

Muhammad, Qur'ānic Texts, the Shari'a and Incitement to Violence

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CHRISTIANS and Jews may and do sometimes find themselves criticised for having reservations about the divine origin of the Qur'ān - the Holy Book of the Muslims. Yet Muslims who worship Allah are invited in the words of Sura 9³⁰ to 'wage war' against Jews and Christians, and to pray¹ 'May Allah fight against them' [قاتلهم الله] . They are dismissed as 'infidels' [كافرون] and 'hypocrites' [منافقون] 'whose abode is hell, which is a very evil place' [Sura 66⁹] . Christians who claim that Jesus is the Son of God are called 'liars' [Sura 4¹⁷¹, 10⁶⁶⁻⁶⁹], for whom in hell 'garments of fire will be cut out,' [Sura 22^{17,19}] and 'over whose heads boiling water will be poured - and with it shall be melted whatever is in their bellies and their skins' [Sura 22²⁰].

In view of physical threats against them, and the insults directed against their respective beliefs, Jews and Christians have a right and obligation to examine the credibility of the Qur'ān as a source of God's revelation.

This brief overview of certain passages in the Qur'ān is in response to claims by Muslims and others² that the Qur'ān does not incite to

¹ Various translations for non-Arabic readers of the Qur'ān as, e.g. 'God confound them' N.J.Dawood, *The Koran*, Penguin Books]; 'God's curse be on them' [*The Holy Qur'ān* transl. A. Yusuf Ali, The Islamic Centre, Washington]; 'May God resist them' George Sale, *The Koran*, London]; 'Allah fighteth against them' Muhammed Marmaduke Pickthall, *The meaning of the Glorious Qur'ān*, London] etc. Actually the expression in question [قاتلهم الله] may also be a vulgar expression equivalent to 'damned bastards'. For the numbering of the verses of the Suras and for the Arabic text we follow the (undated) edition of the Qur'ān issued in Teheran, Iran, by the World Organisation of Islamic Services. All translations are my own, unless otherwise noted.

violence, that Jihād ‘always indicates the inner struggle to be a good Muslim; never does it indicate armed or military action,’³ and that primitive Islam was basically a ‘tolerant’ system of beliefs.

In the 1950s, long before the renewed interest in fundamentalist Islam, a noted scholar wrote:

‘...there is, at the present time, a thesis of a wholly apologetic character, according to which Islam relies for its expansion exclusively upon persuasion and other peaceful means, and the djihād is only authorised in cases of “self defence” and of “support owed to a defenceless ally or brother”. Disregarding entirely the previous doctrine and historical tradition, as well as the texts of the Kur’ān and the *sunna* on the basis of which it was formulated, but claiming even so, to remain within the bounds of strict orthodoxy, this thesis takes into account only those early texts which state the contrary’.⁴

1. The primary meaning of Jihād

Jahada [جهد], the root of the word *Jihād*, appears 40 times in the Qur’ān - under a variety of grammatical forms. With the exception of Suras 6¹⁰⁹, 16⁴⁰, 24⁵³ and 35⁴², all the other usages are variations of the 3rd Form of the verb, i.e. *Jāhida* [جاهد] which in the Qur’ān and in subsequent Islamic understanding meant and means ‘he fought, warred or waged war against unbelievers and the like’.⁵

Because, in the 1st Form, the verb *Jahada* [جهد] may mean simply ‘he exerted himself, he strove’ one finds that euphemisms abound in

² See, e.g., ‘Jihad and the professors’ by Daniel Pipes in *Commentary*, November 2002. For reactions see: <http://commentarymagazine.com/letters.htm#J>. See also a letter and the editorial response in *Annals Australasia* 114[2003/2] pp.7-8.

³ Thomas S. Ferguson, Manhattan College, Riverdale, New York quoted <http://commentarymagazine.com/letters>

⁴ *Djihād* by E. Tynan, in vol ii of the *Encyclopaedia of Islam*, Leiden E.J.Brill, 1965, pp.538-539; this article first appeared as a fasciculus in 1957.

⁵ Edward William Lane, *An Arabic English Lexicon*, 6 vols, London 1865, p.472; Richard Burton, *The Book of a Thousand Nights and A Night*, limited subscriber ed. vol.3, p.39. note².

almost all editions of the Qur’ān intended for non-Muslims when translating the meaning of the 3rd form [جاهد].

Apologists claim that *Jihād* in the Qur’ān primarily refers to ‘spiritual asceticism’ and not militarism. Readers unfamiliar with Arabic are offered ‘strive’ or ‘struggle,’ or some other neutral word, as a translation of the verb used in the 3rd Form i.e. *Jāhida* [جاهد].

No one even vaguely familiar with Arabic usage would be unaware of the ambiguity encountered at every turn when attempting to translate many words or phrases. Jacques Golius [1596-1667], the French Orientalist, suggested that very often ‘one needs to be a seer, or clairvoyant before attempting to translate a text.’⁶ The well-known verse 78 of Sura xxii calling Muslims to ‘strive for Allah with the striving that is His right’ [وجاهدوا في الله حق جهاده] is one that is usually interpreted in a spiritual sense. Even Edward Lane⁷ who notes the view of some scholars that in the 3rd Form *Jahada* applies to a general striving against ‘an object of disapprobation,’ says that this ‘object’ is of three kinds: the first is a visible enemy, the second is the devil and the third is one’s self.

2. Seeing Jihād in Context

To understand how Muḥammad’s *contemporaries* understood this 3rd Form usage, we are fortunate to have a control. Sura 9⁸¹ deals with Muslims who refused to accompany the prophet on a *military expedition* to Tabuk⁸ near the frontiers of Ghassān territory - modern day southern Syria and Jordan - which resulted in a famous treaty with the Christian chief of Ailah [al-‘Aqaba] in AH 9.

The Muslim malingerers are criticised by Muḥammad for objecting to ‘striving [وكرهوا ان يجاهدوا] with their property and persons in Allah’s way [باموالهم وانفسهم في سبيل الله].’

⁶ *Golii Praefat. Ad Erpenii Hist. Saracen. Arab. Lat. Folio*: ‘saepenumero vatem prius agere debuerit quam interpretem possit’.

⁷ *op.cit.* p.473.

⁸ See *Sīrat Rasūl Allāh*, by Ibn Ishāq: *The Life of Muhammad* by A Guillaume, 1955 p.660 and *passim*.

According to Sura 9⁸¹ ‘those who lagged behind’ [الخالفون] used the extreme heat as an excuse for not going on the raid. To this, God is reported in the Qur’ān as warning that ‘the heat of hell is much worse’. Clearly, what these Muslims were objecting to was not just ‘striving spiritually in Allah’s way’. They refused to risk their lives in a military expedition. *Yujāhidu* [يُجاهدوا] means, and would be understood by readers who understand Arabic to mean that they opposed ‘waging war’ for the sake of Allah.

What follows is only a small selection of the Qur’ānic passages that have a bearing on this matter of violence and war.

3. Some Qur’ānic Suras

Against the ‘People of the Book’ - Jews and Christians etc

‘Wage war [قاتلوا] against those who have been given the Book who do not believe in Allah, nor in the Last Day; who do not forbid what Allah and his prophet have forbidden, nor do they follow the religion of truth – until they pay the tax as an acknowledgement of their inferiority, and they are humbled.’

[Sura 9²⁹]

‘And the Jews say: Uzair is the son of Allah; and the Christians say: the Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before. May Allah destroy [قاتلهم الله] them.’⁹

[Sura 9³⁰]

⁹ See supra note¹. For this translation, see the Teheran ed. of the Qur’ān *with footnotes by M.H.Shakir* [undated] published by the World Organisation for Islamic Services.

Against all unbelievers in Islam/Allah

‘O you who believe, wage war [قاتلوا] against those of the unbelievers who are near to you and let them find in you [غلظة] hardness.’

[Sura 9¹²³]

‘Surely the vilest of animals [شر الدواب] in the sight of Allah are those who disbelieve.’

[Sura 8⁵⁵]

‘Polytheists [المشركون] ... are the worst of creatures’ [شر البرية].

[Sura 98⁶]

‘O you who believe, do not take the unbelievers [الكافرين] for friends.

[Sura 4¹⁴⁴; see also 60¹]

‘O you who believe do not be close friends with any other than your own people’.

[Sura 3¹¹⁷]

‘Wage war in the cause of Allah’ (فقاتل في سبيل الله) ... and goad on the believers [وحرص المؤمنين] .

[Sura 4⁸⁴]

‘ ... they wage war in Allah’s cause, so they slay and are slain’.

[Sura 9¹¹¹]

When you meet unbelievers [الذين كفروا], behead them [فضرب الرقاب] until you have made much slaughter amongst them [إذا اتخنتموهم]. Then shackle them with tight fetters. After that it will be time either for benevolence [منا] or the payment of ransom [فداء] . [Sura 47⁴]

‘O prophet, incite [حرض] the believers to war [على القتال].’

[Sura 8⁶⁵]

‘It is not fitting for a prophet to take captives, until the land has been subdued with slaughter [حتى يثخن الارض].’

Sura 8⁶⁷.

‘When the Sacred months have gone by, kill [فاقتلوا] the idolaters [المشركين] wherever you find them; take them captive; besiege them and lie in wait for them in all sorts of ambushes’. [Sura 9⁵]

‘Those who believe, wage war in the cause of Allah [يقاتلون في سبيل الله]; those who disbelieve, wage war in the cause of a false god [يقاتلون في سبيل الطاغوت].’

[Sura 4⁷⁶]

‘... those who wage war in the cause of Allah [المجاهدون في سبيل الله] with their property and their very lives’

[Sura 4⁹⁵]

‘The punishment for those who wage war [يجاربون] against Allah and his Apostle and strive [ويسعوا] to make mischief in the land is that they should be murdered ¹⁰ [يقتلوا] or crucified, or that their hands and their feet should be cut off on opposite sides, or that they should be imprisoned ...’.

[Sura 5³³]

‘O prophet, wage war [جاهد] against the unbelievers and the hypocrites

¹⁰ For this translation, see *ibid*.

[المنافقين] and never give in to them. Their abode is hell and that destination is evil.’

[Sura 9⁷³. See also 66⁹ for the *same* sura]

‘... for those believers who wage war with their property and their persons’ [Sura 9⁸⁸] ‘God has prepared gardens for them [in heaven] with rivers flowing under them, for them to dwell in.’ [Sura 9⁸⁹]

4. How Muḥammad acted

What Muḥammad understood by these Suras and many others of their ilk can be deduced from his manner of acting as recorded by his biographers. In the years that followed his arrival in *Yathreb*, now better known as ‘Medina,’ the prophet formed an alliance with the two tribes of the Aws and Yazraj [known to later generations of Muslims as ‘the Helpers’ - ‘al-Ansār’ because they made the capture of Mecca and the Ka‘ba possible] who were Qahtāni Arabs who belonged to the Yemeni from Southern Arabia.

These were traditional enemies, implacable haters, in fact, of the Qoraish tribe to which Muḥammad belonged and whose origins were from the Hijāz in Northern Arabia. The Qoraish were known as Ma‘addites, Kaisites or Mudarites from the name of their eponymous ancestors. Down through the centuries still to come, the feud between these two tribal groups ‘would drench Spain and Sicily, the deserts of Atlas, and the banks of the Ganges, with blood’¹¹.

The feud between these traditional Bedouin enemies not only determined the fate of conquered peoples, but of the West, for it alone stood in the way of the Muslim advance when Muslim forces were poised to take France and all Western Europe in the eight century. Their dreams of creating an Islamic axis from Spain, through Europe to Constantinople

¹¹ Reinhart Dozy, *Spanish Islam*, London, 1913 p.68

and down to Damascus was frustrated by the same centuries-old tribal infighting that gave Islam its original impetus.

When the Yemeni tribes welcomed Muhammad they were fishing in troubled waters. An Aws tribesman Abu 'l-Hayyatham bin Tayyehān asked Muḥammad what he would do if he had to choose between his relatives in Mecca and his allies in Yathreb. The prophet reportedly smiled and said: 'On the contrary: Blood, blood; destruction, destruction! I shall be yours and you shall be mine.'¹²

Muḥammad: 'Lord of the Scimiter'

Muḥammad moved to Yathreb aged 53, and a new, tougher and merciless personality almost immediately emerged from his prophetic chrysalis. The relatively placid person who spent 13 years trying to win over his relatives and neighbours to his new religion turned into the unforgiving Warrior determined to subdue his tribe by force and humble those who had mocked him. The prophet's behaviour, allegedly endorsed by God, gave the lie to the Islamic *mantra*: 'God, the forgiving and all-merciful'.

Sura 47³⁷ [Medina] says: 'Do not be weak and call for peace when you have the upper-hand. God is with you and will not deprive you of the fruit of your deeds'.

Sura 22⁴⁰ [Medina] sanctions the use of force: 'Permission is given to those who fight because they have been wronged'.

Sura 2²¹² [Medina] 'Fighting is prescribed for you'

The Meccan Suras contain no reference to a Holy War. On the other hand the Medina Suras are so full of verses on this subject that this obligation appears to be more heavily stressed than any other.

To justify waging war against the Meccans, his own tribe, in the name of Allah, Muhammad spells out what he means by 'wronged'. Sura 22⁴¹ reads: 'Those who have been unjustly driven from their homes on the sole ground that they say, 'Our Lord is Allah'.'

¹² Ibn Hisām, *Sīrah*, Göttingen, 1858. Quoted 'Ali Dashti, *23 Years*, California, 1994, p.80

Originally, in the Meccan period, Jews and Christians were regarded as special – as possessors of the Scriptures - to be more amicably treated. Then, like a thunderbolt we read: ‘Wage war [قاتلوا] against those who have been given the Book who do not believe in Allah, nor in the Last Day; who do not forbid what Allah and his prophet have forbidden, nor do they follow the religion of truth – until they pay the tax as an acknowledgement of their inferiority, and they are humbled.’ [Sura 9²⁹]

Ibn Khaldun, in the 16th century, in attempting to understand non-Islamic societies where religion and politics are not linked, says that Jews and Christians find it difficult to grasp the nature of Islam, because in these other religions, there is no divine obligation to use force to make other people submit to their authority, as in Islam.¹³

The Koran also provided support for Muhammad’s personal life. He could have more than four wives, the maximum allowed to other believers; he was permitted to marry first-cousins who had emigrated to Madina with him; he could take as a wife, without payment of dowry or the presence of witnesses, any female believer who gave herself to him; he was exempt from the obligation of respect for the equal rights of co-wives; he might postpone or terminate the turns of any of his wives; if he sought a woman’s hand any other suitor must desist; and after his death no other man might marry his widows.

The last 10 years of Muhammad’s life in Medina saw Islam gradually transformed from a vague social experiment with a religious face into a militant and intimidatory force whose progress depended on booty from raids and revenue from the tax. At Muhammad’s command prisoners were killed and political assassinations took place.

After the Battle of Badr, Muhammad didn’t know what to do with the prisoners the Muslims had captured. Omar’s advice was to kill them as that would cower the tribes and enhance Islam as a military force. The answer came down when verse 68 of Sura 8 was revealed: ‘It is not fitting

¹³ J.H.Kramers, *Analecta Orientalia*, Leiden 1956, vol 2, p.181

for a prophet to take captives, until the land has been subdued with much slaughter [حتى يثخن الارض].’

Two of the prisoners taken at Badr were ‘Oqba bin Abi Mu‘ait and an-Nadr bin al-Hāreth. Muhammad remembered how hostile they had been to him, and ordered them to be beheaded. Nadr had been captured by al-Meqdad bin ‘Amr who wanted the ransom money. Muhammad reminded him what Nadr had said [found in Sura 8³¹] and the latter’s head was forfeit. Then ‘Oqba was brought before the prophet and ‘Asem bin Thabet was commanded to behead him. ‘What will happen to my children,’ wailed ‘Oqba. The prophet answered ‘Hellfire’.

When Mecca was conquered, a general amnesty was proclaimed with six exceptions. One of the six whose life was forfeit at the command of the prophet was Abdullah bin Sa‘d bin Abi Sarh. He had been one of the scribes employed to write down the revelations allegedly received by Muḥammad. On a number of occasions, with the prophet’s consent he had changed the words of the verses. For instance, when the prophet said, ‘God is mighty and wise,’ [‘*aziz, hakim*’] Abdullah suggested changing the word ‘*aziz*’ to ‘*alim*’ so that the verse would read ‘*knowing* and wise’. Having seen a number of changes like this made, Abdullah repudiated Islam because he said that if the verses really came from God, a scribe like himself couldn’t make changes.

He was, fortunately, a foster brother of ‘Uthman and after Muḥammad’s capture of Mecca, when he begged the prophet to forgive him, the prophet reluctantly agreed. He explained to his Companions afterwards when they asked him why he forgave him: ‘I was expecting one of you to stand up and behead him’. When one of the Muslims asked ‘Why didn’t you give me a sign, O Apostle of God, [Muḥammad] answered that a prophet does not kill by pointing.’¹⁴

Muḥammad personally took part in 27 raids between his arrival in Medina and his death. The biography of the Messenger [or *Rasul*] of Allah is called the *Maghāzi*, i.e. the ‘Military Campaigns’. And the

¹⁴ Ibn Ishāq, trans.cit. p.550.

Ghazwas or Military Raids of Muḥammad constitute the most important part of his biography.¹⁵

Muhammad's last words before his death were, 'Let not two religions be left in the Arabian Peninsular'.

5. Islam Today

Recent study of the 1981 *Universal Islamic Declaration of Human Rights* concludes that its Muslim authors do not appear to believe that the principle of equality is abused where the rights of women and religious minorities in Islamic countries are concerned; that the only freedom of association that is guaranteed is one that protects the spreading of Islam; that as all women are expected to marry, unmarried women's rights are not specified; that there is no alimony in Islamic law; that even though the Qur'ān prescribes punishment *after death* for the apostate, Muslim tradition, following Ibn 'Abbas, the cousin of Muḥammad who quoted the latter as decreeing 'kill him who changes his religion,' and 'behead him,' imposes the death penalty.¹⁶

'The historical record,' writes Ann Elizabeth Mayer, in *Islam and Human Rights*, 'of the centuries in which Islamic law was officially the governing standard indicates that efficacious human rights guarantees were practically non-existent.'¹⁷

The Suras selected from the Qur'ān and the few incidents that we have cited from Muḥammad's life after he fled to Medina, are only the tip of the iceberg [or the point of the sword]. There are just too many to be quoted.

¹⁵ J.H.Kramers, *op.cit.* p.229,

¹⁶ *Shorter Encyclopaedia of Islam*, ed.cit. p.413.

¹⁷ *Islam and Human Rights, Traditions and Politics*, Westview Press, Boulder and San Francisco, 1991, p.204.

The Qur'ān is considered to be God's word - not Muhammad's. Yet, as Muhammad's contemporaries noticed, and as we should, God in the Qur'ān kept changing his mind or repeating himself from one day to the next. 'God' replied to this criticism in Sura 2¹⁰⁶: *'Whenever we abrogate a verse, or order that it be forgotten, we issue a better one or a similar one. Do you not know that God is capable of everything?'*

But it is precisely because he is God, that God would not reveal a verse and then abrogate it or issue a better or similar one.

6. An objection to the Above

Writing in the nineteenth century, the explorer Richard Burton noted¹⁸ that Sura 2¹⁸⁹ says that 'the "mujāhidūn" who wage such [a holy] war are forbidden to act aggressively'. The Qur'ānic phrase he reads as 'do not act aggressively'¹⁹ is various translated as: 'do not attack them first,'²⁰ 'do not exceed the limits,'²¹ 'transgress not by attacking them first,'²² 'but do not transgress limits,'²³ and 'but begin not hostilities'²⁴ to quote from only a few translations.

Of these versions, the ones that take the Arabic to mean 'do not attack them first,' are interpreting the text, not translating it. The root عدو in the 8th Form means literally 'to act unjustly or aggressively' or 'to go beyond acceptable limits'.

The complete passage which is sometimes produced as proof that according to the Qur'ān Muslims must only fight when others attack them because of their beliefs, is as follows : 'Wage war for the sake of Allah with those who war against you. Do not act unjustly, for Allah does not love those who act unjustly'.

¹⁸ op.cit., oc. cit.

¹⁹ ولا تعدوا

²⁰ *The Koran*, translated by N.J.Dawood, Penguin ed. 1999, p.29.

²¹ World Organization for Islamic Services, ed.cit. p.42

²² *The Koran*, trans. George Sale, London [undated]

²³ al-Qur'ān al-Karīm, CD issued from Cairo, 1995.

²⁴ *The Meaning of the Glorious Koran*, trans. Marmaduke Pickthall, London, 1930, p.50

The crux of the matter is the meaning of *الذين قاتلونكم*, i.e. ‘who war against you’. The context would imply that military action is envisaged. Yet Muḥammad obviously understood the phrase much more broadly than a military offensive.

‘The apostle,’ writes Ibn Ishāq his biographer, ‘had instructed his commanders when they entered Mecca only to fight those who resisted them (sic!) except a small number who were to be killed even if they were found beneath the curtain of the Ka‘ba.’²⁵

One such was Sāra, a freed slave who had insulted Muḥammad in Mecca. She was killed by a mounted warrior in the valley of Mecca.

Another one who used to insult the prophet in Mecca was al-Ḥuwayrith bin Nuqaydh bin Wahb bin ‘Abd bin Quṣayy. He was killed by ‘Alī.

Abdullah bin al-Khattal owned two slave-girls named Fartana and Qariba who sang satirical songs about the prophet; he and the one of them were put to death; the other one ran away, and after she asked Muḥammad for immunity, he gave it to her.²⁶

The inescapable point is that mere criticism of the prophet, satirising him or ‘insulting him’ was interpreted by him as *warring against him*. And thus meriting death.

This metaphorical understanding of Sura 2¹⁸⁹ is certainly possible; and sets a violent precedent that is still being followed. Moreover Muḥammad interpreted ‘wage war against those who war against you,’ to mean ‘wage war against those *who resist you*,’ when you attack them, if Ibn Ishāq is to be believed.

7. Authorship of the Qur’ān

The available evidence points to the Qur’ān being the words of Muḥammad; not the words of God. The polytheists [مشركون] and the idolaters [مكافرون] against whom the Qur’ān rages, were the Christian,

²⁵ op. cit., p.550.

²⁶ idem, op. cit., pp. 550-551.

Jewish and pagan tribes who repudiated Muḥammad's claims of prophethood. The hypocrites [منافقون] were the people of Mecca who mocked and insulted him. The revelations were sent down to decide questions that arose from Muḥammad's special circumstances. Even the prophet's relations with his wives, and his marital lapses were, allegedly, matters of Divine interest. A Sura²⁷ was even sent down to make sure that Muḥammed wasn't disturbed by people coming without invitation to his home and eating there for lengthy periods and disturbing him with questions. God went so far as to ensure that Muḥammad received a gift from those who sought his advice.²⁸

In the judgement of a Muslim writer, 'Apart from the thirteen years of the prophet's mission in Mecca, the history of Islam is indisputably a record of violence and power-seizure. As long as the prophet lived, force was used primarily for the purpose of spreading Islam and imposing it'.²⁹

This judgement is echoed in the *Shorter Encyclopaedia of Islam*: 'Djihād: holy war. The spread of Islām by arms is a religious duty upon Muslims in general. It narrowly escaped being a sixth *rukṅ*, or fundamental duty, and is indeed so regarded by the descendants of the Khāridjīs'.³⁰

A major incitement to this violence and power seizure was the Qur'ān whose beauty of language and elegance of form belied the terror it is capable of unleashing on unsuspecting generations of non-Muslims, and on Muslims who fail to measure up to the demands of their more puritanical co-religionists.

Muḥammad's conduct demonstrates his understanding of the Qur'ān's message.

If his understanding were correct, then all attempts by Islamic apologists to prove that Islam is a basically tolerant and peaceful religion fail when confronted by the Medina Suras and the indisputable facts of Muḥammad's life and the subsequent history of Islam.

²⁷ 33⁵³

²⁸ Sura58¹²

²⁹ 'Ali Dashti, op.cit. p. 198.

³⁰ Leiden, 1974, p.89.

If his understanding were wrong, then he was not a prophet, and Muslims have the problem of reconciling the alleged divine origin of the Qur'ān with its myriad errors of fact, inconsistencies, anachronisms and many other defects.³¹

To those who would claim that the nature of Jihād and the militaristic aims of Islam are misunderstood by non-Muslims, we turn back a challenge that Muḥammad repeatedly flung at his adversaries in Mecca: prove me wrong 'if you care about the truth' [ان كنتم صادقين]³².

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³¹ See, e.g. *The original sources of the Qur'ān*, W. St.Clair Tisdall, London, 1911, *passim*. Also 'The Miracle of the Qur'ān, in *23 Years*, ed.cit. pp 47ff.

³² Sura 10³⁸, 11¹³.