

**Moral Transgression and Displeasure of Allah: The Quranic perspective****Dr. Hafsa Ayaz**Lecturer, Islamic Studies  
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*Displeasure of Allah is the obscene expression of anger. Moral transgression has been studied thematically with major concern of Displeasure of Allah to people. Displeasure signifies being far from Allah's kindness, greatly demeaned, and disgraced. It is impossible for anyone to be close to Allah when subjected to His displeasure. The warnings are severe for such accursed people. Allah is displeased from Satan due to his disobedience and from disbelievers for they don't believe in Allah and His Prophet (S.A.W). Those who conceal Allah's knowledge, those who disobey Allah's command, hypocrites; for they use to cheat Allah and His Prophet (S.A.W), those who make mischief in the land, liars, those who deliberately kill a person, those who slander chaste woman and those who cut off relations, are various categories of people with whom Allah is displeased. Those who are subjected to Allah's displeasure are disgraced in this life and in the Hereafter their humiliation is far too dreadful to consider.*

**Keywords:** *Displeasure, States of damned, Anger, Moral transgression*

**Introduction**

The morality in the Quran is connected to Sharia laws that define the proper and improper conduct and apply legal restrictions and penalties to various actions deemed immoral.

The right and wrong ways to act are tied to the Sharia commandments in the Quran, which add legal restrictions and consequences to numerous actions deemed immoral. Transgression is violating a formal rule and/or moral principle, crossing a boundary of acceptable conduct, or exceeding a social limit.<sup>1</sup> A transgression can be a failure to do our duty. A sin is a transgression against Allah. A person who transgresses in morality is blindly following in the footsteps of Satan, the one who chose to disobey Allah due to his own arrogance and selfishness.

The message of Allah has been sent to all nations through various Prophets. Whenever any nation transgresses, Allah annihilated them all for their sins. Allah has cursed Satan, as well as opponents of the faith such as unbelievers, blasphemers, hypocrites, and individuals who conceal Allah's signs, as well as offenders of specific legal breaches such as Sabbath violators, murders, and those who accuse innocent women of adultery. The curse of Allah is frequently

connected simply with eternal punishment, but other ayat indicate displeasure and curse of Allah causes damnation in the afterlife and destruction in this world.<sup>ii</sup>

Qur'an and Sunnah mention certain acts which are cursed by Allah and His Messenger (S.A.W). The meaning of the curse on the Muslim is that he will be deprived of the mercy of Allah, which is special for the righteous and obedient servants of Allah. He will be deprived of direct entry into Paradise, although he will enter Paradise due to his faith after suffering the punishment of his sins. While the curse on the disbeliever means that he will be deprived of the mercy of Allah and Paradise forever. In Qur'an, Allah has cursed the following;

## 1. Disobedience of Allah

When someone disobeys Allah, he brings curse of Allah upon himself. Satan disobeyed Allah and he was cursed;

وَأِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ<sup>iii</sup>

*“And verily My Curse is on you till the Day of Recompense.”*

The ayah talks about Satan receiving the *lan'ah* for disobeying Allah. The phrase "until the Day of Judgment" in this ayah does not imply that he will not be cursed after the Day of Judgment, but rather he will be cursed following the Day of Judgment, he will be punished for the crimes that he pushed Adam's creation into.<sup>iv</sup>

Iblis displeased God by disobeying His commands, thus he was banished and cursed. It means Allah will never be merciful towards Satan because of his disobedience, neither he will be forgiven nor he will enter paradise. Syed Anwar Ali adds in his book *“Qur'an the fundamental law of human life”* that the Satan along with his followers will suffer the punishment of hell forever.<sup>v</sup> Therefore, Satan is forever banished from God's mercy, His pleasure, and paradise too. He has earned God's wrath and is exiled from goodness and righteousness. Furthermore, curse of Allah will be on Satan both in this world and in hereafter.

## 2. Denying Truth i-e Islam

Qur'an states that those who refused to accept the truth (Islam), are reluctant to accept Allah's revelation and they reject it. God punished those by not benefitting them by His guidance.

As they disregarded Prophet Muhammad (S.A.W), who had come to confirm the revelations they had already received. About Prophet Muhammad (S.A.W), deniers of truth were

eagerly anticipating and bragging before the pagans in the Arab. The only appropriate response to such careless and cunning behaviour is divine anger and judgement. Allah says;

... بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ... فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ<sup>vi</sup>

“...Nay, Allah has cursed them for their disbelief, so little is that which they believe. Then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers.”

At other place in Qur’ān;

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ...<sup>vii</sup>

“Verily, Allah has cursed the disbelievers...”

Disbelief has become their nature and they persist in disbelieving in Allah and His Messenger and Allah’s revelations. Allah cast them far away from His mercy in this world and in the hereafter, and that is sufficient punishment.

God is displeased with the unbelievers; as a result, He has cast them out of His grace and made the hellfire their destination. Therefore, the hellfire is a result of their ejection and the ensuing rage.

At many places in Qur’ān, Allah cursed Jews.<sup>viii</sup>

...وَلَكِنَّ لَعْنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا<sup>ix</sup>

“...Allah has cursed them for their disbelief, so they believe not except a few.”

Jews purposefully and erroneously distort the meanings of Allah's Words and explain them in a way that is not intended by Allah. Jews assert that “We hear what you say, O! Muhammad (S.A.W) but we do not obey you in it,” This is the ayah's inferred meaning, and it shows how the Jews disbelieved in Allah’s messenger, were stubborn about, and disregarded Allah's Book, all the while being cognizant of the sin and punishment. Ibn Kathir cited that it is reported from Ibn Abbas (R.A); “May Allah's wrath be upon the Jews for doing this, as it turns their hearts away from the path of justice and averts them from true faith.”<sup>x</sup>

A man who is cursed will be removed from the Mercy of Allah they don’t have a sign of Allah’s blessing on their faces.<sup>xi</sup>

Jews used to cynically claim that their hearts were "veiled," referring that they were so well-defended against Islam that it could never attract them. By doing this, they were letting themselves feel good about how steadfastly they held their beliefs. Because they reject Islam, which is

currently the genuine religion, and continue to follow a religion that has been abrogated, the Qur'ān warns that this is not firmness of faith but rather damnation. Therefore, they just have "a little faith." They are unbelievers since even a little religion is unacceptable.<sup>xii</sup>

Jews are absolutely false and Allah has cursed them due to their infidelity and thrown them away from His mercy. That is why they do not come to believe in the right religion (*Islam*) and very few of them become believer.

### 3. Concealing clear signs in Qur'ān

Qur'ān strongly condemns hiding knowledge of Allah and Islam and those who hide true knowledge would be liable to Allah's wrath and curse.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
اللَّاعِنُونَ<sup>xiii</sup>

*“Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.”*

Despite the fact that these ayat were revealed in relation to the People of the Book and what they obscured about the Messenger and his qualities, the ruling is universal in nature and applies to everyone who hides what Allah revealed through obvious signs.

(*and the curse of the cursers*) refers to curse of whole creation. Due to the efforts of People of the Book to deceive people, pervert their religion, and rip them away from Allah's kindness, they shall suffer the curse, a penalty will be appropriate for their offence.<sup>xiv</sup>

It is forbidden to conceal knowledge which must be disclosed and disseminated widely. Prophet (S.A.W) said:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ<sup>xv</sup>

“He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.”

### 4. Annoying Allah and His messenger

Those who displease Allah by disobeying His laws, engaging in outlawed behavior, persist in doing evil, as well as those who displease His Messenger (S.A.W.) by claiming he is flawed or deficient, are warned and threatened;

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا<sup>xvi</sup>

*“Verily, those who annoy Allah and His Messenger Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.”*

It is utterly repugnant for humanity to hurt the Prophet when God honors and exalts him. The fact is, it is an affront to God by His creatures which is more hideous and absurd. They can never offend God, but this expression serves to demonstrate extreme sensitivity to any offence done against the Prophet, essentially turning it into an offence against God.<sup>xvii</sup>

### 5. Hypocrisy

Because hypocrisy poses a greater threat to believers than infidel does, therefore both Allah and His Prophets detest hypocrisy. The infidel is easily identified by his identity and behaviour that, but the hypocrite is not easily identified by his identity, in the presence of believers. Qur’ān reveals these and other undesirable traits in a number of surahs and ayat, along with hypocrite’s tendency to deny and reject the truth and his pretense of faithfulness.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ ... وَلَعَنَهُمْ ...<sup>xviii</sup>

*“And that He may punish the Munafiqun (hypocrites), men and women ... He has cursed them...”*

وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ ... وَلَعَنَهُمُ اللَّهُ ...<sup>xix</sup>

*“Allah has promised the hypocrites - men and women ... Allah has cursed them...”*

### 6. Causing Mischief in land

"Corruption in the land" is frequently regarded by early Qur’ānic commentators as blatant defiance of God.

...يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ ...<sup>xx</sup>

*“...and work mischief in the land, on them is the curse...”*

In fact, not offering prayers, not giving charity, and not fending off evil with good all represent or encourage corruption and contribute to its spread throughout the world. These people are cursed and cast away, meaning that they are disregarded and ignored.<sup>xxi</sup>

### 7. Speaking lie

It is a proven fact that lying causes internal conflict and disorder. It upsets the equilibrium inside us. When someone lies, it rots his spirit.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ<sup>xxii</sup>

*“Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you (Jesus) being a slave of Allah, and having no share in Divinity], say: (O! Muhammad صلى الله عليه وسلم) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie.”*

The reason for the call to *Mubalahah* and the revelation of the *ayah* from the beginning of this Surah until here, is to settle a dispute concerning the nature of Jesus as divine or human and.<sup>xxiii</sup>

Lying is regarded as the source of all evils because of its dreadful results and negative effects. Lying results in opening the door of slander. Slander gives rise to enmity. Enmity is born out of hatred; those who possess this quality can never find peace. And they lose Allah's Mercy and receive Allah's wrath.

### 8. Intentionally killing of a believer

One of the most terrible crimes is murder, which is also a grievous sin although to a lower extent than shirk. A premeditated murder of a believer is a grave crime that no one with any semblance of faith can commit. It cannot be compensated for by any indemnity or by freeing slaves. He casts curse of Allah on him.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا ... وَلَعْنَةُ ...<sup>xxiv</sup>

*“And whoever kills a believer intentionally ... and the Wrath and the Curse of Allah are upon him...”*

This *ayah* carries a stern warning and promise for those who commit a grave sin.

### 9. Slandering a chaste woman

Slandering a chaste woman is a major sin and an abhorrent forbidden action, because it is a slander against her honor and a transgression of the limits set by Allah.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ...<sup>xxv</sup>

*“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers - are cursed in this life and in the Hereafter...”*

This is a warning and a threat from Allah to people who accuse chaste women, who never consider anything interfering with their chastity because they are devout believers. The believers' mothers are more deserving of inclusion in this category than any other chaste lady, especially the one who was the catalyst for the revelation of this verse: Aishah bint As-Siddiq (R.A). All scholars agree that whomever slanders her or accuses her after what has been said in this *ayah* is a disbeliever because he is obstinate with the Qur'an. The same rule applies to all Mothers of the believers. "This

is about Aishah (R.A)," Abdur-Rahman bin Zayd bin Aslam stated, "and whomever does anything similar nowadays to Muslim women, the same applies to him, but Aishah is the one who is largely alluded to ." <sup>xxvi</sup>

The Prophet (S.A.W) said,

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ مَا هِيَ قَالَ ... وَقَذْفُ الْمُحْصَنَاتِ الْعَافِيَاتِ الْمُؤْمِنَاتِ <sup>xxvii</sup>

“Avoid the seven sins that doom one to Hell.” They said, “O Messenger of Allah, what are they?” He said: “... slandering chaste believing women who never even think of anything touching their chastity.”

## 12. Cutting off relations

... وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ... لَهُمُ اللَّعْنَةُ ... <sup>xxviii</sup>

“...and sever that which Allâh has commanded to be joined, ..., on them is the curse...”

What punishment possibly be worse than the curse on those who cut family ties? They deny themselves the reward for upholding the ties of kinship in the Hereafter, in addition to depriving themselves of a long life and plenty of resources in this world.

The above ayah discusses pledges, Allah has made binding upon Muslims. Among these pledge is the obedience of Allah that includes having good relations with relatives. This obedience includes a relationship which human beings have with Allah and His Messenger (S.A.W). The Qur’ân has often emphasised the importance of maintaining ties and upholding the rights of family ties. <sup>xxix</sup>

Cutting ties is a serious sin since it is strongly forbidden and warned against—it will prevent the offender from entering Paradise on the Day of Judgment. Prophet (S.A.W) said;

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ <sup>xxx</sup>

The one who severs ties will not enter Paradise

## 13. Breaching covenant

If someone commits to something, whether it's for the benefit of other people or Allah, they must keep their word whenever they make a pledge, It is considered a breach of the commitment when someone makes a promise, but subsequently breaks that promise. In contrast to immoral and hypocritical people, righteous believers never breach their commitments.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ ... <sup>xxxii</sup>

“So, because of their breach of their covenant, We cursed them...”

The Jews were thrown far away from Allah's mercy because of treachery and breach of covenant, and their hearts were made hard. The ayah shows that the cause of their being cursed and stone-hearted is breaking of the covenant and their disloyalty which is an action of their own, and Allah affected the cause in the result of their irredeemable mentality. Hafiz ibn Rajab Hanbali has said that their breaking of the covenant resulted in two things; curse and hardness. Due to curse from Allah their mind became distorted to such an extent that they did not tremble with the fear of Allah at the perversion of the divine word.<sup>xxxii</sup>

It is narrated in ahadith;

...وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ<sup>xxxiii</sup>

...and he who does not keep his covenant has no religion.

The one who breach the covenant harms no one but himself and subjects himself to the Curse of Allah.

#### 14. Keeping others astray from the right path

Those who keep other astray from right path are misguided and subjected to Allah's curse; they prefer the life of this world to the hereafter, obstruct men from following Allah's path, or desire something immoral therein.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا. رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُتُمْ كَبِيرًا<sup>xxxiv</sup>

*"And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!."*

This ayah means that Allah distance those people from His mercy who off track others from right path. They will be carried into Hell on their faces, their faces distorted, and they would wish they had been among those who had obediently followed Allah and His Messenger (S.A.W.) in this world.<sup>xxxv</sup>

Those for whom disbelief in Allah and His Messengers and what has been revealed from Allah on messengers, and persist in disbelieving. Allah cast them far away from His mercy in this world and the hereafter which is a grave punishment.

#### Conclusion

Curse is to caste away Allah's mercy. It is considered as a caution for Muslim *ummah*. Muslims should avoid all those act that ask Allah's displeasure and become subject to His curse; like



disbelieving, concealing Allah's knowledge, disobeying His command, doing evil actions, making mischief in land, Speaking lie, deliberately killing an individual etc. Such strands should be avoided to come under the shelter of Allah's mercy.

Allah cursed different people or nations due to their immoral qualities. Allah has ordained to abstain from certain acts which are unlawful, so whoever exceeds the limits after this will face the curse of Allah.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَعَظِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ  
الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ<sup>xxxvi</sup>

*“Say! Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Taghut such are worse in rank, and far more astray from the Right Path (in the life of this world).”*

Therefore, those who have been cursed by God are the worst people as they are isolated from His mercy, provoked His wrath, and were transformed into apes and swine, putting them in the worst possible circumstances. Those who have one or more of the attributes listed above set against themselves from Allah's mercy. The doors of mercy are closed to them as a penalty for what they have done.

In order to be saved from the displeasure of Allah, one should attain faith, perform good deeds and stay away from all those things that incurs the curse of Allah. The door of repentance is always open. One should make sincere repentance of the sin that was committed, and make a firm promise to Allah that he will never commit the sin again.

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