowing.

God is the Protector of those who believe. He brings them out of the darkness into light. As for those who disbelieve, their protectors are the idols, bringing them out of the light into darkness. They are the inhabitants of the Fire, abiding therein.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.

And when they went forth against Goliath and his hosts they said, “Our Lord, pour patience upon us and help us against the hosts they said, “Our Lord, pour patience upon us and help us against the hosts.
cause death." Abraham said, "Truly God brings
the sun from the east. Bring it, then, from the
west." Thus was he who disbelieved confounded.
And God guides not wrongdoing people.

O you who believe! Do not annul your acts of
charity through preening and injury, like he who
spends his wealth to be seen of men and believes
not in God and the Last Day. His parable is that of
a smooth rock with dust upon it: a downpour
strikes it, and leaves it barren. They have no power
over anything of what they earned. And God
guides not the disbelieving people.

If you disclose your acts of charity, that is well.
But if you hide them and give to the poor, that is
better for you, and will acquit you of some of your
evil deeds. And God is Aware of whatsoever you
do.

God blights usury and causes acts of charity to
grow. And God loves not any ingrate.

Aforetime, as a guidance to mankind. And He sent
down the Criterion. Truly those who disbelieve
in the signs of God shall have a severe punishment.
And God is Mighty, Possessor of Vengeance.

As for those who disbelieve, neither their wealth
nor their children will avail them aught against
God. And it is they who shall be fuel for the Fire.

Say to the disbelievers, "You shall be vanquished
and gathered unto Hell, an evil resting place!"

There was a sign for you in the two hosts which
met, one host fighting in the way of God and the
other disbelieving, whom they [the former] saw as
twice themselves as the eye sees. And God
strengthens by His help whomsoever He will. Truly
in that is a lesson for those who possess insight.

Truly the religion in the sight of God is
submission. Those who were given the Book
differed not until after knowledge had come to
them, out of envy among themselves. And
whosoever disbelieves in God's signs, truly God is
swift in reckoning
Truly those who **disbelieve** in God’s signs and kill the prophets without right, and kill those who enjoin justice among mankind: give them glad tidings of a painful punishment.

Let not the believers take the **disbelievers** as protectors apart from the believers. Whosoever does that is not of God in aught, unless you guard against them out of prudence. And God warns you of Himself, and unto God is the journey’s end.

Say, “Obey God and obey the Messenger.” If they turn away, then truly God loves not the **disbelievers**.

And when Jesus sensed disbelief in them, he said, “Who are my helpers unto God?” The apostles said, “We are God’s helpers. We believe in God; bear witness that we are submitters.

When He said, “O Jesus, I shall take thee and raise thee unto Me, and purify thee of those who disbelieved, and place those who followed thee above those who disbelieved, until the Day of Resurrection. Then unto Me is your return, and I shall judge between you concerning that wherein you use to differ.

And as for those who disbelieve, I shall punish them with a severe punishment in this world and the Hereafter; and they shall have no helpers.

And a group of the People of the Book say, “Believe in what was sent down unto those who believe at the start of the day, and disbelieve at its end, that haply they may return.

And he would not command you to take the angels and the prophets as lords. Would he command you to disbelieve after your having been submitters?

How shall God guide a people who have disbelieved after having believed, having borne witness that the Messenger is true, and the clear proofs having come to them? And God guides not wrongdoing people.

Truly those who disbelieve after having believed, then increase in disbelief, their repentance shall not be accepted, and they are the ones astray.

Truly those who disbelieve and die while they are disbelievers, an earth full of gold would not be accepted from any one of them were he to offer it in ransom. For them there shall be a painful punishment, and they shall have no helpers.
Therein are clear signs: the station of Abraham, and whosoever enters it shall be secure. Pilgrimage to the House is a duty upon mankind before God for those who can find a way. For whosoever disbelieves, truly God is beyond need of the worlds.

3:97

Say, “O People of the Book! Why do you disbelieve in God’s signs, while God is Witness over what you do?”

3:98

O you who believe! If you obey a group among those who were given the Book, they will render you disbelievers after your having believed. How can you disbelieve, while God’s signs are recited unto you and His Messenger is among you? And whosoever holds fast to God is indeed guided unto a straight path.

3:100

On the Day when faces whiten and faces blacken. As for those whose faces blacken, “Did you disbelieve after having believed? Then taste the punishment for having disbelieved.”

3:106

Whatsoever good they do, they will not be denied it. And God knows the reverent.

3:115

Truly those who disbelieve, neither their wealth nor their children will avail them aught against God. They are the inhabitants of the Fire, abiding therein.

3:116

They shall be struck with abasement wherever they are come upon, save by means of a rope from God and a rope from mankind. And they shall earn a burden of wrath from God, and they shall be struck with indigence. That is because they would disbelieve in God’s signs and kill the prophets without right. That is for their having disobeyed and transgressed.

3:112

On the Day when faces whiten and faces blacken. As for those whose faces blacken, “Did you disbelieve after having believed? Then taste the punishment for having disbelieved.”

3:101

And be mindful of the Fire that has been prepared for the disbelievers.

3:131

And so that God may assay those who believe and blight the disbelievers...

3:141

Their words were but to say, “Our Lord, forgive us our sins and our prodigality in our affairs, and make firm our steps, and help us against the disbelieving people.”

3:147

O you who believe! If you obey those who disbelieve, they will turn you back on your heels; then you shall be turned into losers.
We shall cast terror into the hearts of those who disbelieve for having ascribed partners unto God, for which He has not sent down any authority. And their refuge shall be the Fire, and evil is the abode of the wrongdoers.

(3:151)

O you who believe! Be not like those who disbelieve and say of their brethren when they travel upon the earth or campaign, “Had they stayed with us, they would not have died and been slain,” that God may make that a source of regrets in their hearts. And God gives life and causes death, and God sees whatsoever you do.

(3:156)

and that He may know those who are hypocrites. And it was said unto them, “Come, fight in the way of God or defend [yourselves].” They said, “Had we known there would be fighting we would have followed you.” That day they were closer to disbelief than to belief, saying with their mouths what was not in their hearts. And God knows best what they conceal.

(3:167)

And let not those who hasten unto disbelief grieve thee. Truly they will not harm God in the least. Then their Lord answered them, “I shall not let the work of any worker among you, male or female, be in vain; each of you is like the other. So those who emigrated, and were expelled from their homes, and were hurt in My way, and fought and were slain—I shall absolve them of their evil deeds and shall make them enter Gardens with rivers running below, a reward from God. And God, with Him is the most beautiful reward.”

(3:178)

Let it not delude thee that those who disbelieve are free to come and go in the land.

(3:196)

O you who believe! Be not like those who disbelieve and say of their brethren when they travel upon the earth or campaign, “Had they stayed with us, they would not have died and been slain,” that God may make that a source of regrets in their hearts. And God gives life and causes death, and God sees whatsoever you do.

(3:156)

A bay‘ah’s disbelievers are not accepted from those who do evil deeds, till when death confronts one of them, he says, “Truly now I repent,” nor from those who die as disbelievers. For those We have prepared a painful punishment.

(4:18)
If you shun the grave sins that you are forbidden, We shall absolve you of your evil deeds and cause you to enter at a noble gate.

Those who are miserly and enjoin people to be miserly, concealing what God has given them from His Bounty. We have prepared for the disbelievers a humiliating punishment.

On that Day those who disbelieved and disobeyed the Messenger will wish that they were level with the earth, and they will conceal no account from God.

Among those who are Jews are those who distort the meaning of the word, and say, “We hear and disobey,” and “Hear, as one who hears not!” and “Attend to us!” twisting their tongues and disparaging religion. And had they said, “We hear and obey” and “Listen” and “Regard us” it would have been better for them and more proper. But God cursed them for their disbelief, so they believe not, save a few.

Hast thou not seen those who claim that they believe in that which was sent down unto thee and in that which was sent down before thee, desiring to seek judgment from false deities, although they were commanded not to believe in them? But Satan desires to lead them far astray.

Those who believe fight in the way of God, and those who disbelieve fight in the way of false deities. Fight, therefore, against the allies of Satan. Surely the scheme of Satan is ever feeble.

They wish that you should disbelieve, even as they disbelieve, that you may be on a level with them. So take them not as protectors till they migrate in the way of God. But if they turn their backs, then seize them and slay them wherever you find them, and take no protector or helper from among them,
When you travel upon the earth, there is no blame upon you for shortening your prayers if you fear that the disbelievers may attack you; verily the disbelievers are your manifest enemy.

And if you disbelieve, then increase in disbelief, and then believe again, and increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

Unto God belongs whatsoever is in the heavens and whatsoever is on the earth, and God is Self-Sufficient, Praised.

O you who believe! Believe in God and His Messenger, and the Book He sent down upon His Messenger, and the Book He sent down before. Whosoever does not believe in God and His angels and His Books and His messengers and the Last Day has wandered far astray.

Those who believe and then disbelieve, and then believe again, and then increase in disbelief; God will not forgive them nor guide them unto any way.

Those who take disbelievers as protectors instead of believers—do they seek might through them? Truly might belongs altogether to God.

He has already sent down upon you in the Book that when you hear the signs of God being rejected and mocked, do not sit with them till they engage in some other discourse, or else you will surely be like them. Truly God will gather the hypocrites and the disbelievers in Hell all together—

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

When thou art with them and leadest them in prayer, let one group of them stand with thee in prayer, taking their arms with them. When they have been permitted to prostrations, let them withdraw to the rear, and let another group come that has not prayed and let them pray with thee, taking precaution and their arms. The disbelievers wish you to be heedless of your arms and your baggage that they might assault you all at once. There is no blame on you if you lay aside your arms when you are troubled by heavy rain or illness. But take your precaution. Surely God has prepared for the disbelievers a humiliating punishment.

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.

And if you disbelieve, then increase in disbelief, and then believe again, and then increase in disbelief, and then believe again, and increase in disbelief; and God will not forgive them nor guide them.
God will not grant the disbelievers a way over the believers.

(4:144) O you who believe! Do not take the disbelievers as protectors instead of the believers. Do you wish to give God a clear warrant against you?

(4:150) Truly those who disbelieve in God and His messengers, and seek to make a distinction between God and His messengers, and say: “We believe in some and disbelieve in others,” and seek to take a way between—

(4:151) It is they who are truly disbelievers, and We have prepared for the disbelievers a humiliating punishment.

(4:155) Then for their breaking of their covenant, and their disbelieving in the signs of God, and their slaying of the prophets without right, and their saying: “Our hearts are uncircumcised,”—No! rather God has set a seal upon them for their disbelief, so they believe not, save a few—

(4:156) And for their disbelieving, and their uttering against Mary a tremendous calumny.

(4:161) Verily those who disbelieve and who turn from the way of God have certainly wandered far astray.

(4:167) Forbiden unto you are carrion and blood, the flesh of swine and that which has been offered to other than God, that which has been strangled or beaten to death, and that which has been killed by falling or has been gored to death, that which has been mangled by beasts of prey—save that which you may purify—and that which is sacrificed on stone altars, and that which you allot with divining arrows; that is iniquity. This day those who disbelieve have despaired of your religion. So fear them not, but fear Me! This day I have perfected for you your religion, and completed My blessing upon you, and have approved for you as religion, Submission (Islām). But whosoever is compelled
by hunger, without inclining toward sin, then surely God is Forgiving, Merciful.

This day, all good things are made lawful unto you. The food of those who have been given the Book is lawful unto you, and your food is lawful unto them. And likewise the chaste women of the believers, and the chaste women of those who were given the Book before you, when you have given them their bridewealth as married women, not as fornicators, nor as paramours. And whosoever rejects belief, his deeds have come to naught, and in the Hereafter he shall be among the losers.

And those who disbelieve and deny Our signs, they shall be the inhabitants of Hellfire.

They indeed have disbelieved who say, “God is the Messiah, son of Mary.” Say, “Who would have any power over God if He desired to destroy the Messiah, son of Mary, and his mother, and those on earth all together?” Unto God belongs sovereignty over the heavens and the earth and whatsoever is between them. He creates whatsoever He will, and God is Powerful over all things.

Truly those who disbelieve, were they to possess all that is on the earth and the like of it besides to ransom themselves thereby from the punishment of the Day of Resurrection, it would not be accepted from them. And theirs shall be a painful punishment.

O Messenger! Let them not grieve thee those who hasten unto disbelief, those who say, “We believe” with their mouths, while their hearts believe not, and those who are Jews, who listen to lies, and to others who have not come to thee. They distort the meaning of the word, saying, “If you are given this, then take it, but if you are not given this, then beware!” For whomsoever God desires that he be tried, thou hast no power to avail him aught against God. They are those whose hearts God desired not to purify. Theirs is disgrace in this world, and in the Hereafter they shall have a great punishment.
Truly We sent down the Torah, wherein is a guidance and a light, by which the prophets who submitted [unto God] judged those who are Jews, as did the sages and the rabbis, in accordance with such of God’s Book as they were hidden to preserve and to which they were witnesses. So fear not mankind, but fear Me! And sell not My signs for a paltry price. Whosoever judges not by that which God has sent down—it is they who are disbelievers.

And therein We prescribed for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds, retribution. But whosoever forgoes it out of charity, it shall be an expiation for him. Whosoever judges not by that which God has sent down—it is they who are wrongdoers.

O you who believe! Whosoever among you should renounce his religion, God will bring a people to whomsoever He will. And God is All-Encompassing, Knowing.

O you who believe! Take not as protectors those who take your religion in mockery and as play, from among those who were given the Book before you, or the disbelievers, and reverence God, if you are believers.

When they come to you, they say, “We believe.” But they certainly entered with disbelief and they have certainly left with it, and God knows best what they were concealing.

The Jews say, “God’s hand is shackled.” Shackled are their hands, and they are cursed for what they say. Nay, but His two hands are outstretched, He bestows as He wills. Surely that which has been sent down unto thee from thy Lord will increase many of them in rebellion and disbelief. And We have cast enmity and hatred among them till the Day of Resurrection. As often as they ignite a flame for war, God extinguishes it. They endeavor to work corruption upon the earth. And God loves not the workers of corruption.

Had the People of the Book believed and been reverent, We would surely have absolved them of their evil deeds, and caused them to enter Gardens of bliss.

O Messenger! Convey that which has been sent down unto thee from thy Lord, and if thou dost not, thou wilt not have conveyed His message. And God...
Say, “O People of the Book! You stand on naught till you observe the Torah and the Gospel, and that which has been sent down unto you from your Lord.” Surely that which has been sent down unto thee from thy Lord will increase many of them in rebellion and disbelief. So grieve not for the disbelief people.

They certainly disbelieve, those who say, “Truly God is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel! Worship God, my Lord and your Lord.” Surely whosoever ascribes partners unto God has incurred the wrath of God, and He will take him to task. God will not take you to task for that which is past, but whosoever relapses, God will take

God will not take you to task for that which is frivolous in your oaths, but He will take you to task for the oaths you have pledged in earnest. The expiation thereof is the feeding of the indigent, or the equivalent of this in fasting, that he may taste the evil consequences of his affair. God has forgiven that which is past, but whosoever relapses, God will take

God is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel! Worship God, my Lord and your Lord.” Surely whosoever ascribes partners unto God has incurred the wrath of God, and He will take him to task. God will not take you to task for that which is past, but whosoever relapses, God will take

For the oaths you have pledged in earnest. The expiation thereof is the feeding of the indigent, or the equivalent of this in fasting, that he may taste the evil consequences of his affair. God has forgiven that which is past, but whosoever relapses, God will take

God is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel! Worship God, my Lord and your Lord.” Surely whosoever ascribes partners unto God has incurred the wrath of God, and He will take him to task. God will not take you to task for that which is past, but whosoever relapses, God will take
vengeance upon him, and God is Mighty, Possessor of vengeance.

A people before you asked about these things, then came to be disbelievers therein.

God has not established Bábírah, or Sá‘ibáh, or Wāsílah, or Ḥám. But those who disbelieve fabricate lies against God, and most of them understand not.

Then God will say, “O Jesus son of Mary! Remember My blessing upon thee, and upon thy mother, when I strengthened thee with the Holy Spirit, that thou mightest speak to people in the cradle and in maturity; and when I taught thee the Book, Wisdom, the Torah, and the Gospel; and how thou wouldst create out of clay the shape of a bird, by My leave, and thou wouldst breathe into it, and it would become a bird, by My leave; and thou wouldst heal the blind and the leper, by My leave; and thou wouldst bring forth the dead, by My leave; and how I restrained the Children of Israel from [harming] thee, when thou didst bring them clear proofs, and those who disbelieved among them said, ‘This is naught but manifest sorcery.’”

God said, “I shall indeed send it down unto you. But whosoever among you disbelieves thereafter, I shall surely punish him with a punishment wherewith I have not punished any other in all the worlds.”

Praise be to God, Who created the heavens and the earth, and made darkness and light. Yet those who do not believe ascribe equals to their Lord!

Had We sent down unto thee a Book inscribed on parchment, such that they could touch it with their hands, those who do not believe would have said, “This is naught but manifest sorcery.”

Among them are those who listen to thee, but We have placed coverings over their hearts, such that they understand not, and in their ears a deafness. Were they to see every sign, they would not believe in it, so that when they come to thee, they dispute with thee. Those who disbelieve say, “This is naught but fables of those of old.”

If thou couldst see when they are arraigned before their Lord. He will say, “Is this not the truth?” They will say, “Yea, indeed, by our Lord!” He will say, “Then taste the punishment for having disbelieved.”

Leave those who take their religion to be play and diversion, and who are deluded by the life of this world, but remind them with it, lest any soul be
delivered to ruin because of what it has earned—it has no protector apart from God, nor any intercessor, and though it should offer every kind of ransom, it shall not be accepted from it. Those are the ones delivered to ruin for that which they have earned. Theirs shall be a drink of boiling liquid and a painful punishment for having disbelieved.

They are those unto whom We have given the Book, judgment, and prophethood. So if these do not believe in them, We have entrusted them to a people who will not disbelieve in them.

Is he who was dead, and to whom We give life, making for him a light by which to walk among mankind, like unto one who is in darkness from which he does not emerge? Thus for the disbelievers, what they used to do was made to seem fair unto them.

And who does greater wrong than one who fabricates a lie against God or denies His signs? For such as these, their portion of the Book will reach them, till when Our messengers come to take them away, they will say, “Where is that which you used to call upon apart from God?” They will respond, “They have forsaken us.” And they bear witness against themselves that they were disbelievers.

Those who turn from the way of God and seek to make it crooked, disbelieving in the Hereafter.

The inhabitants of the Fire will call out to the inhabitants of the Garden, “Pour some water down upon us, or some of that which God has provided you.” They will respond, “Truly God has forbidden them both to the disbelievers.”

The notables among his people who disbelieved said, “Truly we think that you are foolish, and we consider you to be among the liars.”

The notables among his people who disbelieved said, “Verily if you follow Shu’ayb, you shall surely be the losers.”

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّـهُ ۚ قَالُوا إِنَّ اللَّـهَ حَرَّ مَهُمَا عَلَى الْكَافِرِينََ

قَالَ الْمَلََُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينََ

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنتُم بِهِ كَافِرُونََ

وَقَالَ الْمَلََُ الَّذِينَ كَفَرُوا لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَاسِرُونَ
So he turned away from them and said, “O my people! I indeed delivered unto you the messages of my Lord, and advised you sincerely. So how can I grieve for a disbelieving people?”

These are the towns whose stories We have recounted unto thee. Their messengers certainly brought them clear proofs, but they would not believe in what they had denied earlier. Thus does God set a seal upon the hearts of the disbelievers.

And [remember] when God promised you that one of the two companies was to be yours, and you wished that the unarmed one would be yours. But God desires to verify the truth through His Words, and to cut off the last remnant of the disbelievers.

Behold, thy Lord revealed unto the angels, “Truly I am with you; so make firm those who believe. I shall cast terror into the hearts of those who disbelieve. So strike above the neck, and strike their every fingertip.”

Thus it is, so taste it, and [know] that the disbelievers shall have the punishment of the Fire.

O you who believe! When you meet those who disbelieve arrayed [for battle], turn not your backs to them.

Thus it is, and [know] that God makes feeble the scheming of the disbelievers.

And if only thou couldst see when the angels take thoso who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the burning!”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, and cast terror into the hearts of those who disbelieve, and strike their every fingertip. So strike above the neck, and strike their every fingertip.

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”

And if only thou couldst see when the angels take those who disbelieve, striking their faces and their backs, and [saying] “Taste the punishment of the Fire.”
[Their was] like the way of the House of Pharaoh and those before them; they disbelieved in the signs of God; so God seized them for their sins. Truly God is Strong, severe in retribution.

Truly the worst of beasts in the sight of God are those who disbelieve and will not believe

And let not those who disbelieve suppose they have outstripped [anyone]. Indeed they thwart nothing.

O Prophet! Rouse the believers to fight. If there be twenty steadfast among you, they shall overcome two hundred. And if there be one hundred of you, they shall overcome one thousand of those who disbelieve, because they are a people who understand not.

As for those who disbelieve, they are protectors of one another. Unless you do the same, there will be a strife in the land, and a great corruption.

So travel freely throughout the land for four months, and know that you cannot thwart God, and that God shall disgrace the disbelievers.

And a tidings of a painful punishment for you. And if you turn away, then know that you cannot thwart God, for God repudiates [anyone]

But if they reneged on their oaths after having made their treaty, and vilify your religion, then fight the leaders of disbelief—truly they have no oaths—that they might desist.

It is not for the idolaters to maintain the mosques of God, hearing witness of disbelief against themselves. They are those whose deeds have come to naught, and in the Fire shall they abide.

O you who believe! Take not your fathers and your brothers as protectors if they prefer disbelief to belief. As for those among you take them as protectors, it is they who are the wrongdoers.

Then God sent down His Tranquility upon His Messenger and upon the believers, and sent down hosts whom you saw not, and punished those who disbelieved. And that is the recompense of the disbelievers.

The Jews say that Ezra is the son of God, and the Christians say that the Messiah is the son of God. Those are words from their mouths. They resemble the words of those who disbelieved before. God curse them! How are they perverted?

And those whom you saw not, and punished those who disbelieved—truly they have no oaths—neither do the disbelievers have oaths.

And that is a recompense of the idolators. So, if you repent it would be better for you. And if you turn away, then know that you cannot thwart God, for God is Strong, severe in retribution.

And let not those who disbelieve be of those who believe and upon the believers, and sent down hosts whom you saw not, and punished those who disbelieved. And that is a recompense of the disbelievers.

O Prophet! Rouse the believers to fight. If there be twenty steadfast among you, they shall overcome two hundred. And if there be one hundred of you, they shall overcome one thousand of those who disbelieve, because they are people who understand not.

Those are words from their mouths. They resemble the words of those who disbelieved before. God curse them! How are they perverted?
They desire to extinguish the Light of God with their mouths. But God refuses to do aught but complete His Light, though the disbelievers be averse.

Truly the nasi is but an increase in disbelief, whereby the disbelievers go astray. They make it lawful one year and forbid it another, in order to reconcile it with the number made sacred by God, thus making lawful that which God has forbidden. The evil of their deeds is made fair-seeming unto them, but God guides not the disbelieving people.

If you help him not, yet God has already helped him. Remember when those who disbelieved expelled him, the second of the two. Yea, the two were in the cave, when he said to his companion, “Grieve not; truly God is with us.” Then God sent down His Tranquility upon him, and supported him with hosts you see not. And He made the word of those who disbelieve to be the lowliest, and the Word of God is the highest. And God is Mighty, Wise.

And among them some say, “Grant me leave, and tempt me not.” Nay, they have fallen into temptation. And truly Hell encompasses the disbelievers.

And naught prevented their spending from being accepted from them, save that they disbelieved in God and in His Messenger, and only come to the prayer lazily, and only spend reluctantly.

And let not their wealth nor their children impress thee. God desires but to punish them thereby in the life of this world, and that their souls should depart while they are disbelievers.

Make no excuses. You disbelieved after having believed. If We pardon a group of you, We shall punish another group for having been guilty.

Truly God has promised the hypocrites, men and women, and the disbelievers the Fire of Hell, to abide therein. It shall suffice them. God curses them, and theirs shall be a lasting punishment.

O Prophet! Strive against the disbelievers and the hypocrites, and be harsh with them. Their refuge is Hell. What an evil journey’s end!

They swear by God that they said it not, but indeed they spoke the word of disbelief, and disbelieved after having submitted [to God]. And they had ambitions that they did not achieve, and they were vengeful only because God and His Messenger enriched them from His Bounty. If they repent, it would be better for them. But if they turn away, God will punish them with a painful punishment in
this world and in the Hereafter, and on earth they shall have neither protector nor helper.

(9:80) Seek forgiveness for them, or seek not forgiveness for them. If thou seekest forgiveness for them seventy times, God will not forgive them. That is because they disbelieve in God and His Messenger. And God guides not iniquitous people.

(9:84) And never pray over one of them who dies, nor stand by his grave. Truly they disbelieved in God and His Messenger and died iniquitous.

(9:85) And let not their wealth or their children impress thee. God desires only to punish them thereby in this world, and that their souls should depart while they are disbelievers.

(9:90) Those seeking to be excused among the Bedouin came in order to be granted leave, while those who lied to God and His Messenger stayed back. A painful punishment shall befall those among them who disbelieve.

(9:97) The Bedouin are more severe in disbelief and hypocrisy, and more liable not to know the limits [ordained] in what God has sent down unto His Messenger. And God is Knowing, Wise.

(9:120) It is not for the people of Madīnah and the Bedouin who dwell around them to remain behind from the Messenger of God, or to prefer themselves to him. That is because no thirst, nor toil, nor hunger befalls them in the way of God, nor do they take any step enraging the disbelievers, nor do they endure aught at the hands of an enemy, but that a righteous deed is recorded for them on account of it. Truly God neglects not the reward of the virtuous.

(9:123) O you who believe! Fight those disbelievers who are near to you, and let them find harshness in you. And know that God is with the reverent.

(9:125) As for those in whose hearts is a disease, it added defilement to their defilement, and they die while they are disbelievers.

(10:2) Is it a marvel for mankind that We have sent revelation unto a man from among themselves, [saying], “Warn mankind and give glad tidings to those who believe that they shall have a station of reward in the Hereafter, and on earth they shall have neither protector nor helper.”
sincerity with their Lord.”? The disbelievers say, “Surely this is a manifest sorcerer.”

10:4 Unto Him is your return altogether; God’s Promise is true. Verily He originates creation, then He brings it back, that He may recompense with justice those who believe and perform righteous deeds. As for the disbelievers, theirs shall be a drink of boiling liquid and a painful punishment for having disbelieved.

10:70 An enjoyment in this world, then unto Us shall be their return, and We shall make them taste severe punishment for their having disbelieved.

10:86 And save us through Thy mercy from disbelieving people."

11:9 And if We cause man to taste mercy from Us, and then withdraw it from him, verily he is despondent, ungrateful.

11:17 Those who turn from the way of God and seek to make it crooked, and who disbelieve in the Hereafter.

11:27 But the notables among his people who disbelieved said, “We see you as naught but a human being like us, and we see none who follow you, save the lowliest among us, as is clear to see. Nor do we see that you have any merit over us; nay, we think that you are liars.”

11:42 And it sailed with them upon waves like mountains. And Noah called out to his son, who remained aloof, “O my son! Embark with us, and be not with the disbelievers."

11:60 And they were pursued by a curse in this world, and [shall be] on the Day of Resurrection. Behold! Truly ’Ad disbelieved in their Lord. Behold! Away with ’Ad, the people of Hūd!"
as though they had never dwelt there. Behold!
Truly Thamūd disbelieved in their Lord. Behold!
Away with Thamūd!

He said, “No food with which you are provided will come unto you, save that I shall inform you of its interpretation before it comes. This is among the things my Lord has taught me. I forsake the creed of a people who believe not in God, and they who are disbelievers in the Hereafter.”

O my sons! Go and inquire about Joseph and his brother and despair not of God’s Comfort; truly none despairs of God’s Comfort save the disbelieving people.”

And if thou dost wonder, then wondrous is their saying, “When we are dust, shall we indeed be [raised] in a new creation?” It is they who disbelieve in their Lord; it is they who will have shackles upon their necks; and it is they who will be the inhabitants of the Fire; they shall abide therein.

Those who disbelieve say, “Why has not some sign been sent down upon him from his Lord?” Thou art but a warner; and for every people there is a guide.

Thus have We sent thee unto a community before whom other communities have passed away, that thou mayest recite unto them that which We have revealed unto thee; yet they disbelieve in the Compassionate. Say, “He is my Lord; there is no god but He. In Him do I trust and unto Him do I turn.”

Were there a Quran whereby the mountains were set in motion, or the earth was cleft, or the dead were made to speak. Nay! Unto God belongs the affair altogether. Do not those who believe understand that if God had willed, He would have guided mankind all together? And those who disbelieve, calamity will never cease to befall them because of that which they have wrought, or to alight close to their abode until God’s Promise comes. Truly God will not fail the tryst.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

Those who disbelieve say, “Why has not some sign been sent down upon him from his Lord?” Say, “Truly God leads astray whomsoever He will and guides to Himself whosoever turns in repentance—

unto Him is the supplication of truth; and those whom they supplicate apart from Him answer them not in the least, save as one who stretches forth his palms towards water that it may reach his mouth, though it never reaches him. And the supplication of the disbelievers is naught but astray.

He said, “No food with which you are provided will come unto you, save that I shall inform you of its interpretation before it comes. This is among the things my Lord has taught me. I forsake the creed of a people who believe not in God, and they who are disbelievers in the Hereafter.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.

And they who believe not in God’s Ascent, their abodes shall be the Fire: they shall abide therein.
Certainly messengers were mocked before thee. But I granted respite to those who disbelieved; then I seized them. How, then, was My retribution!

What of He Who attends to every soul in accordance with what it has earned? Yet they ascribe partners unto God. Say: “Name them! Or will you inform Him of something He does not know upon the earth, or are these vain words?” Nay! But their plotting has been made to seem fair unto those who disbelieve, and they have been turned from the way. And whomsoever God leads astray, no guide has he.

The parable of the Garden that has been promised to the reverent: rivers running below it, its food everlasting, as is its shade. That is the ultimate end of those who were reverent, while the ultimate end of the disbelievers is the Fire!

And indeed those who were before them plotted, but unto God belongs plotting altogether. He knows what every soul earns, and the disbelievers will know whose is the Ultimate Abode.

And those who disbelieve say, “You have not been sent.” Say, “God and whosoever possesses knowledge of the Book suffices as a witness between you and me.”

God, unto Whom belongs whatsoever is in the heavens and whatsoever is on the earth. Woe unto the disbelievers for a severe punishment.

And Moses said, “If you are ungrateful—you and whosoever is on the earth all together—[know that] verily God is Self-Sufficient, Praised.”

But those who disbelieved said to their messengers, “We shall surely expel you from our land, or you shall revert to our creed.” So their Lord revealed unto them, “We shall surely destroy the wrongdoers.

The parable of those who disbelieve in their Lord: their deeds are as ashes that the wind blows hard on a stormy day. They have no power over aught that they have earned. That is extreme error.
And Satan will say, when the matter has been decreed, "Verily God made you the promise of truth; and I made you a promise, but I failed you. And I had no authority over you, save that I called you, and you responded to me. So do not blame me, but blame yourselves. I cannot respond to your cries for help; no can you respond to my cries for help. Truly I disbelieved in your ascribing me as partner aforetime. As for the wrongdoers, surely theirs shall be a painful punishment."

Hast thou not considered those who exchanged the blessing of God for ingratitude and caused their people to dwell in the abode of perdition—

And He gives you something of all that you ask of Him, and were you to count the blessings of God, you could not number them. Truly mankind is wrongdoing, ungrateful.

It may be that those who disbelieve will wish that they had submitted.

Then on the Day of Resurrection He will disgrace them and say, "Where are My partners on whose account you were defiant?" Those who were given knowledge will say, "Surely, this day, disgrace and evil are upon the disbelievers"

And God has ordained mates for you from among yourselves, and from your mates He has ordained for you children and grandchildren. And He provided you with good things. Will they then believe in that which is false, and show ingratitude for the blessings of God?

They recognize the Blessing of God, and then deny it, and most of them are disbelievers.

And on that Day We shall raise up a witness from every community, then those who disbelieved will not be permitted [to speak], nor can they make amends.

Those who disbelieve and who have turned from the way of God, for them We shall add punishment on top of punishment, for their having worked corruption.

Whosoever disbelieves in God after having believed—save one who is coerced, while his heart is at peace in faith—but whosoever opens his breast unto disbelief, upon them shall be the Wrath of God, and theirs shall be a great punishment.
That is for their having preferred the life of this world to the Hereafter. And surely God guides not disbelieving people.

God sets forth a parable: A town secure and at peace, its provision coming unto it abundantly from every side. Yet it was ungrateful for the blessings of God; so God let it taste the garment of hunger and fear for that which they had wrought.

It may be that your Lord will have mercy upon you, but if you revert, We shall revert. And We have made Hell a prison for the disbelievers.

Truly the wasteful are the brethren of satans, and Satan is ungrateful to his Lord.

And whenever affliction befalls you at sea, forgotten are those whom you would call upon, save for Him. Then when He has delivered you safely to land, you turn away. Man is ever ungrateful!

Or do you feel secure that He will not cause you to return to it another time, and unleash upon you a tempestuous wind, and drown you for your having been ungrateful? Then you would find no avenger therein against Us.

And indeed We have employed every kind of parable for mankind in this Quran. Yet most of mankind refuse aught but disbelief.

That is their recompense for having disbelieved in Our signs. And they say, "What! When we are bones and dust, shall we indeed be resurrected as a new creation?"

Have they not considered that God, Who created the heavens and the earth, has the power to create the like of them? And He has ordained for them a term, about which there is no doubt. Yet the wrongdoers refuse aught but disbelief.

And say. "It is the truth from your Lord! So whosoever will, let him believe, and whosoever will, let him disbelieve." Verily We have prepared for the wrongdoers a Fire whose canopies will encompass them. And if they plead for relief, they will be showered with water like molten lead that will scald faces—an evil drink indeed, and how evil a resting place!

His companion said unto him as he conversed with him, "Do you disbelieve in the One Who created you from dust, then from a drop, then fashioned you as a man?"

And We send not the messengers, save as bearers of glad tidings and as warners. And those who disbelieve dispute falsely in order to refute the
And as for the young boy, his parents were believers and we feared that he would make them suffer much through rebellion and disbelief.

And We shall present Hell, on that Day, as an array before the disbelievers.

Do those who disbelieve reckon that they may take My servants as protectors apart from Me? Truly We have prepared Hell as a welcome for the disbelievers!

And as for the young boy, his parents were believers and we feared that he would make them suffer much through rebellion and disbelief.

And We shall present Hell, on that Day, as an array before the disbelievers.

And when Our signs are recited unto them as clear proofs, those who disbelieve say unto those who believe, “Which of the two groups is better in station, or fairer in company?”

Yet the parties differed among themselves, and woe unto those who disbelieve for the witnessing of a tremendous day!

That is their recompense—Hell—for having disbelieved and for having taken My signs and My messengers in mockery.

And when Our signs are recited unto them as clear proofs, those who disbelieve say unto those who believe, “Which of the two groups is better in station, or fairer in company?”

And whenever those who disbelieve see thee, they take thee in naught but mockery, “Is this the one who makes mention of your gods?” And it is they who are disbelievers in the remembrance of the Compassionate.

And whoever performs righteous deeds and is a believer, there shall be no ingratitude for his endeavor, and surely We shall write [it] down for him.
and the true promise draws nigh. And, behold, there shall be the fixed stare of those who disbelieved. "Oh, woe unto us! We have certainly been heedless of this! Indeed, we have been wrongdoers."

These two adversaries dispute concerning their Lord. As for those who disbelieve, garments of fire shall be cut for them, and boiling liquid shall be poured over their heads.

Truly those who disbelieve and turn from the way of God, and the Sacred Mosque which We have appointed for mankind—equal are those who dwell there and those who come from abroad—whosoever desires to deviate wrongfully therein, We shall cause him to taste a painful punishment.


Yet those who disbelieve remain in doubt over it, till the Hour comes upon them suddenly or there comes upon them the punishment of a barren day.

And when Our signs are recited unto them as clear proofs, thou seest denial upon the faces of those who disbelieve. They well-nigh pounce upon those who recite Our signs unto them. Say, "Shall I inform you of what is worse than that? The Fire God has promised to those who disbelieve. What an evil journey's end!"

But the notables who disbelieved among his people said, "This is only a human being like yourselves, desiring to set himself above you. And had God willed, He would have sent down angels. We heard not of this from our fathers of old.

And the notables of his people who disbelieved and denied the meeting of the Hereafter, and unto whom We had given luxury in the life of this world, said, "This is but a human being like you, eating of what you eat, and drinking from what you drink.

Whosoever calls upon another god along with God, for which he has no proof, his reckoning is with God. Truly the disbelievers will not prosper.
As for those who disbelieve, their deeds are like a mirage upon a desert plain which a thirsty man supposes is water, till when he comes upon it, he does not find it to be anything, but finds God there. He will then pay him his reckoning in full, and God is swift in reckoning.

God has promised those among you who believe and perform righteous deeds that He will surely make them vicegerents upon the earth, as He caused those before them to be vicegerents, and that He will establish for them their religion, which He has approved for them, and that He will surely change them from a state of fear to security. They will worship Me, not ascribing any partners unto Me. And whosoever disbelieves thereafter, it is they who are iniquitous.

Do not suppose that the disbelievers thwart [aught] on the earth. The Fire will be their refuge. What an evil journey’s end!

And the disbelievers say, “This is naught but a lie that he has fabricated, and another people have helped him in it.” They have indeed produced a wrongdoing and a calumny.

And indeed We have distributed it amongst them, that they may reflect. But most men refuse to be ungrateful. And the disbeliever is a partisan against his Lord.

The one who had knowledge of the Book said, “I will bring it to thee in the blink of an eye.” Then when he saw it set before him, he said, “This is of the bounty of my Lord, to try me whether I will give thanks or be ungrateful. And whosoever gives thanks, he gives thanks only for his own soul; and whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous.”

While that which she worshipped apart from God barred her; verily she was from a disbelieving people.”
And those who disbelieve say, “What? When we and our fathers are dust, shall we indeed be brought forth?”

But when the truth came to them from Us, they said, “Why was he not given the like of that which was given to Moses?” Did they not disbelieve in that which was given to Moses aforetime? They said, “Two sorceries, supporting one another.” And they said, “Truly we are disbelievers in each.”

And morning found those who had longed to be in his place the day before saying, “Alas! It seems God outspreads and straitens provision for whomsoever He will among His servants. Had God not been gracious to us, He would have caused us to be engulfed [as well]. Alas! It seems the disbelievers will not prosper!”

And thou didst not hope that the Book would be delivered unto thee; rather it was a mercy from thy Lord. So be not a support for the disbelievers.

Those who believe and perform righteous deeds, We shall surely absolve them of their evil deeds, and We shall surely recompense them according to the best of that which they used to do.

And Abraham said, “You have taken idols apart from God on account of affection between you in the life of this world. Then on the Day of Resurrection you will disown one another, and you will curse one another; your refuge will be the Fire, and you will have no helpers.”

Thus have We sent down unto thee the Book. So those unto whom We have given the Book believe in it. Among them are some who believe in it; and none reject Our signs, save the disbelievers.

Say, “God suffices as a witness between you and me. He knows whatsoever is in the heavens and the earth.” And those who believe in what is false and disbelieve in God, it is they who are the losers.

And they bid thee hasten the punishment. Truly Hell shall encompass the disbelievers.

So let them be ungrateful for that which We have given them, and let them enjoy themselves, for soon they will know!
Or have they not considered that We have made a secure sanctuary while people are snatched away all around them? Do they believe in that which is false? And are they ungrateful for God’s blessing?

Who does greater wrong than one who fabricates a lie against God or denies the truth when it comes unto him? Is there not within Hell an abode for the disbelievers?

Do they not reflect upon their souls? God did not create the heavens and the earth and whatsoever is between them save in truth, and for a term appointed. Yet truly many among mankind believe not in the meeting with their Lord.

They have no intercessors from among those they ascribed as partners, and they will then disbelieve in those they ascribed as partners.

But as for those who disbelieved and denied Our signs and the meeting of the Hereafter, they will be arraigned unto the punishment.

Let them be ungrateful for that which We have given them: “So enjoy yourselves! For soon you will know.”

Whosoever disbelieves, his disbelief is to his own detriment. And whosoever works righteousness, they make provision for their souls.

That from His Bounty He may recompense those who believe and perform righteous deeds. Truly He loves not the disbelievers.

And were We to send a wind and they were to see it turn yellow, after that they would surely disbelieve.

And indeed We have set forth for mankind in this Quran every kind of parable. And if thou bringest them a sign, those who disbelieve will surely say, “You make naught but false claims.”

And indeed We gave Luqmān wisdom: “Give thanks to God!” And whosoever gives thanks, he gives thanks for his own sake. And whosoever is ungrateful, truly God is Self-Sufficient, Praised.

And whosoever does not believe, let not his disbelief grieve thee. Unto Us is their return, then We shall inform them of that which they did. Truly God knows what lies within breasts.

And when waves enshroud them like awnings, they call upon God, devoting religion entirely to Him. Then when He has delivered them safely to land some of them take a middling course. And none reject Our signs, save all who are perfidious, ungrateful.

And so We have set forth for mankind in this Quran every kind of parable. And if thou bringest them a sign, those who disbelieve will surely say, “You make naught but false claims.”

And indeed We have set forth for mankind in this Quran every kind of parable. And if thou bringest them a sign, those who disbelieve will surely say, “You make naught but false claims.”

And whosoever disbelieves, his disbelief is to his own detriment. And whosoever works righteousness, they make provision for their souls.
And they say, “What, when we have become lost in the earth, shall we indeed be created anew?” Nay, they believe not in the meeting with their Lord.

Say, “On the Day of Victory, faith will not benefit those who disbelieved; nor shall they be granted respite.”

O Prophet! Reverence God and obey not the disbelievers and the hypocrites. Truly God is Knowing, Wise.

That the truthful may be questioned concerning their truthfulness. And for the disbelievers He has prepared a painful punishment.

And God turned back those who disbelieved in their rage; they attained no good. God sufficed the believers in battle; and God is Strong, Mighty.

Obey not the disbelievers and the hypocrites; disregard their affront, and trust in God. God suffices as a Guardian.

Truly God curses the disbelievers and prepares for them a blazing flame,

Thus did We recompense them for having disbelieved. And do We recompense any but the disbeliever?

The disbelievers say, “We shall not believe in this Quran, nor in that which was before it.” Couldst thou but see when the wrongdoers are made to stand before their Lord, hurling reproach upon one another! Those who had been weak and oppressed will say to those who had waxed arrogant, “If not for you, we would have been believers.”

Those who had been weak and oppressed will say to those who waxed arrogant, “Nay! But there was plotting by night and day when you ordered us to disbelieve in God, and to set up equals unto Him.” And they will hide their remorse when they see the punishment, and We put shackles upon the necks of those who disbelieve. Will they be requited for aught but what they used to do?
<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>34:34</td>
<td>And We sent no warner unto a town, but that those living in luxury therein said, “Truly, we disbelieve in that wherewith you have been sent.”</td>
<td>وما أرسلنا في قري من ذئب إذا قال مقرفوه إنا بما أرسلت به كافرون</td>
</tr>
<tr>
<td>34:43</td>
<td>And when Our signs are recited unto them as clear proofs, they say, “This is naught but a man who desires to turn you from that which your fathers used to worship.” And they say, “This is naught but a fabricated perversion.” And those who disbelieve say to the Truth when it comes to them, “This is naught but manifest sorcery.”</td>
<td>وإذا كتبنا عليهم بالدليل فقلنا ما هذا إلا زحل يريد أن يغيب عنكم كاذب وإنذلك إنذلك كفرنا وقال الذين كفرنا للحق لما جاءهم إن هذا إلا سحر مبين</td>
</tr>
<tr>
<td>34:53</td>
<td>When they had disbelieved in it beforehand, while impugning the unseen from a place far off?</td>
<td>وقد كفروا به من قبل ويعدون بالغيب من مكان بعيد</td>
</tr>
<tr>
<td>35:7</td>
<td>Those who disbelieve, theirs shall be a severe punishment. And those who believe and perform righteous deeds, theirs shall be forgiveness and a great reward.</td>
<td>الذين كفروا لهم عذاب شديد وأولئك الذين أمنوا وعملوا الصالحيات لهم مغفرة وأجر كبير</td>
</tr>
<tr>
<td>35:14</td>
<td>If you call upon them, they hear not your call, and even if they heard, they would not respond to you; and on the Day of Resurrection they will disown your ascribing partners unto God. And none informs you like one who is Aware.</td>
<td>إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم ويلعوبون بشرككم ولا ينبئك مثل خبير</td>
</tr>
<tr>
<td>35:26</td>
<td>Then I seized those who disbelieved. How, then, was the change I wrought!</td>
<td>ثم أخذت الذين كفروا فكيف كان نكير</td>
</tr>
<tr>
<td>35:36</td>
<td>And as for those who disbelieve, theirs shall be the Fire of Hell. They will not be done away with so as to die; nor will aught of its punishment be lightened for them. Thus do We requite every disbeliever.</td>
<td>والذين كفروا لهم النار جهنم لا يميتون فيها ولا يخفف عنهم حزبهم ولا يزدكر كفرون</td>
</tr>
<tr>
<td>35:39</td>
<td>He it is Who appointed you vicegerents upon the earth. So whosoever disbelieves, his disbelieve is to his detriment. The disbelieve of the disbelievers increases them with their Lord in naught but odium. And the disbelieve of the disbelievers increases them in naught but loss.</td>
<td>هو الذي جعلكم خليفة في الأرض فمن كفر فعليه كفر وزيّد الكافرين كفرهم عند ربهم إلا متاح ولا يزيد الكافرين كفرهم إلا حسارة</td>
</tr>
<tr>
<td>36:47</td>
<td>And when it is said unto them, “Spend of that wherewith God has provided you,” those who disbelieve say to those who believe, “Are we to feed those whom, if God willed, He would feed? You are in naught but manifest error.”</td>
<td>وإذا قيل لهم أنفسهم بما رزقكم الله قال الذين كفروا أنفسهم أنفسهم أن يطعموا من لى يشاء الله أطمعة إن أنتم إلا في ضلال مبين</td>
</tr>
<tr>
<td>36:64</td>
<td>Burn therein today for having disbelieved!</td>
<td>اصلحو اليوم بما كفروا هم</td>
</tr>
<tr>
<td>36:70</td>
<td>To warn whomsoever is alive, and so that the Word may come due for the disbelievers.</td>
<td>ليُنذروا من كان حيا ويحذرو القول على الكافرين</td>
</tr>
<tr>
<td>37:170</td>
<td>Then We ransomed him with a great sacrifice.</td>
<td>فكفروا به سبيل فبلغهم</td>
</tr>
<tr>
<td>38:2</td>
<td>Nay, but those who disbelieve are in vainglory and schism.</td>
<td>بل الذين كفروا في عزة وشفاق</td>
</tr>
<tr>
<td>38:4</td>
<td>Now they marvel that a warner from among themselves has come unto them, and the disbelievers say, “This is a lying sorcerer.</td>
<td>إلا الذين استثنا وكان من الكافرين</td>
</tr>
</tbody>
</table>
And We did not create Heaven and earth and whatsoever is between them in vain; that is the conjecture of those who disbelieve. So woe unto those who disbelieve in the Fire!

Not so Iblīs. He waxed arrogant and was among the disbelievers.

Behold! Unto God belongs the pure religion, and those who take protectors apart from Him [say], “We do not worship them, save to bring us nigh in nearness unto God.” Truly God will judge between them regarding that wherein they differ. Truly God does not guides one who is a disbelieving liar.

If you do not believe, surely God is beyond need of you. He is not pleased with disbelief for His servants. And if you are grateful, He is pleased therewith for you; and none shall bear the burden of another. Then unto your Lord is your return, and He shall inform you of that which you used to do. Truly He knows what lies within breasts.

And when harm befalls man, he calls upon his Lord, turning unto Him. Then when He bestows a blessing from Himself upon him, he forgets the One upon whom he called before and sets up equals unto God to lead astray from His path. Say, “Enjoy your disbelief a little; truly you shall be among the inhabitants of the Fire.”

So who does greater wrong than one who lies against God and denies the truth when it comes to him? Is there not within Hell an abode for the disbelievers?

That God may absolve them of the worst of that which they have done and render unto them their reward for the best of that which they used to do.

Nay, My signs did indeed come unto you; yet you denied them, waxed arrogant, and were among the disbelievers.

Unto Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God, it is they who are the losers.

And those who disbelieve will be driven unto Hell in throngs, till when they reach it, its gates will be opened and its keepers will say unto them, “Did not messengers from among you come to you, reciting unto you the signs of your Lord and warning you of the meeting with this your Day?” They will say, “Yea, indeed!” But the Word of punishment has come due for the disbelievers.

None but those who disbelieve dispute concerning the signs of God. So let it not delude thee that they are free to come and go in the land.
Likewise did the Word of thy Lord come due for those who disbelieve, that they are the inhabitants of the Fire.

40:6

 Truly those who disbelieve shall be addressed: “God’s odium is greater than your odium for yourselves when you were called to belief, but then disbelieved.”

40:10

 That is because when God was invoked as One, you disbelieved, and when partners were ascribed unto Him, you believed. Judgment lies with God, the Exalted, the Great.

40:14

 So call upon God, devoting religion entirely to Him, though the disbelievers be averse.

40:22

 That is because their messengers brought them clear proofs, yet they disbelieved; so God seized them. Truly He is Strong, severe in retribution.

40:25

 Say, “Do you indeed disbelieve in He Who created the earth in two days, and do you set up equals unto Him? That is the Lord of the worlds.”

41:9

 When messengers came unto them from before them and behind them, [saying], ‘Worship none but God,’ they said, ‘Had our Lord willed, He would send down angels; so truly we disbelieve in that wherewith you have been sent.’”

41:14
And those who disbelieve will say, “Listen not to this Quran, but speak dismissively of it, that haply you might prevail.”

We shall surely make those who disbelieve taste a severe punishment, and We shall surely require them for the worst of that which they used to do.

And those who disbelieve will say, “Our Lord show us those who led us astray among jinn and men. Let us put them under our feet, that they might be among the lowliest.”

Truly those who disbelieve in the Reminder when it comes unto them [...]. And truly it is a mighty Book.

And if We make him taste some mercy from Us after hardship has befallen him, surely he will say, “This is mine; I think not that the Hour will come. If I am returned unto my Lord, surely with Him shall I have that which is most beautiful.” So We shall inform those who disbelieved of that which they have done, and We shall cause them to taste of a grave punishment.

Say, “What think you, if it is from God, yet you disbelieve in it? Who is more astray than one in extreme schism?”

And He responds to those who believe and perform righteous deeds, and will increase them from His Bounty. And as for the disbelievers, theirs shall be a severe punishment.

And if they turn away, We sent thee not as a keeper over them. Naught is incumbent upon thee, save the proclamation. Truly when We cause man to taste mercy from Us, he rejoices in it. And if an evil befalls them because of that which their hands have sent forth, truly man is ungrateful.

Yet they assign to Him a portion from some of His servants. Truly man is a manifest ingrate.

He replied, “What! Though I bring you better guidance than that which you found your fathers following?” They said, “Truly we disbelieve in that wherewith you have been sent.”

And when the Truth came unto them, they said, “This is sorcery, and we do not believe in it.”

And were it not that mankind would be one community, We would have made for those who disbelieve in the Compassionate silver roofs for their houses, stairways whereon to ascend,

This is guidance; and those who disbelieve in the signs of their Lord, theirs shall be a painful punishment of torment.

And those who disbelieve will say, “Our Lord show us those who led us astray among jinn and men. Let us put them under our feet, that they might be among the lowliest.”

And We shall surely make those who disbelieve taste a severe punishment, and We shall surely requite them for the worst of that which they used to do.

And those who disbelieve will say, “Our Lord show us those who led us astray among jinn and men. Let us put them under our feet, that they might be among the lowliest.”

Yet they assign to Him a portion from some of His servants. Truly man is a manifest ingrate.

And if We make him taste some mercy from Us after hardship has befallen him, surely he will say, “This is mine; I think not that the Hour will come. If I am returned unto my Lord, surely with Him shall I have that which is most beautiful.” So We shall inform those who disbelieved of that which they have done, and We shall cause them to taste of a grave punishment.

And He responds to those who believe and perform righteous deeds, and will increase them from His Bounty. And as for the disbelievers, theirs shall be a severe punishment.

And if they turn away, We sent thee not as a keeper over them. Naught is incumbent upon thee, save the proclamation. Truly when We cause man to taste mercy from Us, he rejoices in it. And if an evil befalls them because of that which their hands have sent forth, truly man is ungrateful.

Yet they assign to Him a portion from some of His servants. Truly man is a manifest ingrate.

He replied, “What! Though I bring you better guidance than that which you found your fathers following?” They said, “Truly we disbelieve in that wherewith you have been sent.”

And when the Truth came unto them, they said, “This is sorcery, and we do not believe in it.”

And were it not that mankind would be one community, We would have made for those who disbelieve in the Compassionate silver roofs for their houses, stairways whereon to ascend,
And as for those who disbelieve, were not My signs recited unto you? But you waxed arrogant and were a guilty people.

We did not create the heavens and the earth and whatsoever is between them, save in truth and for a term appointed. Yet those who disbelieve turn away from that of which they were warned.

When mankind is gathered, each will be enemies unto them and deniers of their worship.

Yet when Our signs are recited unto them as clear proofs, those who disbelieve say to the Truth when it comes to them, “This is manifest sorcery.”

And those who disbelieve say of those who believe, “Had it been good, they would not have outrun us in [attaining] it.” Since they will say, “This is an ancient perversion.”

And the day when those who disbelieve are exposed to the Fire: “You squandered your good things in your life in the world and sought enjoyment therein; so today you are recompensed for having waxed arrogant upon the earth without right and for having been iniquitous.”

And on the day when those who disbelieve are exposed to the Fire, “Is this not true?” They will say, “Yea, by our Lord!” He will reply, “Taste the punishment for having believed not.”

And as for those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus does God set forth for mankind their likenesses.

Those who disbelieve and turn from the way of God—He has made their deeds go astray.

The Children of Israel bore witness to the like thereof, though a witness from the Children of Israel bore witness to the like thereof, and the Children of Israel were a guilty people.

And the Children of Israel bore witness to the like thereof, though a witness from the Children of Israel bore witness to the like thereof, and the Children of Israel were a guilty people.

And as for those who disbelieve, strike at their necks; then, when you have overwhelmed them, tighten the bonds. Then free them graciously or hold them for ransom, till war lays down its burdens. Thus [shall it be]. And if God willed, He would take vengeance upon them, but that He may
<table>
<thead>
<tr>
<th>Verse</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>47:8</td>
<td>والذين كفروا قطعاً لهم وأصال أعمالهم</td>
<td>And as for those who disbelieve, wretched are they, and He has made their deeds go astray.</td>
</tr>
<tr>
<td>47:10</td>
<td>هل他们 not journeyed upon the earth and observed how those before them fared in the end? God destroyed them; and the disbelievers shall have the like thereof.</td>
<td>Have they not journeyed upon the earth and observed how those before them fared in the end? God destroyed them; and the disbelievers shall have the like thereof.</td>
</tr>
<tr>
<td>47:11</td>
<td>ذلك بِأنَّ اللَّـهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لا مَوْلَىٰ لَهُمْ</td>
<td>That is because God is Master of those who believe, and because the disbelievers have no master.</td>
</tr>
<tr>
<td>47:12</td>
<td>إنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّـهِ لَن يُضُرُّوا للَّـهِ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ</td>
<td>Truly God causes those who believe and perform righteous deeds to enter Gardens with rivers running below, while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire shall be an abode for them.</td>
</tr>
<tr>
<td>47:32</td>
<td>إنَّ اللَّـهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَْنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الأَْنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ</td>
<td>Truly God causes those who believe and perform righteous deeds to enter Gardens with rivers running below, therein to abide, and that He may absolve them of their evil deeds—that is a great triumph in the sight of God.</td>
</tr>
<tr>
<td>47:34</td>
<td>إنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّـهِ ثُمَّ مَاتُوا وَهُمْ كُفَّار َ</td>
<td>Truly those who disbelieve and turn from the way of God then die while they are disbelievers. God will not forgive them.</td>
</tr>
<tr>
<td>48:5</td>
<td>ومن لم يؤمن بالله ورسوله فإنا أعدنا للكافرين سعيراً</td>
<td>If those who disbelieve had fought you, they would have turned [their] backs, and then would have found neither protector nor helper.</td>
</tr>
<tr>
<td>48:22</td>
<td>ولنفأتم الذين كفروا لولا الذين أنبئتم ثم لا يجدون ولي ولا نصيرًا</td>
<td>It is they who disbelieved and turned you from the Sacred Mosque and the offerings detained from reaching their place of sacrifice. And were it not for believing men and believing women whom you know not, lest you trample them, and thus incur guilt unknowingly—that God may cause whosoever He will to enter into His Mercy—and they had been clearly separated, We would surely have punished the disbelievers among them with a painful punishment.</td>
</tr>
</tbody>
</table>
| 48:26 | إذ جعل الذين كفروا في قلوبهم الحميّة حميّة الجاهلية فأنزل الله سُكينةه على رسوله وعلى المؤمنين نزلُهم كلمة الله وكانوا أحق بها وأهلها وكان الله بكل شيء عليماً | When those who disbelieve had set zealotry in their hearts, the zealotry of the Age of Ignorance, God sent down His Tranquility upon His Messenger and upon the believers, and enjoined the word of reverence upon them, they being more
Muhammad is the Messenger of God. Those who are with him are harsh against the disbelievers, merciful to one another. You see them bowing, prostrating, seeking bounty from God and contentment; their mark upon their faces is from the effect of prostration. That is their likeness in the Tor\ah. And their likeness in the Gospel is a sapling that puts forth its shoot and strengthens it, such that it grows stout and rises firmly upon its stalk, impressing the sowers, that through them He may enrage the disbelievers. God has promised forgiveness and a great reward to those among them who believe and perform righteous deeds.

And know that the Messenger of God is among you. Were he to obey you in many matters, you would suffer. But God has caused you to love faith and has made it seem fair in your hearts, and He has caused you to despise disbelief, iniquity, and disobedience—such are the rightly guided.

Nay, but they marvel that a warner has come unto them from among their own; so the disbelievers say, “This is a astounding thing!”

“Cast you both into Hell every stubborn disbeliever...”

Woe unto those who disbelieve on account of the Day that they are promised.

Or do they desire to devise [a scheme]? Then those who disbelieve shall be the ones against whom a scheme is devised!

Scrambling toward the Caller. The disbelievers say, “This is a calamitous day.”

Coursing under Our Eyes as a recompense for one who was rejected.

Are your disbelievers better than those? Or have you some exemption in the scriptures?

So this day no ransom shall be taken from you, or from those who disbelieved.” Your refuge shall be the Fire; it shall be your master. What an evil journey’s end!

And those who believe in God and His messengers—it is they who are truthful and are witnesses before their Lord. They have their reward and their light. And those who disbelieve and deny Our signs, they are the inhabitants of Hellfire.

Know that the life of this world is but play, diversion, ornament, mutual boasting among you, and vying for increase in property and children—the likeness of a rain whose vegetation impresses
And whosoever finds not [the means], let him fast two consecutive months before they touch one another. And whosoever is unable, let him feed sixty indigent people. That is so that you may believe in God and His Messenger. These are the limits set by God, and the disbelievers shall have a painful punishment.

 Truly those who oppose God and His Messenger shall be abased, just as those before them were abased. We have indeed sent down clear signs, and the disbelievers shall have a humiliating punishment.

 He it is Who expelled those who disbelieve among the People of the Book from their homes at the first gathering. You did not think that they would go forth, and they thought their fortresses would protect them from God. Then God came upon them whence they reckoned not and cast terror into their hearts as they razed their houses with their own hands and with the hands of the believers. So take heed, O you who are possessed of sight.

 Hast thou not seen those who act with hypocrisy saying to their brothers who disbelieve among the People of the Book, “If you are expelled, surely we shall go forth with you. And we shall never obey anyone against you. And if you are fought, we shall help you.” God bears witness that they are surely liars.

 Like Satan when he says unto man, “Disbelieve!” Then when he disbelieves, he says, “Surely I am quit of you. Truly I fear God, Lord of the worlds.”

 O you who believe! Take not Mine enemy and your enemy as friends—you offer them affection, though they have indeed disbelieved in the Truth that has come to you, expelling the Messenger and you for having believed in God your Lord—if you have gone forth striving in My way and seeking My good pleasure. You show them affection in secret, while I know best that which you hide and that which you disclose. And whosoever among you does so has indeed strayed from the right way.

 Were they to come upon you, they would be enemies unto you and would stretch forth their hands and their tongues against you in evil. And they wish you to disbelieve.
There is indeed a beautiful example for you in Abraham and those with him, when they said to their people, “Truly we are quit of you and of all that you worship apart from God. We have rejected you and enmity and hatred have arisen between us and you forever, till you believe in God alone”; save for Abraham saying to his father, “I shall assuredly ask forgiveness for you, though I have no power to avail you aught from God.” Our Lord, in Thee do we trust, unto Thee do we turn in repentance, and unto Thee is the journey’s end.

---

Our Lord! Make us not a trial for those who disbelieve, and forgive us. Our Lord! Truly Thou art the Mighty, the Wise.

---

O you who believe! When the believing women come unto you as emigrants, examine them. God knows best their faith. Then if you know them to be believers, do not return them to the disbelievers. Those women are not lawful for those men; nor are those men lawful for those women. And give them what they have spent. There is no blame upon you if you marry them when you have given them their bridewealth. And hold not to the ties of disbelieving women. Ask for what you have spent, and let them ask for what they have spent. That is the Judgment of God; He judges between you. And God is Knowing, Wise.

---

They desire to extinguish the Light of God with their mouths, but God completes His Light, though the disbelievers be averse.

---

That is because they believed, and then disbelieved; so a seal was set upon their hearts such that they comprehend not.

---

He it is Who created you; among you are disbelievers and among you are believers. And God sees whatsoever you do.

---

Has not the account come to you of those who disbelieved aforetime, such that they tasted the evil consequences of their affair, and theirs shall be a painful punishment?

---

That is because their messengers brought them clear proofs, at which they said, “Shall a human being guide us?” So they disbelieved and turned away; yet God is beyond need. And God is Self-Sufficient, Praised.
Those who **disbelieve** claim that they will not be resurrected. Say, “Yea! By my Lord! Surely you shall be resurrected. Then you shall be informed of that which you did; and that is easy for God.”

The day that He gathers you for the Day of Gathering, that is the Day of Mutual Dispossession. And whosoever believes in God and works righteousness, He will **absolve** him of his evil deeds and cause him to enter Gardens with rivers running below, to abide therein forever. That is the great triumph.

And those who **disbelieve** and deny Our signs, they are the inhabitants of the Fire, abiding therein. What an evil journey’s end!

God sets forth as an example for those who **disbelieve** the wife of Noah and the wife of Lot. They were under two of Our righteous servants; then they betrayed them, and they availed them naught against God. And it was said unto both, “Enter the Fire with those who enter.”

And when they see it close at hand, the faces of those who **disbelieved** shall be stricken, and it shall be said, “This is that for which you called.”

Say, “Have you considered whether God destroys me and those with me or has mercy upon us? Who will protect the **disbelievers** from a painful punishment?”

And for those who **disbelieve** in their Lord is the punishment of Hell. What an evil journey’s end!

Who is it that will be a host for you, who may help you, apart from the Compassionate? The **disbelievers** are in naught but delusion.

O Prophet! Strive against the **disbelievers** and the hypocrites and be harsh with them. Their refuge is Hell. What an evil journey’s end!

God sets forth as an example for those who **disbelieve** the wife of Noah and the wife of Lot. They were under two of Our righteous servants; then they betrayed them, and they availed them naught against God. And it was said unto both, “Enter the Fire with those who enter.”

And those who **disbelieve** and deny Our signs, they are the inhabitants of the Fire, abiding therein. What an evil journey’s end!

And when they see it close at hand, the faces of those who **disbelieved** shall be stricken, and it shall be said, “This is that for which you called.”

Those who **disbelieve** claim that they will not be resurrected. Say, “Yea! By my Lord! Surely you shall be resurrected. Then you shall be informed of that which you did; and that is easy for God.”

The day that He gathers you for the Day of Gathering, that is the Day of Mutual Dispossession. And whosoever believes in God and works righteousness, He will **absolve** him of his evil deeds and cause him to enter Gardens with rivers running below, to abide therein forever. That is the great triumph.

And those who **disbelieve** and deny Our signs, they are the inhabitants of the Fire, abiding therein. What an evil journey’s end!

And for those who **disbelieve** in their Lord is the punishment of Hell. What an evil journey’s end!

Who is it that will be a host for you, who may help you, apart from the Compassionate? The **disbelievers** are in naught but delusion.

And when they see it close at hand, the faces of those who **disbelieved** shall be stricken, and it shall be said, “This is that for which you called.”

Say, “Have you considered whether God destroys me and those with me or has mercy upon us? Who will protect the **disbelievers** from a painful punishment?”

And those who **disbelieve** and deny Our signs, they are the inhabitants of the Fire, abiding therein. What an evil journey’s end!
Indeed, those who disbelieve would well-nigh smite thee down with their glances when they hear the Reminder, saying, “Surely, he is possessed.”

It is indeed a source of regret for the disbelievers.

Upon the disbelievers which none can avert.

So how is it that those who disbelieve scramble toward thee.

Noah said, “My Lord, leave not a single disbeliever to dwell upon the earth.

Truly if you leave them they will mislead Thy servants and will beget naught but disbelieving profligates.

So if you disbelieve, how will you guard against a day that would make children gray-haired?

For the disbelievers, not of ease.

And We have appointed none but angels as wardens of the Fire; and We have not appointed their number save as a trial for those who disbelieve, to grant certainty to those who have been given the Book and increase in faith those who believe; and that those who were given the Book and the believers will not doubt; and that those in whose hearts is a disease and the disbelievers will say, “What does God desire by this as a parable?” Thus does God lead astray whomsoever He will and guide whomsoever He will. And none knows the hosts of thy Lord but He. It is but a reminder for the human being.

Truly We guided him upon the way, be he grateful or ungrateful.

We have surely prepared for the disbelievers chains, shackles, and a blazing flame.

Truly the pious drink of a cup mixed with camphor.

So be patient with thy Lord’s judgment and obey neither sinner nor disbeliever among them.

Truly We have warned you of a punishment nigh, on a day when a man beholds what his hands have sent forth, and the disbeliever says, “Oh, would that I were dust!”

Perish man! How ungrateful is he!

Those, they are the disbelievers, the profligates.

So that Day those who believe shall laugh at those who disbelieve.

Have the disbelievers been required for that which they used to do?
<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>84:22</td>
<td>Nay! Those who disbelieve deny.</td>
<td>بلَّالَّذِينَ كَفَرُوا يُكَذِّبُونَ</td>
</tr>
<tr>
<td>85:19</td>
<td>Yet those who disbelieve are in denial.</td>
<td>بلَّالَّذِينَ كَفَرُوا فِي تَكْذِيبٍ</td>
</tr>
<tr>
<td>86:17</td>
<td>So be gentle with the disbelievers: grant them respite for a while.</td>
<td>فَمَهِّلِ الَّذِينَ كَفَرُوا أَمْهِلْهُمْ رُوِيْداً</td>
</tr>
<tr>
<td>88:23</td>
<td>But whosoever turns away and disbelieves</td>
<td>إلاَّ مِنْ تَوَلِّى وَكَفَرَ</td>
</tr>
<tr>
<td>90:19</td>
<td>And those who disbelieve in Our signs, they are the companions of the left.</td>
<td>وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ المَشَاامِرَ</td>
</tr>
<tr>
<td>98:1</td>
<td>Those who disbelieve among the People of the Book and the idolaters will not desist until the clear proof comes unto them</td>
<td>يَسْتَمِعُ اللَّهُ الرَّحْمَانُ الرَّحِيمُ لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِِّينَ حَتَّىٰ تَأْتِيَهُمُ البَيَّنَةُ</td>
</tr>
<tr>
<td>98:6</td>
<td>Truly the disbelievers among the People of the Book and the idolaters are in the Fire of Hell, abiding therein; it is they who are the worst of creation.</td>
<td>إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدُونَ فِيهَا أَوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ</td>
</tr>
<tr>
<td>109:1</td>
<td>Say, “O disbelievers!”</td>
<td>فَقَلْ يَا أَيُّهَا الْكَافِرُونَ</td>
</tr>
</tbody>
</table>
## Appendix B

The following chart is a list of how the root كفَرُ is used, its translation, and the specific verse numbers of which each root form is used.

<table>
<thead>
<tr>
<th>Form I Verb</th>
<th>Meaning</th>
<th>Qur’ān References</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Form II Verb</th>
<th>Meaning</th>
<th>Qur’ān References</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Form IV Verb</th>
<th>Meaning</th>
<th>Qur’ān References</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكْفَرَ</td>
<td>To be ungrateful</td>
<td>80:17.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Qur’ān References</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَافُور</td>
<td>Camphor</td>
<td>76:5.</td>
</tr>
<tr>
<td>كَفَّرَة</td>
<td>Expiation</td>
<td>5:45, 5:89, 5:95.</td>
</tr>
<tr>
<td>كُفْرَان</td>
<td>Rejected</td>
<td>21:94.</td>
</tr>
<tr>
<td>---------------</td>
<td>------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Noun</td>
<td>كَوَافِر</td>
<td>Disbelieving</td>
</tr>
<tr>
<td>Noun</td>
<td>كَفَار</td>
<td>Noun: Disbelieving (Women- for the verse specifically)</td>
</tr>
</tbody>
</table>
Bibliography


