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إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ (القرآن)

“Verily this Quran guides you to that Path which is quite Straight” (Al-Quran)

دعوة القرآن

تفسير سورة الفاتحة الى سورة التوبة

DAWATUL QUR'AN

(Surah Al-Fatiha to Surah At-Taubah)

Arabic Text, Translation and Commentary

Vol. 1

by

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English Translation by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah, Most Gracious, Most Merciful.

FOREWORD

Shahab Bankoti, Secretary , Idara Dawatul Quran.

We are very much thankful to Allah, for enabling us to present the fourth edition of English version of the first volume of **Tafseer Dawatul Quran**, comprising Surah Fatiha to Surah Taubah (first ten *Parahs*). We have been able to produce this edition by laser type setting in keeping with advances in printing technology. We have also planned to bring out second and third volumes subsequently, Insha Allah. We have tried our level best to improve the quality to the extent possible. All betterment be attributed to the Grace of Allah while I take responsibility for any defects of whatsoever nature.

In fact, it is by the grace of Allah that we have been able to serve the cause of propagating Quraanic teachings, the sole objective behind establishing the *Idara*. We thank Him for His blessings in carrying out our duties in accordance with the objectives of *Idara* to present **Tafseer Dawatul Quran** in other languages i.e. Urdu, Marathi, Gujrati and Hindi besides English. The complete work of **Tafseer** (commentary) consists of three volumes, which is already published in parts, in all the above languages except Hindi as well as subsequent editions have also been brought out.

We consider the wide appreciation of this commentary by all sections as special privilege from Allah and hope further favours from Him in the task ahead.

Idara Dawatul Quran is a registered Trust the foremost objective of which is to publish the translation of the Holy Quran with com-

mentary in various languages and propagate it on a wide scale, so that the *dawah* of Quran and its message may reach as many people as possible, both Muslims and Non-Muslims. In view of this purpose the donation in lieu of the book is kept to minimum and the *Idara* makes no profit in exchange. Those who bear the losses so incurred and assist us are infact participating in the great service of Holy Quran, which is the need of the hour.

In choosing the layout, a special system has been employed. On one side text of the Quran with translation is given while on the opposite page explanatory notes are given. In cases where it is required, the remainder of the explanatory notes is carried over the following page or pages whatever be the case. This at times leaves us with no choice but leave some pages in full or part thereof in blank. One may question this method, however, the reader may find it very convenient.

The late Maulana Shams Pirzada, author of this commentary and a friend of mine was also the chairman of the **Idara Dawatul Quran**. By undertaking intense research he rendered this commentary originally in Urdu, which was then translated into simple and fluent English by late Abdul Karim Shaikh for the benefit of general readers. May Allah bestow His blessings upon both the scholars.

We also pray Allah to guide and help us further to serve the Holy Quran.

Mumbai , 26th January. 2004

TRANSLATOR'S NOTE

By A. Karim Shaikh

This is an English rendering of the Urdu Tafseer, Dawatul Quran by Janab Shams Pirzada Saheb, published by Idara Dawatul Quran.

The circumstances leading to the publication of this Tafseer (Explanatory note on the holy Quran) in different languages have been fully explained in the preface by the original Translator, Janab Shams Pirzada Saheb and in the foreword by the publisher, Janab Shahab Bankoti Saheb. It is therefore not necessary to go into these details. It would however be pertinent to point out that the translator has taken care to use

simple language, so that a man of moderate education may be able to understand the message. The use of big words and high flown language has been avoided as far as possible, as also the use of archaic words like "thou" "thee" etc; so that an average reader may not find it heavy going.

May Allah shower His blessings on our efforts and help us in our endeavors to spread His Message.

Bombay 12th Dec.1991

ABDUL KARIM SHAIKH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, MOST BENEFICIENT, MOST MERCIFUL

PREFACE

(By Shams Pirzada)

The Holy Quran is that sacred, magnificent and revolutionary message to humanity from the Lord of the universe, which is intended to arouse the people from their sleep of indifference and to create a correct understanding of their Lord in their mind, with a view to directing them to that path which leads to Allah. This Message is not addressed to Muslims alone, but to the entire humanity, irrespective of religion and nationality, irrespective of their language being Arabic or any other language, and regardless of their habitation being this country or that.

The obvious demand of this message is that the holy Quran be translated in different languages and it should be propagated on a wider scale. It is not enough if it reaches only a few more people but it is necessary that a plan should be formulated for conveying it to the crores of people all around us.

The best and the most effective medium for propagating the Islamic mission is the holy Quran. The Quran has itself pointed out this quality in these words :-

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

(Warn those people through Quran who may fear my warnings. Surah Quaf :45) Other media. in connection with the propagation of this mission hold only a secondary place. Accordingly, in every missionary curriculum and in every kind of Islamic literature, Quran should be the centre and axis of Islamic call and mission and in these efforts first preference should be given to the translation of the Quran in the language of the people to whom the message is addressed. In the Islamic

society at present personality cult, groupism and sectarian prejudices are to the fore and to root out these evils the need of the hour is to create a conscious relationship and deep attachment between the individuals - of the Ummah and the Quran — an attachment that would create in them an understanding of the Quran's message and enable them to distinguish between right and wrong.

To achieve these two purposes that is to convey the message of the Quran to the Non- Muslims and to make Quran the centre of attention in the field of instruction and education, propagation and reforms among the Muslims and to create a conscious relationship with it, it is necessary that the Quran should be explained, annotated and elucidated in such a way as should help the reader to understand the real message of the Holy Book. The arguments for the oneness of Allah, the Hereafter and the prophethood should be clearly understood. The path of Quranic Guidance should be brought into light against the background of the wayward modern ideologies. The misunderstandings about the Quranic teachings be removed. The interconnection of the verses and the arrangement of the text should be made so clear that the reader may be able to find readily the key to the treasures of knowledge and wisdom. The aspects of training and cleaning of the self and character building should be brought into focus. The exigencies of the laws and commands be revealed. And the guidance of Quran in the problems of the life should be elucidated. A provision of all these aspects is necessary for bringing the modern man nearer to Quran. Then Quran has a special approach for delivering its message which makes the addressee individually realise

his responsibility towards God and the Hereafter and prepares him first of all to correct his belief and action, to become a sincere slave of Allah. On the development of this basic and internal attribute only the fulfilment of those responsibilities depend which are related to external and social existence. In other words the main target of Quran is a man's own inner self and not the external order. And that is why it presents before man those things which, first of all bring a revolution in his mind and heart, and only after this man is enabled to engineer a revolt in the external world. But in the present age a new method is being adopted to present the Islamic dawah in which the philosophy of the Islamic system is stated and the main emphasis is laid on introducing this system. The result is that the addressee is not able to realise fully his main responsibility correctly nor is he able to understand the real personality of the religion. All his attention is focussed on the external revolution. In order to reform this situation it is necessary that the dawah approach of the Quran should be clarified on suitable occasions. Moreover, while explaining the message of Quran care should be taken to avoid the use of such form and terminology which may be affecting this distinguishing characteristic and spirit. Although there are numerous Tafseer (ex-planatory books) of Quran in Urdu, the need however for a brief but exhaustive explanatory book is keenly felt on account of different reasons e.g. to transfer the meaning of Quran into the regional language; there is need for such book of commentary as would satisfy the minds of not only the Muslims but others also and it should contain necessary explanations with this viewpoint in mind. Besides, it is necessary that it should be brief but exhaustive, otherwise sometimes on account of it being lengthy its usefulness is adversely affected and it becomes too difficult to make it reach large number of hands and this affects its propagation. Similarly if the explanatory notes are very brief, there is a possibility of some important points not being made clear and in this way its utility for Non-Muslims is considerably reduced. On account of these considerations and keeping these purposes in view the book under reference, 'Tafseer-Dawatul-Quran' has been prepared, which will

consist of three volumes.

It is necessary to clarify certain things in connection with these explanatory notes. This writer has translated the original Arabic text directly into Urdu and has strived to see that the translation is in idiomatic language but not a free translation. For in the free translation the precautions required to be taken in translating the Divine words are sometimes not taken, while in the matter of translating the Divine words, extreme care is required to be taken. Besides, in the free translation much consideration is not given to the actual words. The free translation appears to be very beautiful and appealing but mere conveying of the sense of the text cannot be a substitute for the translation. The difference between the translation of a text and sense of the text will always remain. As regards the literal translation, it does not satisfy the desired purpose because it drowns the very sense of the passage and becomes difficult to understand. In between the two, we think that the idiomatic translation is more suitable and proper. Then again this is also an incontrovertible fact that the words of the Quran are so meaningful, its narration so effective, its style so appealing, its arrangement so intricate, its order so purposeful and its commands are so worthy that to translate it exactly as it is into any other language is almost impossible.

Therefore what we can attempt is merely just a close translation and not the exact translation. In preparing the explanatory marginal notes we kept in mind the problems that arise in the modern mind and the questions that arise in connection with the Quranic mission and Islamic teachings, so that the modern men's mind may find satisfaction. But we have taken full care not to present the Quran in a particular colour, whether it be of Sufism or political nor is it intended to make it support a particular theory nor its technical terms are proposed to be interpreted in such a way that may go against the accepted beliefs of the Ummah. Similarly in the case of names and attributes of Allah, the same system of the predecessors has been followed as has been indicated by Imam Malik, when he answered the question about Allah's being established on the Arsh (The Divine Throne) in these words : "Allah's being on the Arsh is

known, its nature is not known, and to ask a question about it is an objectionable innovation (Bidat)."

The real privilege of explaining the Quran is of the Sunnah and therefore these notes have been written in the light of the Sunnah and the relevant Hadith has been quoted according to the reference to context, wherever necessary. We have however not been generous about the (riwayat) narrative from other sources, because the authenticity of many of these narratives is doubtful and moreover there are some which are not inconsonance with the Quranic statements.

In the matter of Fiqh (Islamic law) we have not followed any particular school of Fiqh, but have accepted the point which appeared to be more acceptable according to the Quran and Sunnah. To make Quran the interpreter of a particular school of thought or Fiqh is such a serious mistake that it has spelt the disintegration of the Ummah.

In preparing the Tafseer Dawatul Quran we have taken the help of the recognised and reputed commentaries of Arabic. for example Tafseer Tabari, Tafseer Ibn Katheer, Tafseer Razi, Fathul Qadeer by Shaukani, Kashshaf, Roohul Maani, Ahkamul Quran by Jassas, Fi Zilalil Quran by Sayed Qutb, Tafseer Farahi, etc. Among the Urdu commentaries, Maulana Abul Kalam Azad's Tarjumanul Quran, Maulana Sanaullah Amritsari's Tafseer Sanai (Thanai), Maulana Maudoodi's Tafheemul Quran, Maulana Ameen Ahsan Islah's Tadabbur-i-Quran, and among the English commentaries Maulana Abdul Majid Daryabadi's commentary, and Abdullah Yusuf Ali's commentary. Besides these, various other commentaries in Arabic and Urdu were also consulted.

However, it may be made clear that we have not confined ourselves to totally relying on only one particular book but have relied on the method of research. Besides, we have added on our own such marginal notes as are useful for the Non-

Muslims, e.g. notes on the concept of transmigration of souls (rebirth), the theory of equality of religions, non-Violence, Avtar (Re-incarnation), mythological ideas, idolatry, polytheism, etc. We have also quoted extracts from the Bible wherever necessary so that the authenticity of the Quranic statement may be made more clear. Similarly we have criticised the modern ideas and thoughts which rule the minds of the modern generation, e.g. birth control, commercial interest, equality of men and women, the western viewpoints regarding divorce and religion, and delinking of religion from politics and social life etc. Moreover the misguided practices commonly followed by Muslims have been negated e.g. grave-worship, innovations (bida't), personality-cult, hero-worship, tradition-worship, superstitions, baseless beliefs, etc. Although in order to keep our commentary commonly understandable and brief, we did not consider it proper to indulge in academic discussions, However at important places and particularly where there was a difference of opinion among the commentators we have tried to present our research argumentatively, so that the matter may be clarified. For this reason at some places academic style had to be adopted. Despite our limitations, we have tried to present the Quran's message unambiguously and clearly so that it may be understood clearly and may appeal to hearts directly. This is an insignificant attempt and its success is dependent on Allah's help and support.

It is our prayer that Allah may help us complete this work, may grant knowledge and understanding of the holy Quran, may pardon our errors and accept our efforts.

Bombay. 18/6/1412 H

26th Dec. 1991.

SHAMS PIRZADA

TO THE READERS OF QURAN

Under the sun Quran is the only book which, according to its subject, purpose, arrangement of the topics, construction of its sentences and the style of narration is quite different and distinct from the books authored by man. It is composed word by word by the Ruler of the Universe and was revealed to Prophet Muhammad, Sallal Lahu Alaihi Wa Sallam, during a period of twenty-three years (610 to 632 Christian Era) in Makkah and Madina. In this book, Allah himself addresses man and clarifies the path of guidance for him. But for receiving guidance from it, it is necessary that man should study it with a clear mind and should keep his mind and heart open for accepting the truth unhesitatingly. Prejudices, mental reservations and biased mind are such veils that come in the way of understanding the Quran.

To treat this book on the level of man-made books and to judge its contents on the man-made principles and parameters is that basic error which diverts men in wrong directions.

This book is the word of that being who is the Wisest therefore its every ayah is meaningful and every statement is full of wisdom, although to its commentator or its reader its wisdom may not be clear owing to lack of understanding.

So far as the inter-relation of its verses is concerned, it is like the stars which are spread over the whole of the sky or space but they are related or linked together in their system of galaxy, its verses are also related to the system of its Surahs and sometimes this relation is so hidden that it

is discerned only after considerable contemplation. And it is also a fact that in many verses the relation among them are those circumstances in which they were revealed. In such cases instead of searching for relation through the meaning, the conditions in which they were revealed should be sought, which have made them related.

As for the repetition of the topics, it is like the thunder of the clouds, whose frequency brings with it the merciful rain. In reality Quran is not an academic book like the academic books prepared by men in which captions are chosen and under each caption the related subject or topic is discussed but it is that book of dawah, education, remembrance, reform and training which lays down the commands of the Shariah and also provides guidance for practical living. Besides this it rolls out pearls of knowledge and wisdom, therefore if in it a lesson is repeated often, then it is with a view to man's intellectual and practical training, as the very objective of the Quran is character building and to prepare men of good attributes. Then to present a single topic in hundred ways is the speciality of wise and masterly writing. Therefore to consider it mere repetition is lack of understanding. It may also be noted that this was the style of the previous divine scriptures too, accordingly in the Psalms the topic of monotheism and praises of Allah have been narrated frequently which gives us an idea that whenever the word of God was revealed for the guidance of man its tune all along had been the same.

SURAH
AL-FATIHA

SURAH AL-FATIHA

(Introduction)

This surah was revealed to the holy Prophet Muhammad (peace be upon him) during the early days of prophethood. It has seven verses. It is a sort of preface to the holy Quran. It is therefore fittingly named Al-Fatiha which means 'the Opening' chapter. The amazing peculiarity of this brief Surah is that it contains the very spirit of the holy Quran in a nutshell. And for this reason, it has been rightly described as the Ummul-Quran ---the Origin of the Quran. The basic teaching of the Quran---Allah's Oneness, the Hereafter and the prophethood---have been encapsulated in it in an excellent style. Allah's kindness, Overlordship and Divinity establish His Oneness. His being the Master of the Day of the judgment establishes conclusively both the Oneness of the Allah as well as the reality of the Hereafter. The reference to the path of the blessed people points to the mission of the series of prophets.

Reflection on the meaning of this surah opens up before one many aspects of truth and reality. The Surah is like a cup containing an ocean of meaning.

This chapter really is a prayer, the prayer is in form of a illogic anthem, a vice of the conscience coming out from the heart of a good ---natured man as if Allah teaches men how to pray, how to seek His blessings in an elegant and delicate language. Those without any sense of delicacy and elegance argue that if these are the words of Allah then there is no sense in His saying 'I begin with the name of Allah.' They miss the point that Allah is teaching mankind not only to worship Him and seek His help alone in all matters but also the manner of supplicating before Allah, the Benefactor, before seeking His help and guidance.

Earlier, the Jews and the Christians were shown the right path, the path of Allah, the path of Islam. They were expected to follow the path

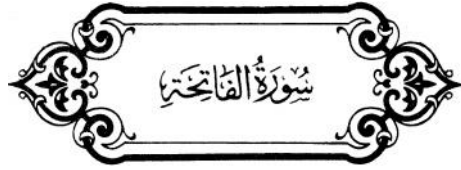
themselves as well as to invite others to it, They however chose to turn away from the divine guidance and not only lost the right path for themselves but also plunged the whole mankind into the darkness of ignorance. The Surah Al-Fatiha symbolizes man's desire to get out of this darkness and the craving to seek divine guidance. Allah answers this sincere prayer by revealing the right path through the holy Quran. The rest of the Quran then is the answer to the seeker of right living. Allah says, 'Lo! Here is the path which you were seeking; now begin with the name of Allah and go on this path;

SURAH AL-FATIHA AND SALAT (PRAYER)

The recitation 'of Surah Al-Fatiha is essential in every 'rakat' (a part) of salat (the Islamic prayer) This represents man's yearning for Allah's guidance. Allah then answers every verse of the prayer. In a 'Hadith-i-Qudsi' (saying of Allah in the words of the prophet), the prophet has stated that Allah says.

"I have divided salat (prayers) of equally between myself and My slave, and whatever he asks for is for My slave, Therefore when the slave says, 'praise be to Allah, the Lord of the worlds. Allah says: 'My slave has thanked Me.' when the slave says, the Beneficent, the Merciful.' Allah says: 'the slave has praised Me.' when the slave says: Master of the Day of judgement, Allah says: The slave has spoken of My Greatness'. when the slave says: 'you alone we worship and you alone we ask for help, Allah says: This is common for Myself and My slave, and whatever he asks for is available for him'. And when the slave says: 'Guide us to the right path, the path of those whom you have blessed, who have not incurred Your wrath, nor gone astray; Allah says: 'This is for My slave and whatever My slave may ask for is for him.'" (Muslim, Nasai)

SURAH AL-FATIHA



(Translation of the Text)

In the name¹ of Allah,² Most Gracious,
Most Merciful.³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Praise⁴ be to Allah, the Lord⁵ of the Worlds .

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ①

2. Most Gracious, Most Merciful.

الرَّحْمَنِ الرَّحِيمِ ②

3. Master of the Day of Judgement. ⁶

مَلِكِ يَوْمِ الدِّينِ ③

4. You alone we worship⁷ and You alone we ask for help. ⁸

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④

5. Guide us to the right path ⁹ ;

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤

6. The path of those whom You have blessed, ¹⁰

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥

7. Who have not incurred Your wrath,¹¹ nor gone astray.¹²

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

COMMENTARY

1. This is the opening verse of the Quran. Every chapter of the Quran except Surah Taubah (Repentance) begins with it. It is like a preamble constructed out of a few but highly significant words. These words are full of blessings. This verse mentions Allah's sacred name and His attribute of kindness. A sincere reflection on these words helps us to recognise Allah truly, which is the greatest imaginable blessing.

One cannot imagine more appropriate words which should meaningfully be uttered before starting any good work. These words have become such an integral part of a Muslim's life and culture that even before taking his meal he says: "Bismillah ...i.e. I begin with the name of Allah, Most Gracious, Most Merciful.

The first revelation of the Quran received by Prophet Muhammad reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١

"Read with the name of your lord who has created".

To carry out this order, the Prophet was then taught the verse under reference (Bismillah).

There is a prophecy in the Old Testament (The Torah) that Prophet Muhammad will persent the divine discourse in Allah's name. The relevant portion (in the Deuteronomy) of the old Testament runs:

"I will raise up for them a prophet like you (Moses) from among their brethren, and I will put My words in his mouth and he shall speak to them all that I command him. And whoever will not give heed to My words which he shall speak in My name I myself will require it of him".

(The Deuteronomy 18: 19, 8)

Bismillah, the opening verse of the Quran is in the manner of a prayer of the seeker of the truth. Before beginning to read His Book, a man humbly prays to Allah and says that only His grace can help him to understand the Book, that only with His help can he know the right

path and that only with His blessings can he pick up the pearls of wisdom from the fathomless ocean of knowledge that His Book is.

Ba (B) the first letter of the verse Bismillah is known as 'Ba-e-istiaanat' (Ba of help) in the Arabic grammer. This, the very first word of the Quran, determines the position of the reader as the one in need of help, as a humble slave seeking the right path from Allah, the All-Knowing. Allah then opens his guidance to only such as truly realise that humble position of ignorance and need and are not conceited to think themselves as all-knowing and wise.

2. The name of the Creator of the whole Universe is Allah. This is His specific name. In Arabic, that means one who is truly worthy of worship. It is difficult to find its exact synonym in other languages. The Urdu word 'Khuda' and the English word 'God' denote a creator of the universe without implying monotheism. 'God' applies to many Devis and Devatas, the feminine gender being 'Goddess'. In Marathi and Hindi the words 'Ishwar' and 'Parameshwar' denote the Supreme Being but they are also the honorifics for Shiv and Vishnu. 'Ish' means Master or Lord and 'War' means 'great'. 'Ishwar' thus means 'great god'. Its feminine gender is 'Ishwari' and is applied to goddess. Again 'Param' means 'supreme' and 'Parameshwar' means 'supreme Ishwar'. But the use of these words suggests that though they are used for the creator of the universe, they do not apply to Him exclusively. They are used for a number of gods and goddesses as their titles or attributes, nor is the word 'Bhagwan' applicable to the one creator of the universe alone; it is used as an attribute or a honorific of others too as in Bhagwan. Vasudeva, Shiv and Vishnu are also called Bhagwan. The Quranic word Allah is reserved exclusively for the only Creator and Lord of the Universe; it is free from all misconceptions and doubts. The word Allah has been retained in the translation also, because no word of any other language really brings out the strict connotation of this word.

In the Quran, the name Allah appears 2697 times. This should suggest the wealth of details and elucidation concerning His name that has been presented in the Quran to facilitate a true understanding of Allah and His attributes.

3. The textual words 'Ar-Rahman' and 'Ar-Rahim' derived from 'Rahmat' are used as attributes of Allah. 'Rahman' is the superlative form meaning extremely gracious and kind. This indicates that the world is not created as a result of His wrath but as a consequence of His extraordinary kindness. His kindness knows no bounds; it encompasses all. It is not for this or that group, community or nation, but it envelopes the whole mankind. Further His Kindness spreads to the whole universe, all the worlds. Because of this limitlessness and universality, the name 'Ar-Rahman' is also specific to Allah alone.

The adjectival word, 'Ar-Rahim' denotes His constant and eternal attribute of mercifulness. The mention of this name means that Allah has not only created man out of His kindness but also that, He constantly showers His mercy upon him. Those who follow His path will be blessed for ever.

'Ram' should not be taken as an equivalent or synonym of 'Rahim.' Ram is the name of a religious leader, while Rahim is the attribute of the one and the only Allah.

4. The Arabic word 'Hamd' means 'praise' as well as 'thanks'. Allah is all Excellence. He is absolute Beauty and Perfection, the very source of virtue and bounty, free from all defects and weaknesses. He is unique in His attributes and His attributes are personal and eternal. This being so, He alone is praiseworthy. None else has attributes in his own person; all depend on Him for what they have. There is thus no ground for more than one God. There is then no question of singing praise of anyone else or telling the beads of any other entity but Allah, or raising others to occupy the throne of godhood beside Him.

Our thanks are due to Allah for His bounty, which is boundless. Our lives, the delicacies in foods and drinks, the provision of articles of food to satisfy different tastes, our children, our wisdom, our conscience, our knowledge and many other manifest and hidden things are the gifts of Allah. He alone is worthy of our thanks. We

should always admit His generosity and be aware of ourselves as His grateful slaves.

This sense of gratefulness is the master-key to the door of guidance. And this therefore is the quality the Quran inculcates in the sincere reader. This makes the reader feel thankful to Allah and makes him adore Him.

5. 'Rab' is used in the text. It means "sustainer, master, lord". Allah then is not only the Creator and the Sustainer of the Universe, but also its Master and Owner. In Him is vested all authority. He alone attends to the administration of the whole universe. He is the real Ruler and Sovereign, every thing else is helpless before Him. His overlordship is not limited to this world alone; it extends to all the worlds beyond the stars. He is in short, the Creator and Master of everything, men, animals, genii, angels, this world and the hereafter.

It must be noted that Allah calls Himself the 'Lord of the worlds' and not the 'Lord of the Muslims' because He is not the Lord of any one group, class or community. He is the lord of the entire mankind, wherever it be.

6. This refers to the Day of Resurrection when Allah will revive all the dead of all times and hold Court to evaluate their lives on earth in order to mete out punishment or reward earned by their own deeds.

Justice is another attribute of Allah. It demands that the faithful followers of the path of Allah should be fittingly rewarded and His rebels severely punished.

This must not be confused with the doctrine of transmigration of souls (Awagaman) according to which the cycle of births and deaths moves in a circle and has neither a beginning nor an end. This doctrine reduces this world to a cell for chastisement. There is in it no conception of the world being a temporary sojourn, of the revival of the dead, of the divine Court, of the accountability to Allah for one's deeds and the meting out of justice by Allah.

The idea of justice is inherent in man's makeup. That is why he establishes courts of law in this world. The Ruler of the world holding Court to mete out justice should, therefore, not appear as something extraordinary and incredible, but something quite natural in the fitness of things.

The inevitability of the Day of Judgement is strengthened by the numerous references in the Quran to Allah's attributes of Overlordship, Wisdom and Justice. Man sees clearly the bounties and favours Allah bestows upon him. It should then be natural for man to think that there would be a day of judgment when the pious would be rewarded and the wicked punished. The Quran is explicit about this. Allah has spread the flooring of Earth for man, provided roof to the sky, given brightness to the sun and the moon so that there is light, arranged the twinkling galaxies of stars which fascinate and satisfy men's aesthetic sense; put winds at man's service; provided water through the wonderful arrangement of rains; has provided numerous types of fruits and flowers, crops and vegetables, animals to work for man, material to make dress for protection against climates as well as indecency and so on. After enumerating a few of Allah's bounties, the Quran asks: "Do you think He has created His elaborate and vast machinery of the world just for fun, without any purpose? Have you no responsibility in return for the favours bestowed upon you? Are you not accountable for what you do?" The answer is clear: only he who is a slave to his carnal desires can disbelieve the Day of Judgment, for the belief in it involves restriction on his liberties, denial of irresponsibility and regard for the dues of others. According to the Quran, everyone is accountable on the Day of Judgement, one who has fulfilled his responsibilities would be successful and the one who has ignored them would be a failure.

The belief in the Hereafter and the final justice motivates man to order his life in a certain way. He then renders his dues towards Allah as well as towards his fellow-beings. The benefactions of this belief in fact manifest themselves even in this life if the belief is accepted consciously and whole-heartedly as an inevitable truth.

7. The Arabic word 'ibadat' is derived from the root-word 'abd' which means 'slave'. 'Ibadat' then means slavery and also connotes obedience. All forms of worship such as standing in prayer, bowing the head, prostration, going around the 'kaaba', come within the meaning of 'ibadat'. Also recital of the name and praises of Allah, seeking

His refuge, calling for His help in need and so on come within the meaning of 'ibadat'. All these are expressions of inferiority, humbleness and devotion.

The word 'ibadat' is used in the Quran in a wider sense, it means worship, subjugation, total and unconditional surrender to the will of Allah.

'Ibadat' in its foremost meaning of worship is reserved exclusively for Allah, since He alone is worthy of being worshipped, it is improper to give this status to anything else, be it a stone or a tree, the sun or stars, men or genii, prophets or angels.

(See S. Kahf Note 135)

8. Allah alone is the real Helper. We must therefore, seek His help alone, whether in the matter of worship or in respect of any other problem. It is futile to invoke saints, prophets, angels, deities or devatas; such invocation is strictly forbidden by the Quran.

Here Allah's help is sought in the matter of worship specifically because man cannot achieve on his own the good fortune of even worshipping Allah without His help.

9. The right path means the path which leads straight to Allah, the path by following which man earns Allah's pleasure and reaches the coveted destination. This is the path of Islam.

Just as only one straight line can be drawn between two points; so also there is only one straight path which leads to Allah and that is the way of Islam. It is patently false that all paths lead to Allah. The Quran unambiguously denies this and insists on the path of Islam, the only path which leads to Allah. The belief in many paths leading to Allah is a symptom of false tolerance. The Quran does not leave man to grope in darkness but shows him the path unmistakably.

It is appropriate to call Islam the grand path. Deen (religion) of Islam is not the name for a 'collection of religious rituals but a way of life which a man must follow, in fact struggle to follow, in order to reach his destination successfully.

10. Allah has always been showering His blessings and favours on his prophets, the true and sincere followers (Siddiqueen), martyrs and virtuous people. In this prayer, men seek from Allah the real reward. They come in His presence

with supplication and beseech Him to open to them the path of guidance and shariah (divine law) and bless them with His favours and pleasure as He has always done to the righteous. This necessitates the belief in the prophethood of His chosen ones. How is the man to know the right path, the forms for prayers and other things that, please or displease Allah? All this can be known only if Allah reveals His teachings. Allah chooses His prophets for this purpose. It is for this purpose that Allah has sent His prophets at different times in different countries to propagate the word of Allah through different languages.

11. This refers to those people who had accepted His Deen (religion) and Shariah (The divine laws) not wholeheartedly, but only in name. Being slaves to their own desires, they violated the rules of Shariah and therefore incurred His

wrath. Jews are the example of rebellious people.

12. The people who have gone astray are those who accepted His Deen but exceeded the limits. They deviated from the right path and went far astray by adding uncalled for innovations into the original religious teachings and by involving themselves in fruitless philosophical polemics. Christians are the example of such people.

Here misguidance or the straying of the Jews and Christians is hinted at, for these are the living examples of finding and then losing the straight path (Religion of Truth). And the purpose of this is to make the Muslim Ummah, realise that they should not adopt a similar attitude i.e. the attitude of the misguided communities. As for the polytheists, unbelievers and atheists, they are misguided people of the highest degree and their misguidance needs no comment.



(2)

SURAH
AL-BAQARAH

2- Surah Al-Baqarah (The Cow) Introduction

NAME : This Surah (Chapter), captioned Al-Baqarah, is the largest surah of the holy Quran. It consists of 286 verses. Usually a chapter of the Quran discusses widely different subjects. That is why a title signifying a central theme is generally not given to a chapter. Instead a chapter is entitled after some word which occurs in it or after the beginning letters. This Surah has been entitled Al-Baqarah because the cow has been mentioned in it at one place. The titles for the Surahs of the Quran were suggested by the holy prophet on the guidance from Allah.

TIME OF REVELATION: This Surah was revealed in Madina. Most of it was revealed within two years of the Hijra (Migration) to Madina. However, some verses were revealed much later e.g. verses relating to the forbidding of interest were revealed in the last stages of Medinite period but were included in this Surah on account of the compatibility of the subject. It should be borne in mind that the order of verses in the Surahs of the holy Quran were arranged in accordance with the guidance from Allah.

BACKGROUND: After the migration to Madina, Muslims had come in closer contact with the Jews whose colonies were in the vicinity of the town of Madina. These people believed in the oneness of God, Prophethood and the Hereafter and originally their religion was Islam. But the degeneration of centuries had moved them away from the right path and their faith was polluted with Non-Islamic ingredients. In their daily life many such customs and acts were being practised which had no place in their original Faith and which were not supported by their book, Torah. In this surah. they are invited to come back to the original and real religion i.e. Islam.

CENTRAL IDEA: The central idea of the Surah is right guidance. The chapter makes clear that Allah has sent Muhammad (peace be upon him) with the holy Quran for the 'guidance of mankind just as Allah has been sending His prophets with His books in the past for the same pur-

pose. The teachings of the Quran and prophethood of Muhammad (Peace be upon him) should be accepted wholeheartedly. There is no meaning in believing in God without believing in Prophet Muhammad (Peace be upon him) and the Quran, nor can life be completely attuned with God without a belief in them.

ORDER OF THE VERSES: The first part of the Surah – verses 1 to 20 – is like a preface, in which it is stated what kind of people would accept this guidance and what type of people would not accept it.

Verses 21 to 29 are addressed to mankind in general inviting them to obey Allah because that is the path of Guidance. It has also been made clear that those who turn away from the guidance of Allah, their life becomes totally absurd and that the consequences of such a life are hideous. On the other hand it assures that those who accept Allah's guidance have their life harmoniously ordered and their end is glorious.

Verses 30 to 39 describe the vicegerency (caliphate) of Adam – the first Man – and the opposition of Satan, which clearly brings into light the first chapter of the human history and satisfactorily answers the basic questions like: "How was humanity originated?" "What is the position of man in the world?" "Is there a plan behind His creation?" "If there is, what is it?" and "On what does man's real success depend?" The description clearly brings out that the Guidance which was given to the first Man was nothing else but Islam and that it is the only religion of humanity. This also shows that Allah has been sending guidance to mankind from the beginning of creation and that the beginning of humanity has been blessed with the religion of Islam right from the start.

In the verses 40 to 123, Bani Israel are addressed and they are invited to accept this guidance and Prophet Muhammad (Peace be upon him) who has brought it. It is pointed out that the revelation of this guidance and the sending

of this prophet are strictly according to the prophecies of their own Books like Torah. The Bani Israel were under the impression that the prophethood was reserved for their own people only and that to have belief in a prophet out of their race and one born among the Arab illiterates was an insult. They are now told that there should be no prejudice in accepting Allah's Guidance; prejudice deprives one totally of Divine guidance, however virtuous one may consider oneself. The history of Bani Israel which was full of acts of dishonouring their pledges, is also recounted in these verses. It highlights the criminal mentality which developed among them and shows how they fell prey to intellectual and moral degeneration as a result of their deviation from the divine Guidance. Reviewing the religiosity of the Bani Israel, it has abundantly been made clear in vivid and unambiguous terms that salvation depends on right faith and virtuous conduct and not on being born in a particular race or being attached to a particular sect.

Verses 124 to 167 narrate the happenings of prophet Ibrahim while erecting Ka'aba the centre of monotheism. It has been clearly shown that Prophet Ibrahim, the great grand-father of both the clans of Bani Israel and Bani Ismail, who is considered as Leader by the Jews, Christians, Non-believers of Macca and the Muslims alike was the follower of the Guidance of Allah only and his religion was Islam and not Judaism or Christianity or any other religion. To invite towards this Islam and to guide the people of the world, Allah has created an Ummah who follow moderation and pray facing Ka'aba (Qibla). The faithful will have to wage a war and will have to sacrifice their life and property to free this Qibla from the non-believers of Macca. It has also been made clear that Prophet Muhammad (Peace be on him) is the fruition of the prayers of Prophet

Ibrahim which he had offered at the time of constructing the Ka'aba and that the mission of Islam will be successful in spite of all opposition.

In verses 164 to 242 are stated those rules and regulations of the Shariah which pertain to the individual as well as social life. They are religious as well as moral. They pertain to family life and social life. It is the guidance which Islam has provided for the various aspects of human life. Occasionally, wherever necessary, basic beliefs have also been presented because it is only by accepting them that a man can find the right path.

While Muslims have been persuaded to offer Jihad to free Ka'aba from the clutches of the non-believers of Macca and to spend money for this purpose in verses 243 to 283, interest on money has also been banned in these verses. Besides, instructions have also been given to keep business matters straight.

Verses 284 to 286 mark the end of the chapter. In them are recalled the occasions of accepting the faith by those who were not prejudiced, who did not believe in one prophet and disbelieved another but who were righteous and Allah had opened for them the path of His guidance and therefore from their mouth has come forth the prayer which reflects their sense of responsibility.

INDUCEMENT FOR RECITATION: In a Hadith, the Prophet has stated :

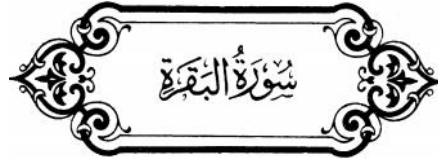
"Do not convert your homes into cemeteries. The Devil runs away from the house where Surah Al-Baqarah is read." (Muslim). The reason for this is that in the Surah Al-Baqarah devil's conspiracies have been-unveiled and it contains commands for regulating family life. The path of faith and guidance has also been clearly shown. So in the house where this Surah is recited with proper understanding, there will be no chance for the devil to make mischief.



2. SURAH AL-BAQARAH

Ayat 286
(Translation of the Text)

In the name of Allah, Most Gracious,
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lam, Meem.¹

الْم ١

2. This is the Divine Book² There is no doubt about it; guidance³ for those who fear Allah.⁴

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ١

3. Who believe in the Unseen^{5, 6}; who establish Salat (Prayer)⁷ And spend⁸ out of what We have provided for them.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٢

4. And who believe in the Book revealed to you (O Prophet !) and in those (Books) revealed prior to you⁹, and are certain of the 'Aakhirat'¹⁰ (Hereafter).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٣

5. These are the people¹¹ who are on (true) guidance from their Lord and it is they who will be successful¹².

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٤

6. And those who have rejected Faith¹³, it is the same for them whether you warn¹⁴ them or not; they will not believe.

إِنَّ الَّذِينَ كَفَرُوا وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٥

7. Allah has sealed their hearts and ears¹⁵, and there is a veil over their eyes. For them (is) the severest punishment¹⁶.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٦

8. Among the people, there are some¹⁷ who say: "We believe in Allah and the Last day". But they are not believers.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٧

9. They are trying to deceive Allah and the believers but they only deceive themselves, though (they) do not realise it.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٨

10. In their hearts is a disease¹⁸, which has been aggravated by Allah; and for the lies they utter they will incur grievous Punishment.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ ۞

COMMENTARY

1. These letters and other letters like these appear in the beginning of different Surah (Chapters) Such letters are called 'Muq-attaat (abbreviations or separate letters), These letters are read separately. These letters indicate the special subjects of the Surahs.

On pondering over the subject of this Surah, it is seen that 'Alif' points to Allah and His signs, 'Lam' to 'La-Ilaha-Illallahu' and 'Meem' to three things, viz, (1) to His being the King and Master, (2) to His angels, through whose agency the Quran was revealed to the prophet (p.b.u.h.) and (3) to men of Faith and piety for whom the Quran was revealed as Guidance and as harbinger of glad tidings. These subjects are discussed in this Surah with a particular stress, e.g. the Ayat-al-Kursi (Verse No. 255) is a grand verse in this Surah which is a very clear explanation of 'Alif' and Lam', as it starts with the words: "Allah-o-La-Ilaha Illahu.. ." It signifies that 'Alif' is the mark of Allah's oneness, and 'Lam' signifies its negative aspect, that is it is the mark of the falsehood of polytheism. Besides, these letters also have a deep relation to the other subjects of the Surah for example the verses of this Surah, Nos. 243, 246 and 258 begin with "آلَمْ" (Alam) in which three different events have been described. The first event is about the life and death of a group, the second about Taloot and the third about Ibrahim's presenting the call of the oneness of Allah in the King's Durbar.

An example of this style of Quran is found in the 'Zabur' (psalms) also, for example in Chapter 119 of Zabur, Hebrew letters have been used quite a number of times: verse No 137 of Zabur runs as: 'Sad (Hebrew pronunciation Sad) Righteous art thou o Lord' in this verse Alphabet ص Sad stands for "Sadiq" (Righteous); in verse No. 121 we find ع "Ain" (Hebrew letter 'Ain') I have done what is just and right"

In this verse, the letter Ain refers to 'Adl' Justice. Similarly, Zabur verse No.73 reads:

ي "Ya" (Hebrew pronunciation Yod) 'Thy hands have made and fashioned me,' In this verse, letter "Ya" points towards "Yad". which means hand.

For this reason, the addressees of the Quran were not puzzled by these abbreviations or letters, else they would have asked what was the

meaning of these letters. As it is such isolated letters by themselves can have no meaning unless accompanied by nouns or verbs. Therefore, it is quite reasonable to say that these letters must have been used only as signs or symbols. The preservation of the Quran, when it was being revealed depended on memorizing and it cannot be denied that for memorizing the Quranic verses great help could be derived from pointers to specific subjects and the symbolic titles of the Surahs (chapters). This method is also very helpful in identifying the Surahs. That is why the holy Quran adopted this method. Anyway it is not correct to consider these letters as puzzles because Quran is a book of guidance, revealed in Arabic which has depth of meaning but not puzzles. (See also S. Yunus' Note 1)

2. For a book to be considered a Divine Book. it is necessary that the book itself and its contents both testify to this fact. Quran claims in unambiguous words that it is a Divine Book. Its contents also clearly show that its words are from Allah, the Lord of all the Worlds. There is not the slightest doubt about it being a Revealed Book. To treat Quran as a creation of the prophet Muhammad (Peace be upon him) who was unlettered (ummi) is quite baseless and extremely unreasonable. It is impossible for an un-lettered man to author a book as grand as the Quran, which contains complete guidance for shaping the human life. Besides it is a challenge of the Quran that a book like it cannot be produced by the combined efforts of the entire mankind and the geni. This challenge of the Quran has not been answered to this day. The great eloquent " orators and poets who were contemporaries of the Prophet were unable to produce its equal and subsequent generations were also unable to prove the claim of the Quran to be wrong.

3. The meaning of "Quran being guidance" is that the Quran shows the way to reach God, In the complicated ways of life it is the Quran that guides to the right path, and teaches the right attitude about our beliefs, thoughts, morality, dealings and conduct. In the light of this guidance, a man can reach his destiny by treading the right path, provided he studies the Book with an open mind and is prepared to accept the truth by rising above every kind of prejudice.

4. Quran has, at another place (2: 185) spoken of its being "guidance for the people". The fact is that Quran is guidance from beginning to end and its guidance is for all people, but as with the light of the Sun so with the Quran: the beneficiaries will be only those who keep their eyes open. Only those people can derive benefit from the Quran who have the fear of Allah and the belief of His greatness in their hearts. This natural propensity is referred here as 'Taqwa. If man has this inner quality, then he can distinguish good from evil and become the seeker of virtue and righteousness. This "taqwa" (fear of Allah) is basically inborn in man but needs nurturing. The Quran promotes and develops it. Those who have lost this natural, inborn capability may therefore not be willing to maintain relations with their Creator and to lead a responsible and moral life; such people cannot derive any benefit from this Guidance. This natural and inborn quality is necessary for receiving guidance. The other qualities that are described in the following verses are the fruits of this basic fear of Allah and acceptance of Guidance.

5. 'Unseen' here means those realities which are hidden from man's senses, for example God, Angels, Revelation, Paradise, Hell, etc.

"They believe the Unseen" means that they are not slaves to their senses; they accept those facts also which have not been felt or experienced by their senses but of which the prophet of Allah is informing them, to which the human nature and sound intelligence testify. To believe in the Unseen is not a weakness of faith or superstition; through this belief the intelligence and wisdom attain great heights and man's spirituality is developed and promoted. Those who ensnare themselves within the circle of senses and are not prepared to accept such realities as have not been perceived or experienced by them, have lost the natural capability of rising high in spiritualism. After this, they are unable to understand God or themselves. This deprivation results in their talking senseless things about the purpose of life and its destiny.

6. To believe in a thing means to believe with full confidence and certainty. A person who believes in Allah and in his signs and instructions as revealed in the Quran, (which include believ-

ing in the prophethood and the Hereafter), who surrenders himself totally in the way of Allah and who accepts the decisions of Allah with unanimity and pleasure is a Momin, the true faithful.

It may be borne in mind that although the Faith which is confirmed by the sincerity of heart is trustworthy, confirmation of it by tongue is also necessary. That is why the first pillar of Islam is recitation of the "word of Evidence". (Kalma'-i-Shahadat).

7. Here, establishing Salat is used against merely offering prayers to emphasise sincerity in prayers. Salat must be offered in a spirit of total surrender, by observing all the essential acts like standing, bowing, prostrating, etc. in a proper manner. It also includes the activity of arranging for congregational prayers, the rows in prayer and observing the right time of Salat. In short, it means offering prayers sincerely with all the necessary covert and overt regulations.

8. 'To spend' here means spending in the name of Allah, for Allah and for seeking His pleasure. This includes Zakat and all kinds of charities. It is like the admission of the fact that the wealth has been granted by Allah.

To offer prayers and spend money for Allah are the basic virtues, which are the source of all righteousness.

9. That is: these people are above all the group, national, regional, geographical and racial prejudices. They do not discriminate among the Books revealed by God, so that one book is acceptable and the other is not. They accept all the Divine Books as true, whether they might have been revealed to their own prophet or to the prophets of other communities. But those who do not believe in the guidance from Allah, or those who accept the Book which was revealed to the prophet of their own community or race only will not be able to seek guidance from the Quran.

Jews had accepted Torah, the Book which was revealed to prophet Moosa (Moses) as the Divine Book, but they refused to accept as divine books the Bible, which was revealed to prophet Issa (Jesus) and the Quran which was revealed to prophet Muhammad (peace be upon him) Similarly Christians had recognised Torah and the Bible as the Revealed Books, but did not recognise Quran as one. The Quran teaches its followers to

rise above all prejudices and believe in the Torah, Injeel (Bible) and the Quran and in all other Books revealed to other prophets as Divine Books.

10. The word 'Aakhirat' (Hereafter) is used to denote the eternal world in which man will be revived for receiving rewards or punishment for his deeds in this world.

The present world will be brought to an end and Allah will create another world in which He will collect the entire mankind after reviving them so that He may take an account of their deeds in this world and allow the virtuous to enter the paradise and the wrong-doers to be doomed to the hell. This concept of Hereafter and this idea of reward and punishment is totally different from the Hindu belief of 'rebirth' or transmigration of soul which is totally denied by the Quranic concept of the Hereafter.

The exhortation 'Believe in the Hereafter' – suggests that there could be many who may have spurious claim to the faith in the Hereafter. The real believers in the Hereafter are those righteous men whose qualities have been described above.

11. There are many who claim to be on guidance. Every person belonging to a particular religious group is in his own opinion on the right path, but in reality only those can be said to be on the right path and true guidance whose qualities have been described here and only they deserve eternal glory.

12. Real Success is not the well-being, in this world. Really successful persons are those who will be successful according to Allah's decision. For Quran, this is the correct standard of judging success and on this should be based our thoughts and deeds.

13. "Kufr" or 'rejecting faith', means to deny; technically, it means denial of those things which Quran considers essential for belief. This verse refers particularly to those persons who have rejected the Quran as a Revelation from Allah.

14. 'Warning' here is meant to convey the consequences of rejecting the Faith or the Call of the Quran. As a physician warns a patient about the adverse consequences of not heeding his advice about food and other restrictions, So does a prophet inform the people about the bad effects of rejecting the Faith and sinning. Everyone knows about

the fatality of poison, but people are not aware of the disastrous effects of non-belief and sin. For this reason, a prophet's call to his fold takes largely the form of a warning.

15. Here are mentioned those people to whom the truth of Quran was made sufficiently clear, but who on account of their stubbornness had refused to accept that truth. They then became so ruthless in their opposition to Truth that they lost all the power of recognising and accepting it subsequently. This fact has been referred to as sealing their hearts and ears. The word 'seal' is used here figuratively.

It is made clear that the reason for their not accepting the faith is not that the Truth has not been clearly presented to them: the reason is their own obstinate stance of denying the Truth. They have thus offended the divine law. As a result, they have been deprived of hearing, understanding, and seeing the Truth.

From this it becomes clear that truth can enter a man's heart or that a man can recognise truth only when he keeps his heart, ears and eyes open.

16. What crime of a man can be greater than the refusal to follow the dictates of his Creator? For this great crime, he richly deserves to receive the severest punishment and not reward.

17. The first group to which reference is made in the earlier verses is the group of the true Faithful. The second group which is referred to in the verse 6 and 7 is the group of rejectors and the third group whose qualities are mentioned in verse 8 to 20 is the group of those who claim to be faithful but are not sincere in their faith. It is a pointer towards the group of Jews who had adopted a hypocritical attitude.

From this it becomes clear that sincere faith alone is reliable in the eyes of Allah. A man must believe in Allah and the Hereafter with all his heart and sincerity and must not reject or deny any of His prophets or Books. A mere verbal claim of being faithful or donning the mantle of faithfulness carries no weight with Allah.

18. 'Disease' here means insincerity in belief. Aggravation of this disease by Allah' means that Allah created conditions which made them commit crime after crime as a result of avoiding the demands of truth, and their hypocrisy went on increasing.

11. When they are asked not to make mischief¹⁹ on the earth, they say: "We only seek to put things aright".

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

12. Beware! definitely they are mischief-makers, but they do not realise it.

إِنَّمَا أَنْتُمْ مُفْسِدُونَ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٢﴾

13. When they are told to believe in Allah as others believe,²⁰ they say: "Shall we believe as the fools believe?" Surely, they (themselves) are the fools²¹, but they do not know.

وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ إِنَّمَا أَنْتُمْ مُتَحَدِّثُونَ ﴿١٣﴾

14. When they meet believers they say: "We believe" and when they secretly meet their Satans²² they say: "We are with you; in fact we were only making fun of them."

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾

15. Allah is making fun of them, and is allowing them (to persist) in their rebellion; (the fact is) they are wandering like blind men.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. These are the people who have bartered guidance for darkness but their trade was not profitable and they have lost true direction.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their likeness is of a man who has kindled a fire; when his surroundings were lighted, Allah took away their light and left them in darkness so they do not see²³.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ﴿١٧﴾

18. Deaf, dumb and blind, so they will not return²⁴ (to the right path).

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or like the rain from the sky in which there are darknesses, thunder and lightning; they put their fingers in their ears on thunderclaps from fear of death; but Allah has completely surrounded the rejectors of Faith.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. The lightning is about to snatch away their sight; when it shines, they walk in the light, and when darkness falls on them, they stand still²⁵ And if Allah willed, He would take away their faculties of hearing and seeing²⁶, Surely, Allah has power over all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

19. Opposition to the call of the Holy Quran is referred as mischief on this Earth, because the betterment of the Earth depends on the fact that the Laws and Dictates of its real Creator and Master are followed. This would ensure a peaceful and just system of life in this world and every kind of good can result from such an arrangement. For this reason, the call to the worship of and obedience to the Creator of the Universe and all efforts to build up a social system on this basis is in fact for the betterment of the world. Any act in opposition to such efforts is nothing but mischief and cause of disturbance, and disharmony.

Being unaware of what is conducive and what is detrimental to social well-being, many confuse the constructive and the destructive aspects of the social system.

20. This is an exhortation to believe in Allah in the way in which the Companions of prophet Muhammad (Peace be upon him) had belief in Allah. Sincere faith results in a man's complete loyalty to Allah and makes him bear hardships and face dangers with equanimity in the way of Allah. The self seekers and opportunists regard such a devotion as folly and insanity. For them wisdom lies in promoting material advancement; for them a mere formal relation with God and his religion is enough.

21. Is it not a folly to claim, on the one hand belief in God and his guidance and on the other hand consider sincere attachment to Him as insanity?

22. Here satans stand for malicious leaders and religious heads.

23. By 'Kindling a fire' is meant the light of revelation. It is an apt simile. when the faithful slaves of Allah spread the light of the Quran, only such persons could discern the right path in that light who were gifted with sight (the inner sense). Those who were blind (in intellect) could not ben-

efit from this light.

'Taking away the light, means taking away their capacity to discern. This means that Allah did not grant the power of perceiving the truth to those who were not seeking it sincerely. Such people could not derive any benefit from the light of the Quran.

24. It means that they have been deprived of the capacity to hear, speak and see the truth. These people therefore cannot be expected to follow the path of guidance lighted by the Quran. This refers to the hypocrites who claimed to be Muslims for the sake of convenience but who completely rejected faith in their hearts.

25. This is the second example of those hypocrites who were in doubt and did not believe in accepting a Faith which required them to offer sacrifices.

In this simile, rain is symbolic of Revelation from Allah which was coming from the sky and was a great boon to mankind, Thunder and lightning are the warnings of the Quran and darknesses mean the difficulties in the path of the Truth. Their walking while the lightning shone and their standing still when there was darkness is meant to convey their wonderment and baffled state. The light of the Quran dazzled their eyes and they were baffled and did not know what to do.

If the lightning is to fall, putting fingers in one's ears is not going to help in any way, It is like closing one's eyes when one sees a lion attacking oneself It is obvious that it will not ward off the attack. Similar is the case of the disbelievers who disliked the Quran's warnings.

26. This means Allah has not snatched away totally the faculties of hearing and seeing of this second group (of hypocrites) and therefore they have not been completely deprived of accepting the Truth.



21. Oh People: Worship²⁷ your Lord who has created you and those who were (born) before you²⁸ so that you may save yourself (from Hell).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. It is He who has made the earth your floor and the sky your roof, who sends down rain from the sky, from which He provides fruits for your sustenance. So do not set up equals to rank with Allah²⁹, when you know (the truth),

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. If you are in doubt about the Book which We have revealed to our slave, then produce a Surah like this, and call all your supporters, except Allah, if you are truthful³⁰.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. But if you cannot do this and surely you will not, then fear that fire whose fuel will be men and stones³¹ and which has been prepared for those who reject Faith.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And (O Prophet !) give good tidings to those who believe and who are righteous in their deeds that for them there are gardens³², beneath which flow rivers. Everytime they will be given the fruits to eat, they will say: These are the same fruits we had been given before (in the world)" and they will be given similar fruits³³. There will also be purified spouses for them in the gardens and they will live there eternally.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Allah does not feel shy of using similes of the lowly things, be it a mosquito or a still lower being³⁴ Those who are believers know that it is truth from their Lord. But those who are rejectors of Faith, they say: "What does Allah mean by such a simile? " (Thus) By this He causes many to stray and many He leads to the right path, and He does not cause to stray except those who are transgressors³⁵.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا نَبْعًا وَغُرْبَةً وَفَاةً أَوْ مِثْلًا قَرْحَةً وَالَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

27. Those who break Allah's Covenant after agreeing to abide by it, and who tear asunder what Allah had ordered to be joined³⁶ and do mischief on the earth, these are the people to be in loss.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَسِرُونَ ﴿٢٧﴾

27. This is the real call of Islam, which is addressed to the entire mankind. The call is that men must worship and obey Allah, who is the Creator, Master and Sustainer of all.

There are those who admit that Allah alone is worthy of being worshipped and yet worship other imaginary gods or include these gods in their worship of Allah. Such people do not really worship Allah. If they are sincere, they ought to worship Allah alone as taught by the Quran, and not include any other god or saint as worthy of being worshipped.

28. It points to the fact that some people consider their progenitors as partners in godship with Allah. They forget that it is Allah who has created their progenitors and that to consider them as partners with Allah and to worship them is therefore totally absurd. The one who deserves to be worshipped is Allah alone, who is the Creator of all including their progenitors.

29. Arabs of those days admitted that every thing was done by Allah. Yet, they included others as partners of Allah. The Qur'an addresses these people rhetorically: why do they consider others who have no share in creation as partners of Allah after admitting that every thing is done by Allah alone? This is really an invitation to accept monotheism pure and simple. Brief arguments are added here in favour of God's oneness.

30. There is a challenge thrown to those who doubt that the Qur'an is the word of Allah. The challenge is for those who consider Muhammad (peace be upon him) to be really the author of the Qur'an. They are challenged to produce but one surah like that of the Qur'an. This challenge has not been met to this day. And this should not be surprising. There are many reasons for the unique greatness and grandeur of the Qur'an. It is most eloquent and appealing in style. Its diction is superb, each word perfectly fitted as a pearl in an inimitable necklace. Its teachings strike the right chords in the heart, and perfectly harmonise with man's deepest craving, the best prescription for the purification of the soul, the noblest directions for man to enable him to reach the zenith of moral behaviour and good conduct. It presents a complete system for ordering individual and social

human life and contains the most , suitable solution for the problems of life and conduct. It lays bare the mysteries of the universe and the secrets of the metaphysical realities. It is the source of authentic knowledge about the Creator and about what is divine and not a handiwork of any man. No man can produce a book of such excellence. All the men of the world pooling all their talents and resources cannot and in fact could not produce its equal. The challenge therefore is meant to convince men that they should believe in the Qur'an and its messenger prophet Muhammad (peace be upon him).

31. This refers to the stones which are worshipped. Those people will be the fuel of Hell who reject faith and consider others as partners of Allah. The stone images which are worshipped will also be fuel of Hell so that the worshippers may know what has befallen those on whom they were showering offerings and gifts for propitiating them and how they have become the cause of their doom.

32. These are the Gardens of Paradise which will be allotted to the Faithful.

33. The fruits in the paradise will be similar in shape to the fruits of this world but in their taste they will be much superior.

34. If facts are explained with the help of examples and simile they are easily understood. Therefore, the use of simile and examples is the speciality of the literature of the wise. Explaining the helplessness of the stone-gods the Qur'an gives the example that even if a fly takes away anything from them, they are unable to do anything against the fly. The non-believers criticised the use of such examples. The Qur'an answers this criticism in this verse.

35. "Fasiq" means disobedient. There are various degrees of disobedience. Here this word' is used to refer to the case of that great disobedience which is incompatible with the observance of faith.

36. This mean cutting the relation of kinship with mankind. A person who cuts this relationship, strikes at the root of the society. It is, therefore considered to be an act of great sin and a cause of mischief.

28. How can you reject³⁷ the belief in Allah, seeing that you were without life and He gave you life? He will again cause you to die and will bring you to life again³⁸ And then to Him will you return.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٨﴾

29. It is He who has created for you all the things which are on the earth. Then He turned to the Heaven and fashioned it as seven Heavens,³⁹ And He has knowledge of all things.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٩﴾

30. And (Recall) when your Lord said to the angels⁴⁰: "I am going to place a khalifa (ruler)⁴¹ on the earth". They said: "Will you place therein one who will make mischief and shed blood⁴² while we say hymns in your praise and glorify your sanctity?" He said: "Surely, I know what you do not know⁴³."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٤٠﴾

31. And He taught Adam all the names⁴⁴, then placed them before the angels, saying: "Tell me the names of these if you are truthful⁴⁵."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

32. They replied: "Glory to you! We have no knowledge but what you have taught us, undoubtedly, You are the Knower, the Wise."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٤٢﴾

33. He said: "O Adam, Inform them of their names" And when he had informed them of their names⁴⁶, He said: "Did I not tell you that I alone know the secrets of the heavens and the earth, and I know what you disclose and what you were hiding".

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٤٣﴾

34. And (Recall) when We said to the angels: "Bow down to Adam, and they bowed down⁴⁷; except Iblis⁴⁸ (Devil); he refused through vanity; he became one of the in-fidels⁴⁹".

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٤٤﴾

35. And We said: "O Adam! Live you and your wife in the Paradise⁵⁰, and eat freely of the bountiful things as and when you like, but do not go near this tree⁵¹, lest you may find yourselves among the wrongdoers.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٥١﴾

37. To deny Allah's attributes is equivalent to denying his existence. One must believe duly in His attributes as His alone and worship worthy: His omnipotence, omniscience and so on. Without this, the claim to belief in Allah has no meaning or value.

38. This means that giving life, causing death, and bringing to life again are not the acts of any other gods or goddesses, but all these things are within the power of Allah. Then how do people act ungratefully? In this verse the call is to accept the belief in the Hereafter.

39. This points to the fact that Allah has created not only firmaments and stars which can be discerned with our eyes but also the worlds beyond the stars.

40. The word used is 'Malaika' which is the plural of the word 'Malak', which means messenger. In Urdu it is called 'Farishta' and in English 'Angel'.

Angels are the rational beings created by Allah. They are endowed with virtuous and excellent qualities. They execute the orders of Allah in the Universe. They never disobey his orders, whatever order is given to them is order, whatever order is given to them is obeyed by them. They bring Allah's messages (Revelation) to his prophets. They keep a record of men's deeds. The act of taking away men's souls is performed by them when ordered by Allah.

41. The word used here is 'Khalifa' (Caliph), which means ruler. The idea of making Man as ruler in this world is to give limited powers and authority to men in this world and then to test them whether they use these powers and authority as desired by the Lord or use them for their selfish ends and become gods themselves.

This verse answers the basic question about the status of man in this world. Man's conduct and its fruits depend upon the answer to this question: some think themselves free, autonomous and therefore do not consider themselves answerable to anyone. Such men give up their status as ruler answerable to God and arrogate petty godships to themselves. Their unrestrained conduct, their disregard for any duty towards their fellow-beings and their freedom from checks of conscience lead them to egotism and self-seeking. They are instruments of mischief, injustice and disharmony. The

Quran settles the question of man's status in the scheme of things by revealing that he is ruler answerable to God. He has no power and authority in his own right. His power and authority are given to him by Allah for employing them righteously in the way of Allah. Acceptance of this answer leads to an entirely different sort of living and conduct. Following Allah's laws and commands concerning individual and social life ensures peace, justice and fairplay. On the other hand, those who make their personal aggrandizement and self-seeking the sole object of their conduct 'spell' nothing but corruption, oppression and imbalance in society.

42. The angels feared that it would be difficult for man to use rightly the power and authority to be given to him. They feared that man would go astray with these powers and might use them so irresponsibly as to create disturbance, mischief and even bloodshed.

43. Allah replies to the misgivings of the angels by saying that they (the angels) did not know Allah's scheme in making man ruler on earth. The angels had but one side of the picture before them. Once they know the whole picture they will realise the wisdom of Allah.

44. Here 'names' refer to the names of the progeny of Adam, especially the names of those who will do full justice to the responsibility as the 'ruler' by rightly using the powers and authority vested in them by Allah. This means that right from the beginning Adam was introduced to his progeny and this thing was particularly brought forth that from amongst the descendants of Adam there will be such personalities as will render valuable service on this earth: these will be like the most fragrant flowers of the earth on account of their great deeds.

45. The angels had expressed fear that man with the power given by Allah would only do mischief on the earth. Are they justified in their fear? Allah non-pulsed them by asking whether these names (of the righteous ones) were names of those who would do mischief on the earth. This was enough to silence them.

46. That is: Adam on the basis of the knowledge imparted to him by Allah disclosed that these virtuous men will be among his descendants, who will be loyal slaves to Allah and who will stake

their lives in establishing peace and justice on the earth.

This aspect of the scheme of making man Khalifa was concealed from the angels. Allah tested the angels and informed them through Adam of this positive aspect of the scheme. This brings the following to light:

(a) Man was created for the most excellent purpose. The idea was to select from the battleground of evil and virtue those persons who possessed excellent virtuous qualities.

(b) Allah wants to pick out gems to bless them with the endless bounties from amongst the human beings so that their permanent abode will be paradise.

(c) If only a few aspects of Allah's scheme are kept before our eyes, then we can form a wrong opinion about His scheme. But if the whole scheme is considered, which can be understood only if disclosed by Allah then the main purpose of this scheme can be understood.

(d) Those people, who do not try to understand Allah's scheme that lies behind the creation of Man, are unable to comprehend the true status of Man in this world and are apt to misjudge the purpose of human life.

(e) Allah is knower and wise, therefore non of his works is without wisdom. If to a man's defective vision and understanding any of His work appears to be defective, he should not make it a target of his objection, but should blame it on his own defective understanding.

(f) Angels who are very close slaves to Allah had also erred, which only goes to prove that they are not infallible, which is a divine quality. Only Allah is free from all defects.

(g) The world's correct and proper administration and management and the establishment of peace and justice in the world depends upon mans using the power and authority given to him by Allah as a sacred trust from Allah and using it according to His instructions and commands.

47. The order to bow down to Adam was as a mark of respect to Adam. It was given as a test of the angels. The creatures made from the light (angels) were asked to bow down before the creature made from the dust (Adam), so that it could be tested whether the angels would or would not follow the order. They obeyed the divine order and came out successful.

There was no aspect of 'Shirk' in worshipping any being other than Allah in the angels' bowing down to Adam, as there was no conception of Adam as god and as it was done in obedience to Allah's command.

It also establishes that by ordering the angels to bow down to man, Allah has raised the status of man. It is then very degrading for man to bow down before bricks and stones.

48. Iblis is the name of Satan. He was a genie. Allah had commanded Iblis also along with the other angels to bow down to Adam but he refused.

49. This explains the fact about the rejection of Faith, i.e. to refuse to obey any command of Allah on account of pride is rejection of Faith and Satan was guilty of this sin although Satan did not deny the existence of Allah.

50. This was a temporary paradise (Garden) in which Adam and Eve were allowed to stay as a test so that they may be made to feel that the deserving place for them to live is paradise alone and if they are misled by Satan, then they will deprive themselves of paradise.

51. Qur'an does not state what kind of tree it was or what fruits it bore nor does any of the Hadith mention the kind to which this tree belonged. It is therefore futile to enter into any controversy about the fruit which was prohibited. The main point in prohibiting Adam from eating this fruit was to test him as to how far he and his wife would observe the Divine command in the face of the temptations provided by the Satan. For this purpose, selection of any tree was good enough.



But Satan caused them to slip there from and to be expelled from the happy state in which they were; and We said: Go down, you are enemies of one another ; there will be for you on earth a habitation and provision for a time. Then Adam learnt from his Lord a few words (of repentance) and He accepted his repentance. Surely, He is the Relenting and Most Merciful. (*Al-Quran*)

36. But Satan caused them to slip ⁵² there from and to be expelled from the happy state in which they were; and We said: Go down, you are enemies of one another ⁵³; there will be for you on earth a habitation and provision for a time.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

37. Then Adam learnt from his Lord a few words (of repentance) and He accepted his repentance⁵⁴. Surely, He is the Relenting and Most Merciful.

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٣٧﴾

38. We said: "Go down, all of you from here⁵⁵; and when, as is sure, there comes a Guidance ⁵⁶ from me whosoever follows my guidance there shall come to them no fear and no grief ⁵⁷ .

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِنَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ
هَذَا يَفْلاخُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. But those who reject Faith and belie Our Signs ⁵⁸ , they are companion of the fire and will live there in eternally.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٣٩﴾

40. O Children of Israel ⁵⁹ ! Recall the favour⁶⁰ which I bestowed on you and fulfil your Covenant ⁶¹ with Me; I will fulfil My Covenant with you and fear ⁶² none but Me.

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَآيَاتِي فَارْهَبُونِ ﴿٤٠﴾

41. And believe in what I reveal, confirming ⁶³ the Revelation which is with you and be not the first to disbelieve in it and sell not my Signs for a small price ⁶⁴ and fear Me and Me alone.

وَامْنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ
كَافِرِيهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونِ ﴿٤١﴾

42. Confound not the truth with falsehood nor conceal the truth, when you know it.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. Establish Salat (Prayers) ⁶⁵ and give Zakat (Poor-rate) and bow down (Ruku) your heads with those who bow down (in worship) ⁶⁶ .

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you enjoin right conduct on the people and forget to practise it yourselves and you read the Divine Book! Will you not understand?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ
الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. Seek help in patience and prayers; it is indeed hard except for those who are humble ⁶⁷ .

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا الْكَبِيرَةُ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

52. Quran explains that indiscretion was committed by both Adam and Eve who fell a prey to the designs of the misguiding satan. It is wrong therefore to accuse Eve of misleading Adam.

53. This means that Satan and man are enemies of each other.

54. When Adam realized that he has committed a blunder, he did not find adequate words to express his sense of repentance. Allah took pity on him and caused Him to know suitable words for expressing repentance and for seeking Allah's pardon. Satan did not regret his disobedience and remained obstinate but Adam was sorry for his error. When a slave commits some fault and feels sorry and repents for it and turns to Allah for pardon, then Allah forgives him and accepts his repentance and bestows his mercy upon him.

55. Sending down on earth was not by way of punishment as Allah had forgiven Adam and accepted his repentance. This refutes the belief that Man is born in sin. Since Man was created Khalifa on this earth, Adam was sent down on earth to fulfil this purpose.

56. Adam's error discloses the weakness of human nature and thus proves that Man is in need of Allah's guidance.

Allah has made prophethood a medium for this guidance. He does not send his guidance to every man directly but He selects prophets for this purpose and reveals His guidance to them, who communicate it to the general mankind.

Allah wants to test men by sending them in this world. He wants to see who accepts His guidance and uses powers given by Him according to His pleasure and who rejects it and acts according to his own sweet will and thus acts as a false god.

57. That is neither grief from the past nor danger from the future. This refers to paradise where there will be no grief and no danger from anything.

58. The word "Aayaat" is used, which means Signs or Symbols. This refers to signs and symbols of Allah's Unity and Lordship, His Mightiness and Wisdom, which are manifest in the soul of man. Besides, this word is also used for the miracles performed by the prophets, as also for the verses of the holy Quran which are in themselves so convincing that they are a proof of their

Own divine origin.

59. Israel is another name of Yaqoob who was a prophet and was the grandson of Ibrahim. His race (descendants) is called Bani Israel (Children of Israel). Ibrahim was a great leader of men and was a highly respected prophet, from whose progeny Allah raised a series of prophets. Ibrahim had two sons, Ismail and Ishaq. The line of descendants which started from Ismail was Called 'Bani Ismail, i.e. Children of Ismail. The Arabs of Macca belonged to a branch of Bani Ismail. Muhammad (p.b.u.h.) was born in a tribe of Quraish of this branch.

The second branch of the descendants started from Yaqoob (Jacob), son of Ishaq. This branch was called Bani (or Bene)Israel. Their original native place was Palestine. In the race of Bani Israel highly respected prophets like Moosa (Moses), Dawood (David), Sulaiman (Soloman), and Issa (Jesus) were born,

The religion which Bani Israel received as their heritage from Ibrahim was the religion of Islam. Moosa to whom Torah was revealed, had also presented Islam to his followers. But later on his followers mutilated this religion and converted it into Judaism. Subsequently Bani Israel came to be called Jews, although their original religion was Islam. Here Quran is reminding them of the true position and recounting their crimes, so that they may take a warning and return to the original and pure religion Islam. and accept the call of Quran which is the real call towards the true religion, Islam.

60. Favour means that reward which Allah had granted to Bani Israel in the world's leadership, so that they might lead the People of the world towards Islam.

61. Covenant with Allah means Allah's Shariah or laws, which is really a contract or agreement between Allah and his slaves. But here a reference is specially made to that covenant which was agreed upon by Bani Israel in the time of Moosa. This covenant is mentioned in Torah in these words:

"I will raise up for them a prophet like you from among their brethren and I will put my words in his mouth and he shall speak to them all that I command him. And whoever will not give heed to my words which he shall speak in my name I my-

self will require it of him, (Deuteronomy 18: 18, 19).

By reminding them of this covenant, Qur'an demands them to accept the prophethood of Muhammad Sallallahu alaihi wasallam.

62. This refers to the fact that no fear should come in the way of accepting Muhammad (p.b.u.h.) as the prophet of Allah and believing in his call. The concept of the grandeur and greatness of Allah should overcome all fears and exigencies.

63. Quran confirms that the Torah and Injeel (Original Gospel) are Divine Books revealed by Allah. It does not question the original Torah and Gospel. It rejects those changes and alterations which people have effected in them subsequently.

This is a strong and irrefutable argument inviting Bani Israel to be the first to believe in prophet Muhammad (p.b.u.h.) and the Quran. Torah contains prophecies about prophet Muhammad. (p.b.u.h.) For a believer in Torah the appearance of prophet Muhammad.(p.b.u.h.) and the revelation of Quran are really the proofs of the truth of the prophecies contained in Torah. Quran is thus confirming the truth of the prophecies of Torah on the one hand and supplying the inescapable conclusion on the other hand that Quran and its messenger must be believed in wholeheartedly.

64. That is do not sacrifice the commands of Allah for the worldly benefits and expedencies. However great the worldly benefits may be, they are very low compared to the benefits in the Hereafter. The man who prefers worldly benefits to the commands of Allah is accepting a very lowly thing in exchange for a highly valued and excellent thing.

65. (Salat) i.e. prayer and Zakat (Poor-rate) are the most important pillars of Islam. They were present in the Shariah of Bani Israel also but the Bani Israel gave them up in practice.

66. 'Ruku' means bending down and 'Ruku'

in Salat means bending down in a particular manner in prayer, keeping hands on the knees. The reference to bend down with those who are bending down means offering prayers in congregation. While offering prayers in congregation in mosques, the rich and poor, high and low stand side by side, which creates a special atmosphere of humility before Allah. Such a congregation enhances the glory of mosques. Besides, it creates the noble feeling of human brotherhood and equality. Jews, particularly the rich among them, abandoned congregational prayers in their mosques considering it below their dignity. They are therefore addressed here in particular and asked to offer prayers with others in congregation.

67. The man who does not feel the desire to stand before Allah in prayers out of fear of Allah finds it a trouble to offer Salat. But those who tremble with His awe and the thought of appearing before Allah in the Hereafter, find Salat as the most desired and enjoyable experience.

In the ayah direction is given to take help from patience and salat. This help is to be sought to fulfil the covenant of obedience made with Allah. It means that internal strength required to fulfil the covenant of obedience made with Allah and to live the life of dutifulness to Him can be achieved by patience and salat. Patience means to keep oneself away from evil desires. So long as man does not control his desires, he cannot lead the life of obedience and dutifulness because in the path of Allah's obedience desires and passions place obstructions at every step. Another thing which is needed is salat (prayer), for salat makes strong the relationship of the slave with God, provides the best training for the inner self and nurtures the human soul. Thus the strength which is obtained by man from the salat becomes his helper in the path of his obedience and worship of his God.

O Children of Israel ! Recall My favour which was bestowed on you and the fact that I had given you preference over all (the communities) of the world. And guard yourselves against the day when no soul will avail another, when no intercession will be accepted from it nor will any compensation be taken from it nor will they be helped. (Al-Quran)

46. Those who bear in mind that they have to meet their Lord and that they have to return to Him. الَّذِينَ يَذْكُرُونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَإِنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٣٩﴾
47. O Children of Israel ! Recall⁶⁸ My favour which was bestowed on you and the fact that I had given you preference ⁶⁹ over all (the communities) of the world. يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٠﴾
48. And guard yourselves against the day when no soul will avail another, when no intercession will be accepted from it nor will any compensation be taken from it nor will they be helped. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
49. And (recall) when We delivered you from the people of Pharaoh, who had subjected you to dreadful torment, slaying your sons and sparing your women. That was a tremendous trial from your Lord. وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدَبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٢﴾
50. And (recall) when We split the sea for you and rescued you and drowned the folk of the Pharaoh while you were looking on. وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَكُمْ وَاعْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظُرُونَ ﴿٤٣﴾
51. And (recall) when we appointed⁷⁰ forty nights (of solitude) for Moosa, (Moses) you took the calf ⁷¹ in his absence (for worship) and thus committed a (grievous) wrong. وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِي وَأَنْتُمْ ظَالِمُونَ ﴿٤٤﴾
52. Even then, we pardoned you so that you might be grateful. ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٥﴾
53. And (recall) when We gave to Moosa the scripture and Furqan (the Criterion⁷² of right and wrong) so that you might be rightly guided. وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٤٦﴾
54. And (recall) when Moosa said to his people "You have indeed wronged yourselves by your worship of the calf, so turn in repentance to your Maker and kill⁷³ (the guilty) yourselves. That will be better⁷⁴ for you in the sight of your Maker. Then He accepted your repentance. Indeed He is Relenting, the Most Merciful. وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٤٧﴾

68. Here a reference is made to the important events in the history of the Bani Israel. They were fully aware of these events. The idea was to show that on the one hand Allah had bestowed great favours on this community while on the other these people acted so ungratefully that finally they were condemned by Allah.

69. By giving them Scripture and Guidance Allah had favoured the Bani Israel with the leadership of the nations of the world so that they might present the call of the true religion to the whole world.

70. In the Desert of Sinai Allah had called Moosa on the Mountain Sinai for 40 days and nights so that he may be given the laws of shariah.

71. Cow-worship was customary in Egypt. The Bani Israel too got infected with the malady worshipping the calf is mentioned in the old Testament: "They have made for themselves a molten calf and have worshipped it and sacrificed to it and said there are your gods, Israel, who brought you up out of the land of Egypt. (Exodus 32: 8.)

72. Furqan is a quality of Torah. In other

words the essential feature of Torah was that it discriminated between good and evil. It served as a criterion of good and evil for the believers and helped them to desist from doing wrong in their dealings.

73. This was the punishment given to them for worshipping the calf. Those who had not committed the sin of "Shirk" (worshipping calf etc.) were commanded to kill with their own hands those who had turned non-believers by worshipping the calf. The Torah says: "And the sons of Levi did according to the word of Moses and there fell of the people that day about three thousand men." (Exodus 32:28) This shows that Shirk (Worshipping other beings than Allah) is the greatest sin in Islam and its punishment is also very severe.

74. That is: such a deterrent punishment was absolutely necessary for keeping the society's belief in the Unity of Allah steadfast. Leniency in dealing with the sin of "Shirk" (Polytheism) would result in laxity in the belief and would lead to all kinds of corruption in the activities of the entire community.



55. And (recall) you said: "O Moosa ! We will not believe in you unless we see Allah openly", then you were dazed with thunder and lightning while you merely looked on⁷⁵

وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً
فَأَخَذْنَاكَ مِنَ الصَّعِقَةِ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

56. Then We revived you after your death, so that you might be grateful.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We caused the clouds to give you shade and send down to you Manna and Salwa⁷⁶ saying: "Eat of the good and clean things we have provided for you." But, (by what they did) they did not harm us; they harmed themselves.

وَوَلَدْنَا عَلَىٰكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ
وَالسَّلْوَىٰ كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. "And (recall) when We said: "Enter this town⁷⁷ and eat there freely as you wish, and enter the gate⁷⁸ bowing down and saying Hit-tatun⁷⁹ (implying Pardon) We will forgive you, your sins and will increase the reward of the right-doers"

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
رَعْدًا وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ
خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

59. But the transgressors changed the word that had been told to them for another. So we sent down upon the transgressors chastisement from the heavens for their evil doing.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا
عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

60. And (recall) when Moosa prayed⁸⁰ for water for his people; We said: "Strike the rock with your staff". And from there gushed forth twelve springs⁸¹. So each group knew its own drinking place. Eat and drink of that which Allah has provided and do not act corruptly, spreading mischief on the earth.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوِيهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا
وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And (recall) when you said : " O Moosa! We cannot endure one kind of food (always) : so beseech your Lord on our behalf to produce for us of what the earth grows, its vegetables, cucumbers, its garlic, lentils, and onions." He said: "Will you exchange the higher for the lower⁸² ? Go down to any town and you will find all that you want." Humiliation and degradation were then stamped on them and they drew on themselves the wrath of Allah. That was because they went on rejecting the signs of Allah and killing⁸³ the prophets without just cause. That was (the consequence) of their disobedience and transgression⁸⁴.

وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعْنَا
رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبِدُّونَ النَّاسَ
هُوَ أَذْنِي يَالَّذِينَ هُوَ خَيْرٌ إِنْ هِيَ إِلَّا مَصْرَافَاتُ لَكُمْ مِمَّا
سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ وَالْمَسْكَنَةُ وَبَاءَ وَبَغَضِبَ
مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

75. They were unable to accept that Allah spoke to Moosa and gave His commandments to him. They demanded to see him speaking with Allah before accepting his statement. This was merely an excuse for not accepting since they had seen open signs from Allah, which were shown by Moosa. That is why Allah punished them for their new excuse. According to the old Testament, there were 70 men who had accompanied Moosa to the Mount Sinai.

76. After the exodus from Egypt, Bani Israel had stayed in the Sinai Desert. Allah had provided them with the shade of clouds for protecting them from the sun and provided them with "Manna' and Salwa" for protecting them from starvation. 'Manna' was something like gum which fell from above like dew and got frozen. It was round shaped like the coriander seeds and was collected by Bani Israel. It served them as bread. Salwa was a bird like quail. They used to fly in flocks and Bani Israel could easily hunt them. Torah says:

And the Lord said to Moses I have heard the murmurings of the People of Israel say to them, 'At twilight you shall eat flesh and in the morning you shall be filled with bread, then you shall know that I am the Lord your God.' In the evening quails came up and covered the camp and in the morning dew lay round about the camp. "(Exodus 17:-11-13)

These provisions were in such abundance that the entire community could feed on them.

77. By the town is probably meant the Palestinian township Eriha. This town was first occupied by Bani Israel.

78. The gate here refers to the gate of the township. So when the town is conquered, do not enter it with pride but with humility, bowing your heads before Allah and seeking pardon for your sins.

When materialists conquer a country, their heads are raised with pride and they fill the earth with tyranny and oppression. Contrary to this, the teaching of Islam is that when Muslims are to enter any country as conquerors they should not follow the practice of tyrants and vain warriors

but they should adopt the attitude of humility before Allah and should seek His pardon for their sins. This attitude and thinking will keep them away from all sorts of excesses and tyranny.

79. To say "**Hittatun**" signifies entering with a sense of humility and seeking pardon from Allah.

80. From Torah it is seen that this prayer was offered 'in the Desert Sinai and springs of water gushed from the rock when struck by the staff. (Vide Numbers, Chapter 20)

81. There were twelve tribes in Bani Israel and Allah also provided twelve springs. In this way each tribe had its own drinking-place. There was therefore no cause for dispute in the matter of drinking water. Such an arrangement of drinking water was great favour done by Allah to the people of Bani Israel.

82. Quran is here inviting them to consider the noble ideals for which they were staying in the desert. Formerly, they were insignificant slaves of the Pharaohs(of Egypt). They were now free from the degrading yoke of the ferocious pharaohs and the ignominy of infidelity and polytheism. They were getting Manna and Salwa along with the gift of freedom from slavery and infidelity. Should they not value this freedom more than anything else? Was their desire for their cherished food so important that they could not do with simple food for some time? It is for them to decide whether it was better to have simple and ordinary food with dignity and self-respect than those lavish dishes which were polluted with the filth of human slavery and 'shirk'

83. Among the prophets who were slain by the jews were prophet Zakaria and prophet Yahya. Prophet Yahya was killed by the order of Herod, king of Judah and his severed head was presented on a platter to the King's beloved.

A conspiracy was also hatched for putting prophet Issa (Jesus) to gallows but Allah saved him from their treachery.

84. That is: they did not care for the command of Allah and disobeyed them shamelessly.

62. Those who believe ⁸⁵ and those who are Jews and Christians and Sabians⁸⁶ and whosoever believe in Allah and the Last Day and act righteously, surely their reward is with their Lord and there will come no fear upon them nor will they grieve ⁸⁷.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. And (recall) O, Children of Israel ! when We made a covenant⁸⁸ with you and caused the Mount (Sinai) to tower above you, (saying) : "Hold fast that (book) which we have given you and remember (and recite) what is in it, so that you may be spared from Allah's wrath."

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ تِخَازًا
الَّتِي لَكُمْ بَيِّنَةٌ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

64. Then you turned away (from your covenant) and had it not been for the Grace and Mercy of Allah to you, you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

65. (And) you know well of those of you who broke the Sabbath⁸⁹ and were thus guilty of excess⁹⁰, (and) how We said to them: "Be contemptible and despised apes."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَخَذُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

66. So we made it a bitter example for their own time as well as for the posterity and a lesson for those who fear Allah.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً
لِلْمُتَّقِينَ ﴿٦٦﴾

67. And (recall) when Moosa said to his people: "Allah commands you to slaughter a cow." They said: "Do you make fun of us?" Moosa said: "God save me from being an ignorant (fool)."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً
قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ
الْجَاهِلِينَ ﴿٦٧﴾

68. They said: "Pray for us to your Lord that He may make clear to us what cow it would be." Moosa answered: "He says that the cow should not be old nor too young but of mid-dling age; so do that which you are commanded."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا يَكْرُهُ عَوَانٌ بَيْنَ ذَلِكَ
فَاعْمَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

69. They said: "Pray for us to your Lord that He may make clear to us of what colour it should be." Moosa answered: "He says: 'A yellow coloured cow, (a cow of) such bright colour that it pleases the onlookers.'"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعُرْ وَتَلُوهَا سُرَّةَ الْبُطْرِ ﴿٦٩﴾

85. Means the group of Muslims.

86. Sabians were a sect among the people with Scripture, who believed in the Divine Book, Zabur. This community is now extinct.

87. The meaning of the verse is very clear in this context. It is to dispel a misconception of the Jews. The Jews believed themselves to be a blessed people who were assured of salvation. Quran rejects this claim categorically and stresses that salvation does not depend on one's status, family, group or community but on virtue.

Another very important point must be made clear here. It would be wrong to interpret the verse as implying that salvation depends upon virtuous conduct alone.

According to such a view, one who observed one's own religion, believed in Allah and the Hereafter and was righteous in deeds deserved salvation. This interpretation, however is farthest from the teaching of the Quran and amounts to introducing an unjustifiable change in it. In this verse the details of true belief, faith and righteous conduct are not being explained at all they are mentioned in other places in the Quran. Allah recognises no belief or faith which does not accept that prophet Muhammad (P.b.u.h.) is the last prophet of Allah and Quran is His only true (Undistorted) Book. Without this belief, righteous conduct is of no avail because righteousness itself is determined by the observance of Muhammad's shariah. (p.b.u.h.) Quran is replete with such teachings for example, Surah-Al-Baqarah has this as the central theme:

it invites people to believe in the revelation of the Quran and the prophethood of Muhammad (p.b.u.h.) This point is repeatedly stressed in many places in the Quran. Allah says.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: ١٩)

With Allah, the accepted religion is Islam' (Aale-Imran, 19).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ

فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ - (آل عمران: ٨٥)

"Any person who will seek any religion other than Islam, it will not be accepted and he will be among the losers in the Hereafter."

(Aale-Imran, 85).

88. Refers to the Covenant for following Torah, which was taken from the Bani Israel in the valley of Mount Sinai. At that time a great earthquake shook the mountain as if it was about to fall on them. This was the great manifestation of Allah's might and power so that the Bani Israel may remember with what great Being they were making covenant and that any breach of this Covenant can bring His wrath on them.

89. Sabbath or Saturday was fixed for the Bani Israel for prayers. On that day, hunting was forbidden but under one pretext or the other, they excused themselves and ignored the Covenant.

90. This is an example of how Bani Israel were seeking excuses to avoid following the laws of their own Shariah.



70. They said: "Pray for us to your Lord that He may make very clear to us what cow it is, since we are in doubt about the selection of the cow; if Allah wills, we may be led aright."
- قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَهْتَدُونَ ﴿٤٠﴾
71. Moosa answered: "He says: ' A cow that has not been yoked nor used for tilling the soil or watering fields, (one which is) sound and without blemish.'⁹¹ "They said: "Now you have brought the truth."⁹² " Then they slaughtered the cow, though they did not seem willing to do it.
- قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا لَنْ جِدَّتْ بِالْحَقِّ فَبَدَّوْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٤١﴾
72. And (recall) when you slew a man and began to accuse each other, and Allah was to bring forth what you were hiding.
- وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ ﴿٤٢﴾
73. So We said: "Strike⁹³ the dead body with a piece of the cow." Thus Allah brings the dead to life and shows you His signs, so that you may understand."⁹⁴ "
- فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾
74. But even after all that your hearts were hardened and became as stones, nay harder than stones. For indeed there are stones from which rivers gush forth and stones which split asunder so that water flows from them⁹⁵ And indeed there are stones which fall down for the fear of Allah. Allah is not unaware of what you do.
- ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِن مِّن الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِن مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِن مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٤﴾
75. Do you (O men of faith!) still hope that these (people) will believe you when you are aware that a group of them has heard the word of Allah and has been deliberately changing⁹⁶ (and thus distorting) it after having (clearly) understood it.
- أَفَتَطْمَعُونَ أَن يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْجِئُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٤٥﴾
76. And when they meet men of faith, they say, "We believe." But when they meet one another in private they say, "Will you disclose to them (the men of faith) what Allah has revealed to you (already) so that they may present it as their evidence⁹⁷ against you before your Lord? Do you not understand?"
- وَإِذْ الْقَوْمَ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضُفُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُوهُمْ بِمَا فَتَمَّ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٤٦﴾

91. Allah had commanded them to sacrifice a cow. Sacrificing an average type of cow would have served the purpose. But by putting question after question they narrowed the limits of Shariah on themselves.

92. In those days the cow of these qualities used to be reserved for worshipping. Therefore, a cow of these qualities was purposely commanded for sacrifice so that the people of Bani Israel who contracted the disease of cow-worship while staying in Egypt may be cured of this disease and may be able to show by their action that they do not consider any body or person besides Allah worthy of worship. In the existing Torah the original command of sacrificing cow is there but there are no details:-

“Now the Lord said to Moses and to Aaron, this is the statute of the law which the Lord has commanded: Tell the people of Israel to bring you a red heifer without defect in which there is no blemish and upon which a yoke has never come. And you shall give her to Eleazar the priest and she shall be taken outside the camp and slaughtered before him. (Number – 19=1-3)

93. This refers to an event of Qassama'. The dead body of a murdered man was found in a field and the murderer was unknown. They were blaming one another. In this connection, the method of Shariah was fixed in this manner; that affidavits were to be taken from the near people that they neither murdered the man nor did they see the murder being committed. To ensure the sincerity of the affidavits, the sacrifice of a cow was ordered so that the person giving their statements on oath may wash their hands with the cow's blood. The Bani Israel were commanded to sacrifice a cow on this occasion. The idea was to reform the tendency of cow-worship and secondly to introduce the system of taking affidavit on oaths for settling disputes regarding murder.

94. The command was to strike the dead body with a part of the cow which was sacrificed. Allah brought to life' the murdered man, who gave out the name of his murderer.

This was the display of Allah's special sign. This also showed that by sacrificing a cow no disaster took place. On the contrary sacrificing a cow proved beneficial.

95. That is: a stone or rock which is hard has this quality in it that it gives forth water from within itself, but a man's heart bereft of Allah's fear, becomes so hard that no softness remains in it. That is why people who go on committing sin without caring for Allah's wrath cannot be reformed by anybody.

96. There were different forms of changes or distortions which some people with Scriptures had made in Allah's words. One form was that they used to add something of their own in the Divine text. For example, they had falsely imputed to the Lord that He had created the Universe in six days and rested on the seventh day. (Old Testament Exodus, 31 : 17) May Allah save us from this. Similarly, they falsely accused Aaron that he made the statue of the calf. (Exodus, Chapters 31, 32). The second form was that they used to interpret it wrongfully in the way they liked. The third form was that they used to distort the shape of the words e. g. Marwha, the name of a hillock in Makkah, was changed to Mowra or Murya, so that its identity may be confused and Makkah may not get the honour which is its due. And the fourth form of change in the words of the Lord was to translate the words in a way that is totally contrary to the context. Such changes are a part of the present day Torah and Gospel; these Books are not now available in their original form. The people of these Books have mixed up their own explanations and interpretations with the words of the Lord and presented the entire work as words of Allah.

97. Jews used to say among themselves that they should not reveal the prophecies of the Torah about the coming of the prophet Muhammad (p.b.u.h.) before Muslims, otherwise Muslims will bring forth this evidence against the Jews before Allah on the day of Judgement.

77. Are they not aware then that Allah knows what they conceal and what they proclaim? ﴿٤٤﴾
 78. And among them are illiterate⁹⁸ people who do not know the scripture but see (in it their own) desires;⁹⁹ they merely guess. ﴿٤٥﴾
 79. So woe to those who write¹⁰⁰ the Book with their hands and then say: "This is from Allah," in order to buy some small gain¹⁰¹ with that. Woe¹⁰² to them for what they earn thereby. ﴿٤٦﴾
 80. And they say: "The fire will not touch us, but for a certain number of days." ¹⁰³ Say: "Have you taken a promise from Allah so that He will not break His promise- or are imputing to Allah what you do not know?" ﴿٤٧﴾
 81. (But) why not? Those who earn evil are surrounded by their sins and they (surely) are the companions of fire (Hell) where they shall abide eternally. ﴿٤٨﴾
 82. And those who believe and do good deeds are the companions of the Garden (Paradise). They shall abide there eternally. ﴿٤٩﴾
 83. And (recall) when we took a Covenant from the Children of Israel, (saying): "Worship none save Allah, be good to parents ¹⁰⁴ and kindred and orphans and those in need; and speak aright ¹⁰⁵ and kindly to people, and establish Salat and pay Zakat" Then you turned away as is your wont except a few among you. ﴿٥٠﴾
 84. And (recall) We took your Covenant (saying): "Shed no blood among you nor turn out your own people from your homes." Then you ratified this and you were witnesses thereto. ﴿٥١﴾

98. Means common people from amongst the Men of Scriptures (Jews, Christians, etc.) who were unaware of the laws and teachings of the religion.

99. When a man wants to lead his life according to his own sweet will then the limits imposed on him by religious laws appears as hindrances. Then he tries to interpret the laws of the Book in his own way to suit his purpose. Irresponsible people provide material to the common people by presenting wrong interpretations of the religions and common men thus misled, sport with these tenets. They believe that mere expression of belief in the religion and attachment with particular saints are sufficient for salvation. They think that however sinful their lives may be they would go to paradise by intercession of particular saints, etc. But Quran has completely cut out the roots of such a dogma and has left no ambiguity or vagueness with regard to the path of Salvation.

100. Means the Learned among the people of Scripture (i. e. learned Jews, Christians, etc.)

101. The purpose of their selling the religion in this way was to obtain material or temporal benefits. Therefore Allah has very clearly said that the greatest benefit that may be obtained at the cost of religion is utterly inconsequential.

102. A number of religious people have been indulging in the great sin of either adding their own words in the Revealed Book or of presenting the books written by them as the books revealed by the Lord. Quran says that it is great sin to impute to Allah what is not said by Him and those who indulge in this kind of deceit are great wrongdoers and they will have to face very severe con-

sequences. It is obvious that to counterfeit coins in the name of religion and to deceive people is not a small crime, and therefore deserves to be punished very harshly.

103. The Jews were under the impression they were the chosen people and therefore however wickedly they might live, they would not be thrown into the Hell; and even if they would be thrown into the Hell, it would be only for a very short period after which they would be sent to Paradise. This wrong notion had made them careless of the demands of the religion and they had become accustomed to sinful life. This was a great misunderstanding about the Faith, which the Jews entertained. Unfortunately Muslims have also become victims to this kind of misunderstanding.

104. As ordained by Allah, parents have the greatest right on a man. But this right demands kind treatment to the parents and not their worship. When Allah has not allowed parents to be worshipped when according to Him they have the greatest right on men, then the question of worshipping others does not at all arise, as the rights of others come after the rights of the parents.

105. This command is general in its nature, i.e. a man must speak aright to every body and should treat everybody with kindness. Quran does not teach a Muslim that his kindness and good manner be reserved for Muslims alone but that a Muslim must speak kindly, avoid hurting the feelings of those with whomsoever he may come in contact. He should treat graciously everyone he meets, irrespective of his community, country or religion.



85. After all this, you are the people who slay among yourselves and drive out a party from their homes, assist (enemies) against them in guilt and rancour; and if they (your own people) come to you as captives, you ransom them,¹⁰⁶ though in the first place their expulsion by you was forbidden. Do you then believe in a part of the Book and reject the rest?¹⁰⁷ What then should be the punishment for those among you who behave like this save disgrace in this life and grievous punishment on the Day of Judgment? for Allah is not unaware of what you do.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن ديارِهِمْ تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِوكُمُ اسْرِي تَفْدُوهُمْ وَهُمْ هُمْ مُحْرَمُونَ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ الْآخِزِيُّ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. These are the people who buy¹⁰⁸ the life of this world at the cost of the Hereafter; their torment will not be lessened, nor will they be helped (from any quarters).

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

87. We gave Moosa the Book and sent a series of messengers (prophet) after him. We gave Issa (Jesus), son of Maryam (Mary), clear signs¹⁰⁹ and We supported him with the holy Spirit¹¹⁰. Is this always so with you that you are puffed up with pride whenever a messenger from Allah comes with what goes against your desire (interests)? You called some (of them) Impostors and you slew others.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

88. And they say: "Our hearts are closed." The fact is that Allah's curse is on them for their infidelity. And therefore they have but little faith.

وَقَالُوا قُلُوبُنَا غُلُقٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

89. And when a Book from Allah came confirming that (Book) which was already with them and (although it came at a time) before which they had been ardently praying for victory over the disbelievers, they (still) refused¹¹¹ to believe in it when it came, even after recognising it. Allah's curse be on such rejectors.

وَلَبَّاءُ جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا وَقَلْبُهُمْ مَّاعَرُفٌ لِّمَا كَفَرُوا وَإِنَّ اللَّهَ عَلَى الْكَافِرِينَ ﴿٨٩﴾

106. Refers to the evil practice of the Jews who used to conspire against their own brethren and get them expelled from their towns and when they came to them as captives they used to show their nationalism by getting them released by paying ransom. Torah had enjoined on them to get their captive brethren released by paying ransom, but Torah had also prohibited their expulsion from their dwellings. What is then the meaning of acting on one command of the Torah and disregarding the other?

107. That is: to accept the things which suit their purpose and to reject which go against their desires. Such kind of "religiosity" is not acceptable to Allah. Those people who adopt this policy are disgraced in this life and attract a great punishment in the other world.

Mere recital of the holy Book and expression of belief in it is not sufficient. Its teachings are to be followed in practice and any change in its teachings is a negation of the Faith. It is also clear how wrong is their concept of religion and how great is the guilt who accept those commands and laws of the religion which concern their individual lives and reject those laws and com-

mands which pertain to the social life and obligations.

108. That is: they preferred the material and wordly life to the happy life in the Hereafter.

109. It means Miracles, which were so clear that there could be no doubt about their being from the Almighty. They clearly signified that Issa (Jesus) was the prophet of Allah.

110. Jews had accused prophet Issa (Jesus) of performing miracles with the help of Satan. Refuting this allegation, Quran says that Issa (Jesus) did not get assistance from Satan, but he was helped, as commanded by Allah, by the holy Spirit, Angel Jibril (Gabriel).

111. There were prophecies about the appearance of the last prophet in the Divine scriptures of Jews, who were, therefore, eagerly waiting for his coming. They thought that as soon as the last prophet appeared, they would triumph over their enemies. For this victory they were eagerly praying to God. When Muhammad (p.b.u.h.) was sent as a prophet, the Jews knew that he was the promised prophet, but on account of their obstinacy and jealousy they refused to accept him as the last prophet they were waiting for.



90. For what evil price have they sold their souls by denying (the revelation) which Allah has sent down, on the ground that Allah revealed His bounty to one of His slaves¹¹² He wished. Thus they have drawn upon themselves wrath upon wrath and there is disgraceful punishment for those who reject Faith.

يَسْتَسْمِئُونَ بِأَنفُسِهِمْ أَن يُكْفَرُوا بِمَا أَنزَلَ اللَّهُ بَعِيثًا
أَن يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
فَبَاءُوا وَبِعَصَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ①

91. When it is said to them: "Believe in what Allah has sent down", they say: "We believe in what was sent down to us (earlier)." And they reject all beside that, even though it is Truth and it confirms¹¹³ what is already with them. Say. "If you are believers (of what was sent down to you earlier) then why have you been slaying Allah's Prophets in the past¹¹⁴ (who were from your own people)?"

وَإِذَا قِيلَ لَهُمُ امْنُوا بِمَا أَنزَلَ اللَّهُ
قَالُوا نُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيكْفُرُونَ بِمَا وَرَاءَهُ
وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ
أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ④

92. And further when Moosa came to you with clear signs, you took the calf for worshipping the moment he was away and thus you were transgressors.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِآلِهَاتٍ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ④

93. And (recall) when We took a solemn pledge from you, raising above you (the towering) Mount (Sinai), (urging): "Hold firmly what we have given you and listen." They said, "We hear and we disobey." Because of their rejection, (the love of worshipping) the cow was made to sink deep into their hearts. Tell them (O, Muhammad) : "If you are believers, then (it is strange that) your faith enjoins you to (do) such evil things!"

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ يَسْتَسْمِئُونَ بِمَا أُرِيهِمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ④

94. Say (to them) : "If the abode of the Hereafter with Allah is exclusively for you and not for the rest of mankind (as you claim), then you should long for death, if you are truthful (in your claim)."

قُلْ إِنْ كُنْتُمْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ
دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ④

112. They were angry and upset why Allah raised the last prophet from amongst the Bani Ismail (children of Ismael) and not from the Bani Israel, as if Allah should have consulted them before deciding to send the last prophet in this world.

113. That is: Jews thought that it was sufficient to have Faith in the prophecies in the To-

rah. They ignored the fact that refusing to believe in Quran as a Revealed Book amounted to refusing to believe in the Torah itself.

114. Therefore their claim that they had belief in Torah was wrong. If they were sincere believers in the Torah, they would not have been guilty of the great sin of killing Allah's prophets.

95. But they will never desire it (death), on account of (the sins) which their own hands have sent (for the Hereafter). And Allah is aware of the transgressors.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٩٥﴾

96. And you will find them to be the greediest for life, even more than polytheists. Each one of them longs to have a life of a thousand years. But a long life will not save them from punishment. And Allah is watching¹¹⁵ whatever they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُخْرَجٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

97. Say (to them): "Whoever is an enemy to Jibril (Gabriel), (should know) that Jibril brings¹¹⁶ down (revelation) to your (Prophet's) heart by Allah's command, confirming what came before it (Quran) and bringing guidance and glad tidings to those who believe."

قُلْ مَنْ كَانَ عَدُوًّا لِلْجَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. Whoever is (on this account) an enemy to Allah and His angels and His messengers and to Jibril and Mikail (Michael)¹¹⁷ should know that Allah (Himself) is an enemy to such disbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ
وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

99. Verily We have revealed to you clear signs, and none rejects them except the disobedient.¹¹⁸

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْبَيِّنَاتِ وَمَا يَكْفُرُ بِهَا إِلَّا
الْفَاسِقُونَ ﴿٩٩﴾

100. Is it not a fact that every time they make a covenant, some of them throw it aside? Nay, most of them never believe.

أَوْ كَلَّمَاعْهَدًا وَعْهَدًا ابْنَدَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when there came to them from Allah a messenger, confirming that (book) which was with them, then a section of these people of the book put Allah's Book behind their backs as if they knew nothing.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

115. Deniers of the Hereafter desire to remain alive for maximum year in this world because they think that this worldly joy will not be available to them again.

Babar ba Aesh kosh ke Aalam Dohara Nest

“ Enjoy Fully as there is no other world.”

But the Jews who claimed to believe in the Hereafter were eager to live longer than those (deniers of the Hereafter) because in their opinion, paradise was reserved for them; yet, due to their misdeeds, they were fearing God's questioning .

The fact is that those who consider this world a play ground instead of an examination hall want to derive maximum joy and hence they long for the longest age. Truly speaking man must be anxious to make all efforts to pass the test.

He must always keep in mind that when Allah sees all that you do in this world then why would He not give you requital for your deeds? You will definitely be punished for your wrong deeds in this world.

116. Jews in their anger and jealousy considered the Angel Jibril (Gabriel) as their enemy. They

were angry with him because he was bringing Allah's revelation to prophet Muhammad (Peace be upon him) According to them the revelation should have been brought to one of their race. Their thinking was sheer folly, since Gabriel was an angel and acted under Allah's orders. He brought revelation to Muhammad (Peace be upon him) as commanded by Allah. In other words the selection of one from the children of Ismail, Viz, Muhammad(Peace be upon him), for prophethood was done by Allah and therefore any grudge or enmity with Jibril on the ground of Muhammad's (Peace be upon him) selection was a grudge and enmity against Allah Obviously Allah should not be expected to treat His enemies as His friends.

117. Mikail (Michael) is the name of an eminent angel.

118. The verses of the Quran are the open proof of the Quran being the Divine Book and Muhammad (Peace be upon him) being Allah's prophet. This proof can be denied only by those who are guilty of insubordination and of breaking the covenant made with Him.

102. And followed what the devils recited¹¹⁹ attributing to the kingdom of Sulaiman, although Sulaiman did not disbelieve but the devils disbelieved, who taught magic to ¹²⁰ the people and in Babylon it (magic) was not revealed to Harut and Marut; and the two did not teach anyone without warning that they were there to tempt, therefore do not disbelieve. Even then they learnt from them that by which they could create discord between husband and wife¹²¹ although they can harm none with it except by Allah's leave. And they learn what harms them and does not profit them; and they very well knew that whoever chose it will have no share in the Hereafter. What an evil thing is that for the exchange of which they sold their soul. Would it that they knew it!

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
وَمَا كَفَرُوا سُلَيْمَانَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا وَيَعْلَمُونَ
النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَازُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَآئِرِينَ بِهِ مِنْ
أَحَدٍ إِلَّا يَذُنُ اللَّهُ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ
فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

103. And had they believed (Allah) and practised piety fearing Allah, the reward from Allah would have been far better, if only they had known.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ
لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾

104. O you men of Faith! say not (to the prophet) 'Rai'na' ¹²² (Listen to us), but say 'Unzurna' (Look upon us) and listen to him with attention; for the infidels there is a grievous punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Neither those who disbelieve among the people of the Book nor those who associate others with Allah would like that anything good should come down to you from your Lord. But Allah specially chooses whom He wills for His mercy and Allah is Most Bountiful.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ
أَنْ يُنْزَلَ عَلَيْكَ مِنْ خَيْرٍ مِّنْ رَبِّكَ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. We bring in place of Our verses (commands) which We abrogate or cause to be forgotten, better ones or the like of them ¹²³. Do not you know that Allah has power over all things ?

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

119. Here by devils is meant those evil meaning persons who involve people in superstitions and senseless acts by means of talisman, magic, witchcraft, amulet, knotted string etc and do not let them become realistic. Once they are involved in this, thereafter they have no interest in the Divine Scripture nor in truthful purpose.

During the declining years of the Jews they cast the Book of Allah (the Torah) behind their backs and forgot all about it and went after magic and witchcraft. During their slavery in Babylon, this was their practice and even after that one or the other group of the Jews indulged in these evil acts, so much so that when the Arabian Prophet declared his prophethood, which was quite according to the prophecies in the Torah, they did not pay any heed to that and ignoring the Divine Scripture went after magic and witchcraft, which caused corruption in belief and practice. They were interested in magic because they wanted to live in the world of magical mysteries and not in the world of realities.

Those who had made magic their profession, they used to mislead the people by saying that the matchless kingdom that prophet Sulaiman had established and the wonderful achievement of subjugating the jinns was achieved through the force of magic only. Some persons have translated the words 'Ala Mulk-i-Sulaiman' as 'in the period of Sulaiman', which is neither correct according to the dictionary nor according to the fact. In the dictionary the meaning of Mulk-i Sulaiman is the kingdom of Sulaiman and not the age of Sulaiman or period of Sulaiman and the word 'Ala' is used in the meaning of attributed to as it is used in Ayah 'Yaftaroon 'Alallahil kaziba'. (See Tafseer Razi). And prophet Sulaiman had subjugated Jinns and his kingdom was an Islamic kingdom established by a prophet; how could then the evil-meaning people be allowed in his reign to spread the teaching of magic and witchcraft to promote misguidance.

120. Sulaiman was a prophet and his period was ten century years before Christ. His was a magnificent kingdom. The winds, the birds and the Jinns were made subservient to him. This kingdom was given to him by a special favour from Allah and his great achievements were exclusively for the religious purposes. For these pure goals the means adopted by him were also pure

and clean. But the extra-ordinary strength and power that he had achieved was explained by the evil-meaning people as achieved by means of magic and witchcraft. In this way to divert the people from truth and to involve them in superstition and senseless activities they invented 'Soloman's Talisman' (Naqshe Sulaimani) and things like that which innovations found their way among those Muslims who were under the influence of the Jews. And some superstitious persons even dream of subjugating jinns. Quran admonishes such people very severely, for Allah reveals His Book for providing guidance and commands for good acts. To put it behind the back and to go after magic and witchcraft is the work of those who had nothing to do with God nor with the Hereafter.

It may be noted that Quran declares magic to be disbelief and emphatically repudiates the charge of the Jews that prophet Sulaiman was a magician, and declares him to be innocent of disbelief.

121. Harut and Marut are the names of two angels whom Allah had sent to Babylon in the form of humans to test the people. It is like a similar case in which Allah had sent angels in the form of beautiful boys to the community of Prophet Loot (Lot) to test them. (Please see Surah Hijr, Note No.62.)

However, it is not true that magic or some such thing was revealed to these angels. In order to make it look lawful, the Jews ascribed it to prophet Sulaiman and also to the angels Harut and Marut but Quran denies both the untruths.

At one time in Babylon practice of magic was very much rampant, and to discourage its practice Allah had sent two angels to the people of babylon and they were given the task of explaining to the people the reality about magic and inform them about its depredations, so that they might avoid it. But when they started explaining the reality about magic, those people who had wicked minds indulged in sowing the seeds of discord between husbands and wives, instead of taking advantage of the instructions from the angels. It is obvious that this kind of activity would interest only those whose minds were wicked and who were mean and evil. How can such people have the courage to become the bearers of Allah's Book? Harut and Marut were angels and as is

well known angels are innocent and Allah's loyal slaves therefore, the absurd stories which have been narrated in some narratives are not worthy of consideration because these things are contrary to the attributes of the angels. What a pity such baseless narratives in which the story of Zuhra (Venus) has been narrated has found place in commentaries.

122. This relates to the mischief of the Jews, against the Quran and Prophet Muhammad (p.b.u.h.). Some hypocrites from amongst the Jews used to attend the meetings of the prophet with ulterior motives. Wherever an occasion arose calling for the Prophet's attention they used to say. Rai'na' which means we beg your pardon; but they would pronounce this word in such a way that it would sound as. Raee'na which means our goatherd. In view of this mischief of Jews, Muslims were advised not to use this word but to use the word 'Unzurna' which means, 'Look at us'. There was an element of derision in the words as pronounced by the Jews. In this way a line of distinction could be drawn between the sincere followers and the hypocrites.

123. Here an objection of the Jews is answered. Their argument against the Quran was why should the Quran, while confirming Torah as a revealed Book from Allah, abrogate it. Does Allah change His Shariah? "The answer of the Quran is this: the law of the Torah which is forgotten by the Jews or abrogated by Allah is replaced by, a better Law. Allah is thus taking mankind to a higher place in the matter of Shariah (Law).

Secondly, a finer point is that Allah is not bound to prescribe the same Shariah (for the followers of Muhammad (Sallal Lahu Alaihi Wa Sallam) which he had laid down for the Bani-Israel Allah the all powerful Ruler of the Universe can replace any of His earlier laws by a new Law. None has the right or the authority to question his sovereignty, since all are his powerless slaves. It must be remembered here that what Allah is abrogating or replacing is not His deen, (Religion) but Shariah (Law). Different prophets beginning with Adam, were sent at different times to different countries. A Shariah suitable to a time and clime was revealed to each one of them. Thus there were differences in the Shariah revealed to

different prophets. The Deen (religion) of them all however was the same. It has always been Islam. It taught mankind to believe in one God, in all His prophets and the Hereafter. The differences in the Shariah are accounted for by the needs and circumstances of the different period and people. Allah has then been replacing His Shariah from time to time with wisdom. The last and final amendments to His Shariah were revealed through the Quran for all mankind and for all times. Unreflecting people confuse Deen with Shariah and think that there have been different types of Deen (religion) and that following any-one of them guaranteed the guidance to the right path. The fact is that the Shariah (Law) which Allah commands his followers to obey in all their dealings has been finally sealed in the last edition of his Deen viz. the Quran. For a true believer, therefore, it is necessary to accept Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) as the last in the series of the prophets and to accept the teachings of the Quran and Prophet Muhammad, is the final code of life in all matters. Well-being in this world and ultimate salvation of man depends as much on right belief (Deen or religion) as on right conduct in accordance with Allah's Shariah (Law), which has been finally presented to the world through the Quran and the teachings of prophet Muhammad (Sallal Lahu Alaihi Wa Sallam).

It may be noted that in the previous Shari'ahs and the last Shariah quite a number of commands are common, even then some commands of the previous Shari'ahs which were given in particular circumstances for particular things have been cancelled taking into consideration the needs of the moment. For example the Jews were asked to observe Sabbath, but now in its place command is given to offer Friday salat, which is of higher value spiritually. Similarly formerly Baitul Maqdis was fixed as the Qibla, but now the Masjid-i-Haram has been made the Qibla, which is the most holy mosque. Therefore, now the Shariah of Muhammad, Sallal Lahu Alaihi wa Sallam, is the one to be compulsorily obeyed. This Shariah is perfect and is the last edition of the series of the Divine Shari'ahs. And final salvation depends on following this Shariah only.

Many of the people of the Book wish through selfish envy that they could turn you back from your belief to unbelief, though the Truth has become manifest to them. (yet) Forgive and be indulgent until Allah gives Command. Verily Allah has power over all things. (Al-Quran)

107. Do you not know that it is Allah alone to whom the sovereignty of the Heavens and Earth belongs; and that you have no friend or helper beside Allah?

أَلَمْ تَعْلَم أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ قَرِينٍ وَلَا نَصِيرٍ ١٠٧

108. Would you then ask your Messenger such questions ¹²⁴ as were asked of Moosa before? And whoever exchanges Faith with Unbelief, has strayed from the straight path.

أَمْ تَرْيَدُونَ أَنْ نَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى
مِنْ قَبْلُ وَمَنْ يَتَّبِدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ١٠٨

109. Many of the people of the Book wish through selfish envy that they could turn you back from your belief to unbelief, though the Truth has become manifest to them. (yet) Forgive and be indulgent until Allah gives Command. Verily Allah has power over all things.

وَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ
إِيمَانِكُمْ كَفَّارًا لَحَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠٩

110. And establish Salat and pay Zakat ; and you will find with Allah all the good that you send for your souls forward (for the Hereafter); verily Allah is watching all that you do.

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا
لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَقْدِرْهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ١١٠

111. And they say: "None will enter Paradise unless he is a Jew or a Christian". These are their own (vain) fancies¹²⁵, Say: "Bring your proof, if you are truthful (in your claim)."

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا
أَوْ نَصْرَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ ١١١

112. Nay, whoever submits his whole self to Allah (in obedience) and performs good deeds, his reward is with his Lord; there shall be neither fear nor grief ¹²⁶ for them.

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ
رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١١٢

113. And the Jews say that the Christians have nothing (to base their claim to truth upon) and likewise the Christians say that the Jews have nothing, although both read the Scriptures. And even those who have no knowledge¹²⁷ (of the Scriptures) make similar claims. Surely, Allah will give His judgment on the Day of Resurrection concerning the differences¹²⁸ between them.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى
لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتَّبِعُونَ الْكِتَابَ كَذَلِكَ قَالَ
الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١١٣

124. The questions asked of Moosa were intended as objections.

125. These are the creations of their own imagination. Allah has never mentioned that the paradise is reserved for the Jews or the Christians and that others will not be admitted in it. The claim about Allah's preference in favour of certain religious groups is a product of the imagination of some people, attributing it to God. They have veiled the truth about the religion and have made it doubtful for the common man.

126. To achieve salvation and deserve paradise, it is necessary that a man should surrender himself totally to Allah, this is the real meaning of being Muslim. Secondly, a man must sincerely follow the tenets of this Shariah. This is the fundamental principle of religion and all

the prophets were agreed on this.

127. This alludes to the illiterate idolaters of Arabia who had no Divine scripture.

128. The followers of one religion declare the religion of other people to be false. This has created a great dispute between the followers of different religions. Quran has offered convincing proofs and arguments to establish its being a revelation from Allah. If people do not see this clear Truth, then the only thing to be accomplished is that Allah should hold His court and give His clear and unambiguous Judgment for mankind to see the Truth with their own eyes. Quran says that for this clear judgment, Allah has fixed the Day of Judgment. On that day, man will not only know what is Truth and what is falsehood but he will also face the consequences of following the True Faith or rejecting it.

114. And who can be a greater wrong-doer than he who forbids¹²⁹ reciting of Allah's name in the mosques and strives to ruin them (the mosques)? Such people have no right to enter them except in fear. For them there is nothing but disgrace in this world and extreme punishment¹³⁰ in the next.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ
وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا
إِلَّا خَائِفِينَ لَهُ لَّهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿١١٣﴾

115. To Allah belong East and West¹³¹ and there is Allah's countenance,¹³² wherever you turn. Verily, Allah is All-pervading¹³³ and All-knowing.

وِلَدَهُ الْمَشْرِقُ وَالْمَغْرِبُ قَائِمٌ مَّا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ
اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٤﴾

116. And they say: "Allah has taken a son." Glory be to Him (Who is above such kinships). Nay, (in fact), all that is in the heaven and on the earth belongs to Him; all are subservient¹³⁴ to Him.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٥﴾

117. He is The Originator of the heavens and the earth. When He decides about a thing, He merely commands it "Be" and there it is.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ إِذَا أَقْضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ﴿١١٦﴾

118. And the ignorant say: "Why does Allah not talk to us (directly) or why do some signs not come to us?"¹³⁵ People before them too uttered such words. Their hearts are alike. We had indeed made clear (Our) signs to those people who (are disposed to) believe.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا
آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُوْقِنُونَ ﴿١١٧﴾

119. Verily, We have sent you (O prophet) with the truth as a bearer of glad tidings and a warner. And you will not be answerable¹³⁶ about the people of hell-fire.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ
أَصْحَابِ الْجَحِيمِ ﴿١١٨﴾

120. And the Jews will not be pleased with you nor will the Christians, till you follow their form of religion. Tell them: "The Guidance of Allah is the only Guidance." Were you to follow their desires after the knowledge that has reached you, then you would have no friend or helper to protect you from Allah (His wrath).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ
قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ الْأَتْبَاعَ أَهْوَاءَهُمْ بَعْدَ
الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٩﴾

129. This alludes to the activity of the jews, who on account of their internal fighting, destroyed the mosques and laid them waste. This also alludes to the high-handedness and the aggressiveness of the idolaters of Makka who had forbidden Muslims to offer prayers in the Kaa'ba's Masjid-e-Haram. This also stresses the sanctity of the mosques, the houses of Allah, in which the mischievous and destructive elements have no right to enter, save when they enter not with the intention of causing destruction but with fear of Allah.

130. Those people who do not respect the worshipping places of Allah and try to ruin them or those who in their riotous and destructive activities destroy them or desecrate them are warned by Quran of disgrace in this world and extreme punishment in the next world. Obviously those who do not respect the worshipping places of Allah are themselves not worthy of being respected. They rightly deserve disgrace and ignominy. Thus those who indulge in this mean activity because of their hatred of Islam or enmity of Muslims, are in fact acting against their own selves and for their own destruction. Little do they realise this.

131. The Jews and the Christians both had Bait-ul-Maqdis which is in Jerusalem (Palestine) as their Qibla (the direction which one faces while praying). Since Mariam (Mary) had sat in seclusion for prayer in the eastern side in this place, the Christians made the eastern side as their 'Qibla' (or direction for offering prayer). And probably as a counter to this, the Jews selected the opposite direction, that is the western side as their Qibla. The verse refers to this dispute about East and West.

132. This means that Allah is not confined to any place, He is every where and in every direction. Fixing a direction for prayer does not mean that Allah is confined to that direction only, but

Allah fixes a direction for some religious significance. So if Allah commands to offer prayers facing a particular direction and subsequently He commands to change that direction, that should not be made a subject of dispute. The main point is not the direction, but obeying the command of Allah.

133. That is His Kingdom is as vast as His vision. To regard Him as limited to a narrow-minded being on the analogy of our finitude and limitations is nothing but folly.

134 . The entire contents of the earth and the heavens are Allah's property. Nobody has the power or the authority to escape from his jurisdiction. All are his slaves. How can He have sons and daughters? He is holy, free and above all such kinships.

135. What they demanded was that Allah should speak to them directly or should show them some signs or a miracle, so that they may be convinced of the prophethood of Muhammad (p.b.u.h.), The Quran answers that this is no new demand other misguided communities or people had in the past demanded the same thing from their prophets. Apart from miracles, the signs, which proved beyond doubt the prophethood of Muhammad (p.b.u.h.), were readily available and the greatest sign of all was the holy Quran itself which is the clear and undeniable proof of the prophethood of Muhammad (p.b.u.h.).

But nothing can convince those who are determined to deny and oppose the Truth revealed by the Quran.

136. It means that the responsibility of the prophet is only to deliver Allah's Message to the people, to give glad tidings to the believers and to warn the rejectors of the Message against the dire consequences of their rejection. The prophet will not be responsible for those non-believers and infidels who, by opposing have earned Hell-fire for themselves.



121. Among the people to whom We have sent the Book there are those who read it as it should be read; they are the ones that believe¹³⁷ in it (Quran) sincerely. And those who reject it are the losers.

الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ
بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O Children of Israel! Remember that I bestowed special favour upon you and exalted you over all the communities of the world.

يَا بَنِي إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

123. And fear the Day when no soul will be of use to another, when no compensation shall be accepted from it nor shall any intercession profit it nor will they receive help (from any where).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And (recall) when Ibrahim (Abraham) was put to tests by his Lord with certain commands, which he carried out¹³⁸ He (Allah) (then) said: "I will make you the Leader of mankind." He (Ibrahim) asked: "And also (Leaders) from my progeny?" He (Allah) answered: "My promise¹³⁹ will not apply to the transgressors."¹⁴⁰

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ
لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي
الظَّالِمِينَ ﴿١٢٤﴾

125. And (remember) when We made the House¹⁴¹ (Ka'aba) a place of assembly for men and a place of safety, (saying) : "Take as your place of worship the place where Ibrahim stood (to pray); and We imposed a duty on Ibrahim and Ismail, (saying): that they keep My House pure for those who go around¹⁴² My house and those who retire there for devotion and meditation¹⁴³ and those who bow down and prostrate¹⁴⁴ themselves there (in worship)¹⁴⁵.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَظَمْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And (remember) Ibrahim said: "My Lord make this a city of peace and feed with fruits¹⁴⁶ such of its people as believe in Allah and the last day." He said: "Yes, and also to those who reject faith, I will grant them provisions for a while but will soon drag them to the torment of Fire (Hell) the worst abode."¹⁴⁷

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ
أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ
كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

137. This alludes to those righteous people of the Scriptures who read 'Torah' and the 'Gospel' sincerely. When they found that the Quran is according to the prophecies in their scriptures they readily accepted Quran as a Divine Book and joined the band of believers.

This verse explains that the right of reciting Allah's Book is that it should be acted upon.

138. Allah had given certain commands to Ibrahim (Abraham) to test his loyalty and steadfastness in the way of Allah. Ibrahim obeyed those commands satisfactorily, for example he raised his voice fearlessly against the prevailing practice of idolatry. For this 'crime', he was to be thrown into fire Ibrahim jumped into the fire unhesitatingly. He also left his home and family for his mission. He was prepared to personally sacrifice his beloved son as beckoned by Allah. These and other great deeds and sacrifices that he performed as a loyal slave of Allah made him a great personality.

139. According to this promise, Allah created two great peoples (communities or nations) from the progeny of Ibrahim's two sons, Ishaq and Ismail, Ibrahim was the forbearer of both Bani Israel and Bani Ismail. He is considered the religious leader by the Jews, Christians and the Muslims alike. Even today a majority of people in the world over consider Ibrahim as their religious leader.

140. Evil-doers or tyrants are those who act tyrannously against their own souls i.e. those who by rejecting Faith harm themselves.

141. House here means the House of Ka'ba, which was built in Macca so that it may become a centre for believers in the oneness of Allah. Its construction was started about 4000 years ago by Ibrahim and Ismail as commanded by Allah, and the selection of the place Macca, was also made by Allah. This is the House which was chosen by the Shariah as a place for Hajj (Pilgrimage). This practice of Hajj or pilgrimage at this House is continued since

the time of Ibrahim. While offering prayers, Muslims face this House.

142. Going around the Ka'ba is known as 'Tawaf.' This is a kind of prayer and from this activity a feeling of love for Allah is generated and the slave is fully engrossed in the sense of his loyalty towards his Lord. It should be borne in mind that going around the House of Ka'ba is the only lawful tawaf allowed in Islam. It is not permitted to go around any other place, not even a mosque.

143. 'E'tikaf which is translated as Meditation, actually means staying for a considerable length of time in a mosque for a set period for worshipping only. The proper way of doing this is explained in the Hadith.

144. Bowing down and prostrating (Ruku' and Sajda) are two important items of the Salat (Prayer). These items were also practised in Ibrahim's Shariah.

145. To keep the House pure means keeping it clean and free from not only the discernible dirt but also from the impurities of idolatry and of worshipping beings other than Allah.

146. Fruits also mean grains besides fruits. This prayer was offered by Ibrahim particularly because Macca was situated in a region which was not amenable to agriculture. The main occupations of the people were tending animals and hunting.

The prayer of Ibrahim was answered and Allah provided fruits for the people of the region, particularly dates. The blessing of Ibrahim on this city can be seen even today when plenty of fruits are available in Macca.

147. Muslim means 'Totally obedient and submissive to Allah.' Ibrahim and Ismail were Muslim, which only shows that they aspired to reach the highest pinnacle of submissiveness. On this historical occasion, their prayer to make them Muslim shows that their religion was Islam and not Judaism or Christianity or any other religion.



127. And when Ibrahim and Ismail were raising the walls of the House, (They prayed): 'Our Lord; accept service from us; You and only You are the Hearer and Knower.

وَلَاذِيقُوا إِبْرَاهِيمَ الْفَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. Our Lord ! And make us Muslims ¹⁴⁸ (submissive) to you and raise from our progeny a community submissive¹⁴⁹ to you; and show us our ways of worship and forgive us (for our failings); verily you and only you, are the Forgiving, the Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. "Our Lord! And raise in their midst a Messenger from amongst them who shall recite to them Your verses and shall instruct them in the Book and in wisdom, and purify¹⁴⁹ them. Verily, You and only You are the Mighty, the Wise."¹⁵⁰

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who can turn away from the religion of Ibrahim but he who has debased himself with folly? ¹⁵¹ Surely, We chose him (Ibrahim) in this world and he will be among the righteous in the Hereafter.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ ۖ أَلَمَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

131. When his Lord said to him: "Be Muslim (Submissive)" Ibrahim answered: "I have submitted¹⁵² to the Lord of the Worlds."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

132. And this was the legacy that Ibrahim left to his sons and so did Yaqub : "O my sons! Allah has chosen this Deen (Religion)¹⁵³ for you; then die not except as Muslim."¹⁵⁴

وَوَضَّيْ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

133. Were you witnesses when as death appeared before Yaqub, he asked his sons: "What will you worship after me?" They said: "We shall worship your God and the God of your fore-fathers, of Ibrahim, Ismail and Ishaq - one God and to Him we have submitted."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِلَهًُا وَاحِدًا ۚ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

134. Those were a people who have passed away Theirs is what they earned and yours is what you earn. And you will not be answerable for what they did.¹⁵⁵

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَنْهَا ۚ كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

148. This prayer of his was answered, since Muhammad (Peace be upon him) was born among the children of Ismail and his followers have adopted Islam as their religion and formed themselves into a Muslim Ummah.

149. Here four duties of the prophets are enumerated: first, to recite Allah's revelations to the people so that Allah's message is conveyed to them and they may think over them and accept the Faith; secondly to give to them education of the Book, i.e. Quran. Here particularly is meant the teachings in the Laws of Shariah. Those who have accepted the Faith are taught how to lead their lives according to the Laws of the Shariah. Thirdly, to impart instruction in wisdom, that is the prophet teaches his people the wisdom behind the Laws of the Shariah and explains to them their aim and purpose and the spirit behind the Divine injunctions; fourthly to purify the people. This is the main purpose of all these things. The prophet purifies the creed, the conduct, the character and the deeds of his followers from all kinds of impurities, and develops in them righteousness and virtuous character and conduct.

150. Allah is Mighty and Wise. It is a pointer to the fact that Allah is the sole administrator of the world and the Universe. He has everything under His control and submissive to Him. He does not manage the affairs of the Universe haphazardly but purposefully and with wisdom.

151. That is turning away from the teachings and leadership of the personality selected by Allah for this set purpose is nothing short of folly.

152. Islam means complete submission and surrender. The Faith of Ibrahim was Islam, i.e. he believed in only one Being, Allah, as worthy of worship and he had completely submitted himself to the will of Allah and had chosen His Guid-

ance for following. He had nothing to do with Judaism or Christianity or any other religion. Judaism and Christianity were non-existent in his time. These religions appeared much later and are in fact those mutilated forms of Islam which were introduced by the followers of Moosa and Issa.

153. "Deen" means the True religion that is Islam, which had been the religion given or revealed by Allah from the beginning. The prophets Ibrahim and Yaqub had enjoined upon their sons as their legacy to live according to this Faith and to die on this Faith i.e. as Muslims. But later on Bani Israel disfigured and distorted this original religion and invented new religions as Judaism and Christianity.

154. The text mentions: die not but as Muslims. Muslim is one who believes that Allah is the only Being worthy of worship and the Lord and Master of the world. A Muslim submits himself totally to the will of Allah and leads his life according to the revealed Guidance from Allah. To die as Muslim means to live steadfastly on this Faith from the cradle to the grave; to face bravely all the trials and tribulations that come in the way and not to give up this belief in adversity.

155. That is: your expression of your attachment or respect for these ancestors or your feeling of pride for their achievements is not helpful for your salvation. Their virtues will earn a reward for them and your wrong deeds will earn you punishment. You will not be asked about their achievements but you will be asked about your own deeds and beliefs. There is therefore no place for the misunderstanding that having regard or respect for the righteous ancestors or saints would help anyone in getting salvation.

135. They say: "Be Jews or Christians, then you will be rightly guided." Say: (O Muhammad!) "Nay, but we follow the religion of Ibrahim, the upright and he was not from those who associated other gods with Allah."

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

136. Say to them (O Muhammad !): "We believe in Allah and the Guidance revealed to us and to Ibrahim, Ismail, Ishaq, Yaqub, and his descendants and what was given to Moosa and Issa and what was given to (all) the prophets from their Lord; we do not discriminate¹⁵⁶ between one and another of them and to Him we have submitted (as Muslims)."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ
لَهُ مُسْلِمُونَ ﴿١٣٦﴾

137. So if they believe in the same way in which you believe, then they are rightly guided. But if they turn away, then they indulge in (sowing) discord; and Allah will suffice for you against them. He is the Hearer, the Knower.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا
فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿١٣٧﴾

138. (Say): We have adopted the colour of Allah and who is better than Allah in colour¹⁵⁷ (And, therefore), We are His worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
عِبَادُونَ ﴿١٣٨﴾

139. Say: Do you argue with us about Allah when He is our Lord as well as your Lord? We are accountable for our deeds and you for yours; so we are sincerely (dedicated) to Him.

قُلْ أَتَحْجُجُونَكَ بِاللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

140. Or do you say that Ibrahim, Ismail, Ishaq, Yaqub and his descendants were all Jews or Christians¹⁵⁸ Say: "Do you know more than Allah?" And who is more unjust than he who conceals the testimony¹⁵⁹ he has (received) from Allah? And Allah is not unaware of what you do.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمِ
اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. Those are a people who have passed away¹⁶⁰; theirs is what they earned and yours is what you earned¹⁶¹. And you will not be answerable for what they did.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ
وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

156. Quran prohibits a Muslim from believing in one prophet and not believing in another prophet. This, according to Quran, is a blasphemy. According to Islam all prophets sent by Allah were teaching right Guidance and all without any exception are true prophets. All the prophets must be accepted and respected by a true believer.

157. This is a criticism of the rite of Baptism observed by the Jews and the Christians. This is only a meaningless ritual. The real thing is to colour oneself in the colour of Allah i.e. to submit oneself entirely to the will of Allah, which is possible only after accepting His Guidance and believing in all His prophets.

158. Judaism came into existence much after prophet Moosa and similarly Christianity appeared on the scene much later than prophet Isa. The question is : what was the Guidance before this groupism took place? Quran answers that the guidance was in the form of Faith of Islam, which was the Faith of every prophet and from which people of every age sought Guidance. Quran calls towards the same Guidance.

159. There is testimony in Torah about what religion was followed by Ibrahim and his progeny and whether they were Jews or Christians or were really the sincere followers of Islam. Then inspite of these clear testimonies, who will be more unjust than those who conceal these testimonies. It therefore becomes clear that to conceal the testimony of the Divine scriptures is a very unjust and tyrannical act, because on account of this concealment people are misled into taking Falsehood as Truth. Thus it is a great responsibility of the Muslims today to place before the world the testimony of the Quran, so that people may not claim ignorance and the Muslims may be satisfied that they have fulfilled their responsibility.

160. This is the conclusion of the discussion. Since the idea is to emphasise its importance, It has been repeated here after verse 134.

161. Every act has its consequence, good or evil which will be decided on the Day of the Judgment. This consequence is what every body earns. That is why man's deeds in this world are described as his earnings.



142. The foolish people will say: "What has turned ¹⁶² them away from the Qibla¹⁶³, which they formerly observed"? Tell them: "To Allah belong both East and West; He guides whom He wills to the straight ¹⁶⁴ way."

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنْ قِبْلَتِهِمُ
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٢﴾

143. Thus¹⁶⁵ We have made you 'Ummat-e-Vasat' (a balanced community¹⁶⁶) so that you may be witness to all the communities of the world and the Messenger a witness¹⁶⁷ to you. And we had appointed the (former) Qibla you were observing, only as a test (to find out) those who followed the Messenger from those who turn on their heels¹⁶⁸. Indeed it was a hard (test) but for those whom Allah had guided¹⁶⁹ and it was not Allah's purpose that your faith should be in vain¹⁷⁰, for Allah is most surely full of kindness, Most Merciful towards mankind¹⁷¹.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ
لِيُضِلَّ عِبَادَهُ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٣٣﴾

144. (O Prophet!) We have seen the turning of your face to heaven over and over again¹⁷² We will (therefore) turn you (in prayer) towards a Qibla which you like (so much). So turn your face towards the Masjid-e Haram¹⁷³ (Sacred Mosque) and you (O Muslims!) wherever you may be, turn your faces (in prayers) towards it. And indeed those who have received the scripture know that this (commandment about the change of Qibla) is truly from their Lord¹⁷⁴. And Allah is not unaware of what they' are doing (in spite of this).

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٤﴾

145. And even if you were to show all kinds of signs to the people of the Book, they would still not adopt your Qibla; nor are you going to adopt their Qibla; nor indeed will any of them follow another's Qibla¹⁷⁵. If you, after the knowledge¹⁷⁶ that has reached you, were to follow their desires, then surely you would be among the wrongdoers.

وَلَيْنِ آتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ
وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ
إِذَ الْهِنَ الظَّالِمِينَ ﴿٣٥﴾

162. Qibla is the name of the place or the House towards which worshippers keep their faces while offering prayers (salat). For various reasons, Islam has fixed a Qibla for offering prayers. The necessity of offering prayers according to the method fixed by Allah requires that there should be discipline and order in the prayer; there should also be uniformity in the ranks formed while offering prayer; and Qibla should become the centre of their attention and their ultimate Goal.

163. The Prophet (p.b.u.h.) used to offer prayers in Madina for sixteen or seventeen months after migration facing Bait-ul-Maqdis (Jerusalem). Afterwards it was ordained that the Muslims should face Masjid-e-Haram in Macca. This verse is in reply to the criticism of the Jews about the change of Qibla. The Jews objected to the change of Qibla because Jerusalem was their Qibla also.

164. This is a reply to the criticism made by the people of the Book. Allah is neither partial to the East nor to the West, for all the sides or directions belong to Allah. However, the House or the Direction which He fixed for facing while offering prayers should be unhesitatingly accepted as the Qibla, for by following His commands only people can get Guidance.

It is therefore clear that those people who, on account of religious prejudices are not prepared to make Macca as their Qibla and face it while offering prayers are those on whom the gates of Allah's Guidance are closed, because such an attitude is an act of blind fanaticism and not the following of the Truth.

So far as the people with Faith are concerned, for them the direction itself has no importance. What is important for them is that it is the command of Allah. If He had previously fixed Bait-ul-Maqdis as the Qibla and subsequently fixed Macca as the Qibla, there should be no hesitation in following the new command. Accordingly, the companions of the Prophet Muhammad (p.b.u.h.) did not hesitate even for the moment for changing their Qibla. When one group of Muslims was informed of this change while they were offering prayers, they turned their faces towards the new Qibla right during the prayer. This event took place in a mosque in Madina, which even today is known as 'Masjid-ul-Qiblatain' (the mosque of two Qiblas).

It may be pointed out that the Qibla of both the Jews and Christians was Bait-ul-Maqdis (Jerusalem). However, subsequently the Christians, probably on account of the fact that Mary had sat for meditation in the East side of Jerusalem, made Eastern side as their Qibla and probably in retaliation the Jews made the Western side as their Qibla. Islam did not fix East or West as its Qibla but fixed Masjid-e-Haram as its Qibla regardless of the direction in which it may fall.

165. As We guided you in the matter of Qibla and favoured you with the Qibla of Ibrahim, similarly We have favoured you by granting the prayer of Ibrahim and making you a justly balanced community so that you may become witnesses in favour of Islam.

166. "Ummat-e-Vasat" or Justly-balanced Ummah means the community which follows moderation and deserves to be called the best Ummah or the best people or community on account of its character and conduct. The title of the Justly-balanced people has been conferred on the Muslims because they are following the correct path of Faith and the system which is based on moderation. It is on this ground that they deserve to be called the best people of all.

In fact it is the demotion of the Bani Israel from the high office of the leadership of the world and the announcement of the leadership of the Muslim people who follow the Qibla of Ibrahim and who are the followers of the highway of Islam.

167. This is a statement regarding the duty imposed on the justly-balanced Ummah. Previous to this Allah had appointed Bani Israel for the leadership of the world but they made changes in their religion and turned away from the true Faith and thus lost the path of moderation. And therefore it was the greatest need of the mankind that Allah create a people who will observe moderation, obey His laws and be witnesses in favour of the True Faith (Deen-e-Haq).

Prophet Muhammad (p.b.u.h.), who is the last prophet from Allah, communicated Allah's Guidance to the Muslim Ummah in its perfect and complete form. And now it is the responsibility of this Ummah to present this message from Allah to every country, in every age and in every language.

On the Day of the Judgment when the people will appear in the Court of Allah, the prophet

will give evidence that he communicated Allah's Guidance or Religion to the Muslim Ummah as it was revealed to him and the Muslim Ummah will have to give evidence whether they had conveyed this Guidance or this Faith to the World exactly in the same form and spirit in which it reached them.

168. That is: the permission granted to you for facing Bait-ul-Maqdis (Jerusalem) "while offering prayer (Salat) was only temporary and it was given with the set purpose of testing which of the people were the followers of the old tradition. It may be remembered that as long as the prophet was in Macca he used to offer prayer (Salat) facing the House of Kaaba. But when he migrated to Madina, he used to keep his face towards Bait-ul-maqdis for sixteen to seventeen months, till the command to turn the face towards Ka'aba was revealed. Bait-ul-Maqdis is in the north of Madina and the House of Ka'aba is in the south of Madina.

169. The change of Qibla was an acid test. As long as Bait-ul-Maqdis was the Qibla, it was a hard test for the Arabs as it was against their nationalism and when Masjid-e-Haram in Macca was fixed as the Qibla, it was a test for the Bani Israel as it was against their nationalism and ancestral custom. In this way only those persons remained with the prophet who were true believers in Allah. It is obvious that giving up religious customs and traditions is not easy. Those who have sincerity for Allah and his prophet certainly receive guidance with the grace of Allah.

170. That is: this test was not meant to cause the people to forsake their Faith or to suggest that their Faith was in vain. The purpose was to distinguish the good and sincere followers of the faith from the hypocrites and to develop and promote the latent qualities of those who were sincere in their belief. The test is an expression of Allah's attributes of Mercy and Kindness.

171. Here two attributes of Allah are mentioned: Rawoof and Rahim. The attribute of being Rawoof signifies the power to remove evil and that of Rahim of the power of positive benediction. It is therefore a pointer to the fact that Allah by this test wants to purify His believers from their defects and to equip them with good qualities.

172. Although after migration to Madina, the prophet (p.b.u.h.) used to face Baitul-Maqdis

(Jerusalem) in prayer, he used to look towards heavens waiting for the Divine Command for a change over to the Qibla of Ibrahim. It reflects his eagerness to turn his face towards Kaaba in his prayer.

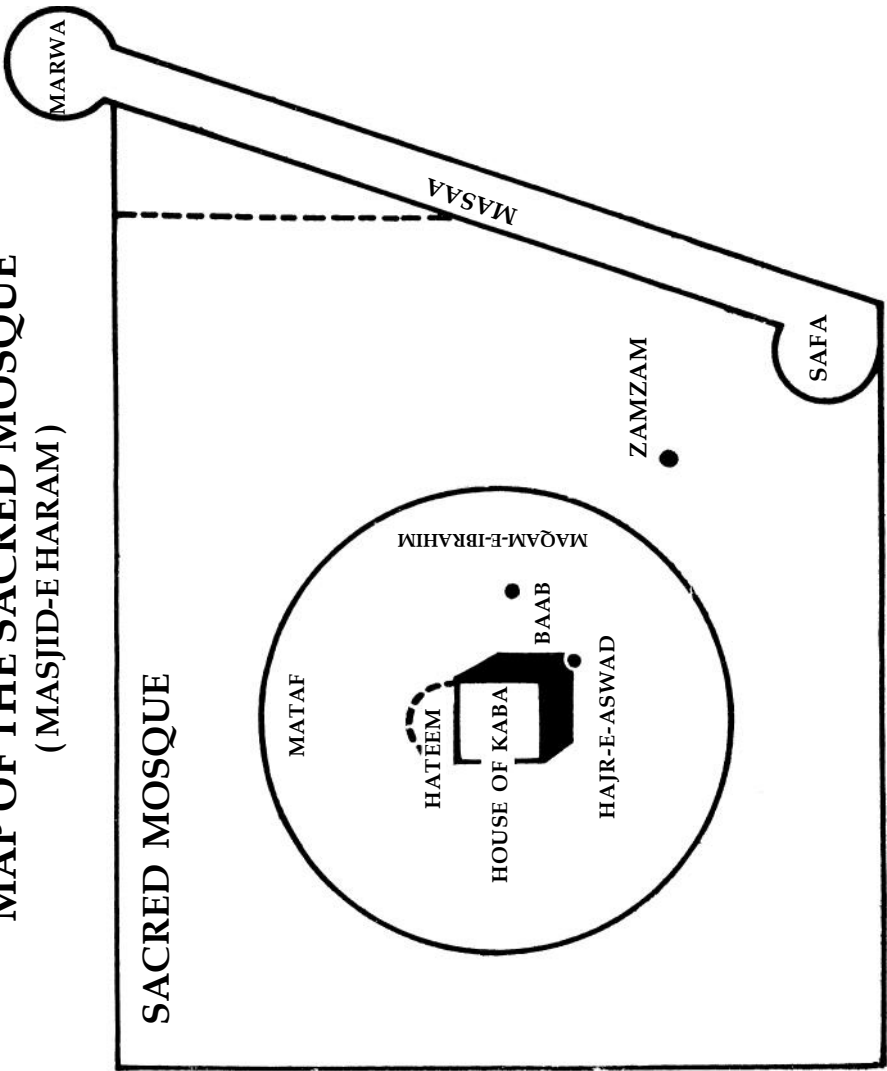
173. Masjid-e-Haram or The Sacred Mosque is the mosque in Macca in the middle of which is situated the House of Ka'aba. The House of Ka'aba was built by Ibrahim about four thousand years ago. The Sacred Mosque was very small in the time of the prophet Muhammad (p.b.u.h.) In later years it was being extended off and on. And now it has been extended to such an extent that today about five lakh people can offer prayers at one time. Even this huge mosque is found to be inadequate during the days of the Hajj. In this Mosque prayer is offered facing the House of Ka'aba.

174. The Jews knew well that the House of Allah or the House of Ka'aba is the Qibla of Ibrahim and they also knew about the prophecy of the Torah that the last prophet would be from the progeny of Ismail. Further, they knew that with the efforts of this prophet the Muslim Ummah would be raised. They also knew that the House of Ka'aba was the centre and Qibla of the children of Ismail, although they used to conceal these facts because of their jealousy and prejudice. It may be pointed out that the House of Ka'aba was built first and the sacred place of Solomon (Haikale Sule-mani) was built by Sulaiman some hundreds of years after that.

175. This is an allusion to the Jews and the Christians. These two peoples also did not agree about following a uniform Qibla. The Christians have fixed the Eastern Side of Jerusalem as their Qibla and the Jews have fixed; the Western Side though both originally accepted the Bait-ul-Maqdis as their Qibla. Obviously, they could not be expected to accept Masjid-e-Haram as their Qibla.

176. In the original, the word used is Al-Ilm", which here means the Real knowledge, Allah alone can reveal. In this verse a warning is given that it is an evil act to ignore the Guidance of Quran and to follow, in any matter, the dictates of personal desires whether justified by custom and traditions or introduced as unauthorized innovations.

**MAP OF THE SACRED MOSQUE
(MASJID-E HARAM)**



146. (Of course) The people of the Scripture recognise this as clearly as they recognise their own sons¹⁷⁷; but some of them conceal the Truth knowingly.

الَّذِينَ اتَّخَذُوا الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٧٧﴾

147. This is the Truth from your Lord, so be not in doubt.¹⁷⁸

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٧٨﴾

148. And each one has a direction towards which he turns (for prayer), so try to excel one another in virtues. Wherever you may be, Allah will bring you all together, for, surely Allah has power over all things.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧٩﴾

149. And from whichever place you come out¹⁷⁹ (to offer prayers), turn your face towards the Masjid-E-Haram, since it is the Truth (commandment) from your Lord. And Allah is not unaware of what you do¹⁸⁰.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ
لَلْحَقُّ مِنْ رَبِّكَ وَاللَّهُ بَغَافِلٌ كَمَا تَعْمَلُونَ ﴿١٨٠﴾

150. And from whichever place you start, turn your face towards the Masjid-E-Haram, and at whichever place you may be, turn your face towards it, so that people may not find any argument against you. As for those who are wrong-doers, do not fear them, but fear Me-so that I may complete My favours on you and so that you may be the rightly guided¹⁸¹.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ
مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ
نُعَذِّبَ عَنْكُمْ وَلَعَلَّكُمْ يَهْتَدُونَ ﴿١٨١﴾

151. Similarly we have sent to you a Messenger from amongst you, who recites to you Our verses and purifies you and teaches you the Book and Wisdom and teaches you what you did not know.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٨٢﴾

152. Therefore remember Me and I will remember you.¹⁸² Offer thanks to Me and be not ungrateful.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٨٣﴾

153. O you who believe! Seek help in Patience and 'Salat.¹⁸³ Indeed Allah is with those who have patience¹⁸⁴ (And fortitude).

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٨٤﴾

177. This is an Arabic idiom, which means that they knew full well and most certainly that fixing of Ka'aba as the Qibla of muslims by the prophet was based on Truth.

178. Apparently the addressee is the prophet, but actually the warning is meant for the general people.

179. Here "come out" means to come out for prayers (Salat). It is explained here that the condition of facing the Qibla during the journeys or travels is as important as it is in normal living. Although it is difficult to ascertain the Qibla while travelling, the emphasis to observe it during journeys is made on account of the importance of observing the right Qibla all the time so that this Ummah is kept attached to its goal (Centre of oneness of Allah).

So far as the Holy city of Makkah is concerned, it is situated at Long. 39"-50'E, Lat. 21 °-26'N The Qibla is situated in the west of Bombay at 10 degrees North (10°N.)

According to the instructions given in the Quran, it is necessary to turn the face towards the Makkah Qibla as far as possible while offering prayer (Salat) during travelling. However while traveling by Rail or Air or sailing by the ship, it is not possible to ascertain the right direction. In such circumstances, prayers can be offered by facing any possible direction.

180. It points to the fact that if carelessness is shown in ascertaining the direction of the Qibla or in fixing the right Qibla the persons concerned would be answerable.

181. A repetition of this command is with a view to emphasising its importance. Besides, the purpose is to stress the wisdom behind it. Firstly, it silences an objection. The Jews could have argued that if Muhammad (p.b.u.h.) was the last prophet of Allah then his Qibla should have been the Qibla of Ibrahim (the House of Ka'aba), By selecting as Qibla the House of Ka'aba for every Muslim wherever he may be, Allah has proved to the Jews that Muhammad's Qibla is in accor-

dance with the prophecy in Torah and that they had therefore no ground for any argument. Secondly, the change of Qibla also signifies the transfer of the world-leadership to the Muslims who alone possess the knowledge of the perfect religion and shariah revealed to them. The third point is of attaining the Guidance, i.e. this Qibla being the Centre of Oneness of Allah is the lighthouse of Guidance and therefore it has to be kept as a goal before our eyes constantly.

182. The concept of 'remembering Allah includes following the Laws of His Shariah and Allah's promise that He will 'remember you' means that He will fulfill the promise made by Him.

183. After appointing the Muslim Ummah for the leadership of the world, the dangers it will have to face and the measures to be adopted to fight these dangers are being explained. Help is to be sought in patience and prayer (Salat). The Islamic prayer Salat, is a powerful way of establishing relation with Allah, and if relation with Allah is strongly established then the difficulties and misfortunes in the way of Truth are automatically removed. In the context in which the mention of prayer (Salat) is made, it is clear that Salat signifies not only remembrance and recitation of Allah's name and His Revelation but also an expression of our gratitude to Him. It is also a source of strength and determination in the way of Truth.

184. Allah becomes the companion of those who keep patience in the way of Truth i.e who remain steadfast in their beliefs and face with fortitude the trials and tribulations that beset them in the observance of their Faith. This is not an ordinary matter. Whoever is fortunate to get the companionship and support of the Lord of the entire Universe cannot be daunted or vanquished by the mightiest power in the world. It may be pointed out that the mention of 'patience' occurs more than seventy times in the Quran, which also indicates its importance.

154. And say not about those who are slain in the way of Allah (that they are) "dead" Nay, they are living but you perceive not.¹⁸⁵

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٣﴾

155. And surely We will test you with some thing of fear and hunger and loss of wealth and lives and fruits;¹⁸⁶ but give glad tidings to those who persevere patiently;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٤﴾

156. Who say, when a misfortune strikes them; "Surely to Allah we belong and to Him we shall return"¹⁸⁷.

الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٥﴾

157. These are the persons on whom are the blessings and mercy from thier Lord and they are the people who are rightly guided.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٦﴾

158. Indeed , Safa¹⁸⁸ and Marwa¹⁸⁹ are among symbols¹⁹⁰ of Allah. So there is no sin for him who (swifty) walks between them while performing Hajj or Umra¹⁹¹ to the house of Allah. And if anyone does any good with a willing heart. Allah certainly knows and appreciates it

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ وَأَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

159. Those who conceal the clear¹⁹² (Signs) We have sent down and the Guidance, after We have made clear for the people in the Book- on them shall be Allah's curse¹⁹³ and the curse of the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾

160. Yet those who repent and make amends and openly declare (the truth); their repentance I will accept. I am the Great Acceptor of Repentance and Most Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَإُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Verily, on those who disbelieved and died as disbelievers, there is the curse of Allah and of the angels and of all mankind.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

185. Those who are killed in the way of Allah are apparently dead. The Quran however wants to emphasise that for such persons the real life has started after their death because their souls are assigned to a very high position in the world beyond death, where they are blessed with such pleasures and bounties which the mortals cannot even imagine. The life of the unblemished happiness and contentment enjoyed by them is such that the pleasures and comforts of this world are nothing before it.

For Quran, death is not the end of life but merely the transfer of soul from the body to another world. Every man's soul is kept in another world, "Barzakh" (temporary abode of soul) till the Day of Resurrection, irrespective of the fact that a soul belongs to a believer or a non-believer.

A true believer's soul however is provided with all the pleasures and blessings, while that of the non-believer is subjected to chastisement. When the Day of Resurrection would dawn, all bodies would be created again and the souls would be instilled in the respective bodies. In this way everybody would be present in the court of Allah with his /her body and would get his/her due share of reward or punishment according to what he / she deserves. That is the world of the Hereafter. So the "Barzakh" is the world between this world and the world of the Hereafter.

186. That is: the caravan of the men of Faith and Truth will have to pass through the storms of oppositions and to face various types of adversities. These trials are inevitable according to the Divine and Natural Law, in order that the Truth may be judged from the Falsehood and the men of Truth may be distinguished from the followers of false gods and rewarded.

Fear indicates the state which results from the attack of the enemy etc. Hunger signifies financial difficulties.

Loss of wealth and lives indicates loss of property and lives in "Jihad" (war in the way of Allah). Loss of fruits indicates loss of crops and production.

187. That is: in every adversity these invigorating words come out from the mouths of the faithful which shows their total submissiveness to Allah reliance on Him and complete abdica-

tion of self for Allah, This is the spirit which makes them face bravely the severe adversities in the way of Allah.

188. The discussion was about the Qibla. In between, the difficulties that would arise as a result of the transfer of Qibla were 'mentioned. Now more light is being thrown concerning Qibla.

189. Safa and Marwa are the names of the two hillocks which are near the House of Ka'aba in Makka. On the occasions of Hajj and Umra people have to walk seven times between these hillocks, which is known as "Sa'ee" Marwa is that historical hillock on which the great event of the sacrifice of Ismail (p.b.u.h.) had taken place. There is a mention of Marwa in the Torah. But the Jews changed the word "Marwah" into "Mawra" (Moreh) and tried to prove that it was situated near Palestine so that the signs which prove the existence of the Qibla of Ibrahim and the last Prophethood of Muhammad (p.b.u.h.) might be kept concealed. Accordingly in the changed Torah it is mentioned as under :-

"Abraham passed through the land to the place at Shechem, to the Oak of Moreh. At that time the Canaanites were in the Land. Then the Lord appeared to Abraham, and Said, "To descendants I will give this Land" So he built there an altar to the Lord, who had appeared to him. Thence he removed to the mountain on the east of Bettel and pitched his tent with Bettel on the west and Ai on the east and there he built an altar to the Lord and called on the name of the Lord." (Genesis, 12: 6 to 8)

190. The word "Sha'air" is used in the Text which means those symbols of Shariah which are fixed as indications and signs of God-worship. It is necessary to respect these symbols. But respect is to be paid to them in the same way in which it has been fixed by the Shariah. We have no right to introduce any innovations (Bidat) in these matters, which will open the way for Shirk and Bidat.

It must be borne in mind that in the Quran the instructions are to pay respects to the symbols of Allah and not to worship them. In Islam worship is permissible only for Allah and therefore there should be no misunderstanding about the symbols fixed by Allah. During the Jahiliya

i.e. before the Prophethood of Muhammad (p.b.u.h.) two idols were placed by the Meccans on the hillocks of Safa and Marwa.

By mentioning that these "hillocks themselves are among the symbols of Allah, it was pointed out that the idols should be removed so that these hillocks may appear as pure symbols of God-worship.

191. Umra is to pay a visit to the House of Ka'aba.' One who wants to perform the Umra has to put on "Ahram" before entering the limits of the Haram. In Umra one has to go round the House of Ka'aba (Tawaf) and to walk between the Safa and Marwa hillocks (Sa'ee) seven times. Umra can be performed at any time but Hajj can be performed during the season of Hajj only. During the Hajj attendance at Arafat is

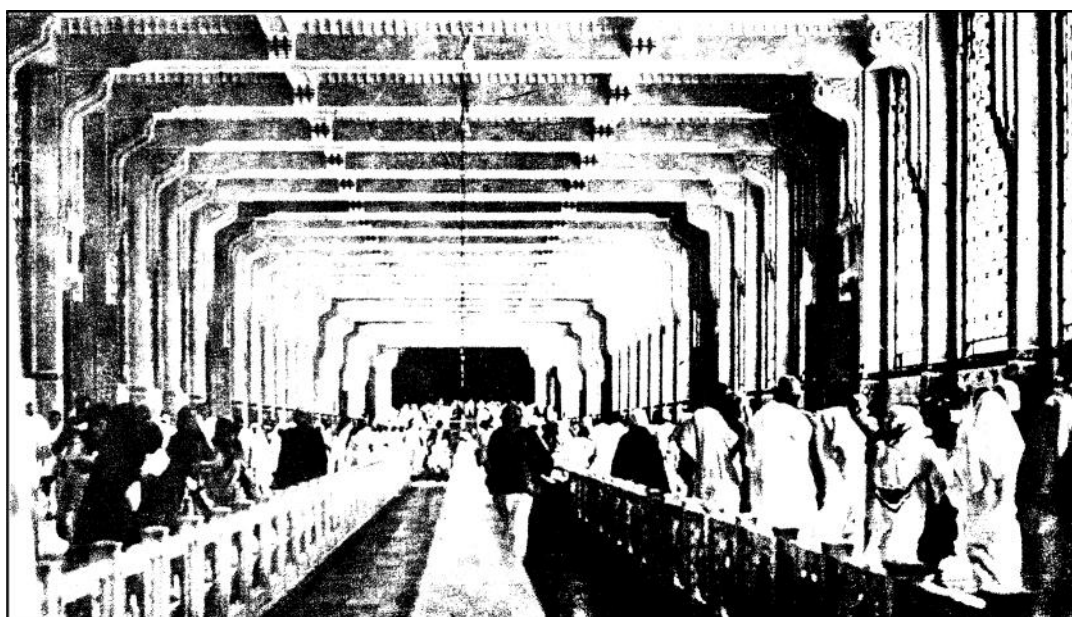
compulsory. Those who go for Hajj, generally perform Umra also and there after they perform the Hajj.

192. The reference is particularly to those symbols which Allah had mentioned in Torah in connection with the Qibla of Ibrahim and the appearance of the last Prophet. But the Jews tried to hide them. Note No.189 above shows how they changed the name of Marwa into Mawra (Moreh).

193. It is mentioned in Tohrah:-

"But if you will not obey the voice of the Lord, your God or be careful to do all his commandments and his statutes which I command you this day, then all these curses shall come upon you and overtake you." (Deuteronomy 28: 15)





Sa'ee
between the hillocks of
Safa and Marwah

162. They will remain accursed forever. Their punishment will not be lightened nor will they get respite.

خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

163. And your God¹⁹⁴ is one God; there is no God save Him, Most Gracious, Most Merciful¹⁹⁵.

وَالْهُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

164. Indeed there are signs for people who have sense in the creation¹⁹⁶ of the Heavens and Earth; in the alternation of the night and day; in the sailing of the ship in the ocean carrying what is beneficial to mankind; in the rain which Allah sends down from the skies and thereby revives¹⁹⁷ the earth after its death and then He spreads animals of all kinds upon the earth; in the blowing of the wind, and the clouds obedient (Musakh-khar)¹⁹⁸ between heaven and earth¹⁹⁹;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَاحِ الْبَهِيمِ تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُعَرَّبِينَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

165. And yet there are men who set up others besides Allah as equal with Allah; they love them as they should love Allah; whereas those who believe are ardent in their love²⁰⁰ for Allah. If only the unrighteous could see now which they will see when punished that power belongs wholly to Allah and Allah is severe in punishment.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. Then their leaders themselves would disown²⁰¹ those who followed (them); they would see the punishment and all relations between them would be cut off.

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And those who followed would say: "If only we had one more chance, we would disown them as they have disowned us." Thus will Allah show them their own deeds to cause anguish in them and they will not come out of the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

168. O you people !²⁰² Eat on earth what is lawful (Halal) and clean²⁰³ (Tayyib) and do not follow the footsteps of Satan²⁰⁴. Indeed, he is an open enemy for you.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

194. From here starts a new discussion, in which instructions regarding Shariah are being given. These instructions are according to the needs of the time of the Revelation. It starts with the mention of oneness of Allah.

195. The great reason for men to fall into the sin of polytheism (Shirk) is the wrong conception that Allah has ceased to care for the world once he created it. To contradict this concept, mention is made of His attributes of being Gracious and Merciful along with His attribute of Godhood. Allah is Kind and Merciful towards his slaves. He is showering His blessings on His slaves and the Revelation of this Book of Guidance is nothing but a manifestation of His Blessings.

196. The creation of the earth and heavens speaks of the great Power of the Creator, His inimitable craftsmanship and His infinite Wisdom. Their being of profit for mankind shows His attributes of Kindness and the purposefulness of His actions and convinces us that this great workshop of the world was not created without a plan but that it has been created with some definite and grand purpose, which will appear on the Day of Judgment.

197. The rainwater which comes down from the skies and revives the dry and dead earth is a proof of a perfect co-ordination between the earth and skies. How do the people then believe that the God of the earth is different from the God of the skies? If there were two different Gods for the earth and the skies instead of one God, then how could the work of this world would have gone so harmoniously?

198. "Musakhkhar" means that Allah has made them obedient to His will so that they may serve mankind and benefit them.

199. The signs of a thing are the proof of the existence of that thing. Therefore, the meaning of these things being signs of Allah is that they prove the existence of Allah, His Oneness and

His attribute of Mercifulness.

200. That is: even after these obvious proofs of oneness of Allah there are people who do not think intelligently and associate others with Allah in worship and love these false gods in the manner in which Allah alone should be loved. When the Creator of every thing is Allah alone and when He is the Ruler of the world and worship-worthy, then how can any other being be considered His equal and can be loved equally or more than Allah is loved. It is, therefore necessary that every love should be subjugated to the love of Allah as this is the spirit of Faith and demand of the belief in the Oneness of Allah.

201. That is: those for whom they are showing immense love, will disown them on the Day of the Judgement. Here are meant those chiefs and leaders who misguide their followers and for whom their followers show extreme love and regard, more than what they have for Allah.

202. From here onwards the laws of the Shariah are mentioned.

203. "Tayyib" means Clean and Good. The things which Islam has declared as "Halal" i.e. lawful, they are necessarily clean and good. They are externally and internally free from dirt and filth. There is no untoward effect of eating them on the morals of man.

204. That we should not declare anything Haram (unlawful) on account of our desires or idolatrous prejudices. Those who have declared a number of things as unlawful for consumption without any authority from the Shariah have been misguided by the Devil. For example clean animals have been allowed by Allah to be eaten after being duly and lawfully slaughtered but to declare eating animal flesh as unlawful or "Haram" under the influence of the philosophy of "Ahinsa" is interfering in the right of declaring Haram and Halal by Allah. and this is clearly following the footsteps of Satan and unabashed sin of associating others with Allah.



169. He will command you (to do) what is evil and indecent and induce you to say about Allah that which you do not know²⁰⁵

إِنَّمَا يَأْمُرُكُمْ بِالشُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. And when it is said to them: "Follow what Allah has revealed." They say: "Nay! we shall follow the ways of our fathers." Well, (will they follow their fathers) even when their fathers had not used commonsense and had no guidance²⁰⁶ ?

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

171. Those who disbelieved are like the cattle which hear nothing²⁰⁷ except a shout and a cry, when they are called. They are deaf, dumb and blind, and therefore they do not understand anything.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O you who believe! Eat of the clean things that We have provided for you and be grateful to Allah, if you truly worship²⁰⁸ Him.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ رَائِيَاءَ تَعْبُدُونَ ﴿١٧٢﴾

173. He has forbidden you only²⁰⁹ carrion²¹⁰ blood²¹¹ and the flesh of swine²¹² and that (Zabihah) over which²¹³ any name other than Allah has been invoked. But for he who is driven by absolute necessity, neither craving nor transgressing, there is no sin for him²¹⁴; indeed Allah is Forgiving and Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٣﴾

174. Verily, those who conceal Allah's revelations in the Book²¹⁵ and barter them for a paltry gain, they fill their bellies with nothing but fire²¹⁶. Allah will not speak to them on the Day of Resurrection, nor purify them²¹⁷. Theirs will be painful punishment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. They are the people who have bought deviation instead of (right) guidance and torment instead of forgiveness. What audacity (they show) for the fire²¹⁸ (of Hell).

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. It is so because in spite of the fact that Allah has revealed the Book with the truth, those who differed with the Book have gone far in their obstinacy²¹⁹.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

205. That is to impute a statement to Allah without any authority, for example to say that certain things are unlawful for consumption though there are no grounds for making such a statement.

206. In the matter of Halal and Haram in Shariah, reliance should be on the Divine Book and not on the practice of our forefathers or on unauthorised traditions. It is unwise that man should follow his precursors blindly or should tread the beaten track in the name of ancient culture. Man should use his common sense and accept Guidance from Allah.

This verse guides us to the principle that a custom is not lawful or valid merely because it is being practised since the time of our forefathers, or because of it being a part of some culture. Therefore instead of blindly following these customs, one should search for the truth and find out whether the Divine Law has really given its authority for following these customs.

207. This is an example of those who do not use their common sense but follow the customs followed by their forefathers. They are like a herd of goats and sheep which have no intelligence. They can hear the voice of the goatherd but they are unable to understand beyond this call or shout. This is also the condition of those people who can hear the call of the caller but are unable to understand what he is saying.

208. The people of the Faith are being addressed and informed that if some people have put undue restrictions on the articles of food and drinking and if they want to remain confined to the circle of their superstitions, let them remain so and whatever good things Allah has provided for you eat them unhesitatingly. If people have given vegetarianism a religious sanctity, it is their superstition and to do away with this type of restrictions is the demand of submission to Allah. The prophet (p.b.u.h) has said:-

مَنْ صَلَّى صَلَوَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا
وَ أَكَلَ ذِيحَتْنَا فَذَلِكَ الْمُسْلِمُ -

"One who has offered prayers as we do and faced our Qibla in Salat and ate the animal slaughtered by our method, he is a Muslim."

That is: for being a Muslim it is necessary that a man should do away in the matter of food and drinks with all the religious restrictions which have been imposed by the priests, pundits and yogis, ect, and should follow the Laws of Allah only.

209. In Surah "Maieda", Verse No. 1, it has been explained: "For you: four-footed animals which graze have been made lawful for eating" Therefore the animals which do not graze but are carnivorous are obviously prohibited to be eaten by Muslims. In this verse the mention of only a few things which have been prohibited does not mean that in Islamic Shariah excepting these four things other things are not prohibited. It is with particular reference to the addressees who recognised the Faith of Ibrahim that the mention of these four things was made, as their lawfulness or other wise was in dispute. It is clarified that Allah has prohibited these four things; and other things which were added by some persons had no authority and were innovations in the religion.

210. Carrion or Dead Meat means that animal or bird which has not been slaughtered in the manner prescribed by Islam and which dies a natural death. The wisdom behind prohibiting consumption of the flesh of such an animal is obvious. The blood of an animal which dies a natural death remains in the body and makes its flesh dirty and filthy and good taste hates the very idea of eating the flesh of such dead animals. Besides it is also harmful to eat such meat because it is likely the animal might have died due to some disease. In Torah also eating of dead meat was prohibited:

"You shall not eat any thing that dies of itself". (Deuteronomy, 14:21)

211. The wisdom behind the prohibition of eating blood is also clear, that it is filthy. Good taste hates it and drinking blood is the practice of carnivores and predatory animals. It does not befit the best of all creatures that man is. It can produce a quality of the predatory animals in men. Beside this moral disadvantage it has other disadvantages too.

People, before the advent of Prophet Muhammad (p.b.u.h.), i.e. during the period known as 'Jahiliya', used to pierce the body of

the camel with some sharp article and used to drink the blood which spurted from the wound. This method inflicted too much suffering on the animal also.

In Torah too the blood of animals has been declared unlawful:-

“Only you shall not eat the blood, you shall pour it out upon the earth like water”,
(Deuteronomy 12 : 16)

212. Pig is a dirty animal, whose favourite food is the human excreta and filth. People with clean and good taste can only hate it. Besides, its flesh is also harmful:

“According to modern medicine eating the flesh of the swine is harmful in every region, but particularly in warm countries. And scientific experiments have proved that eating of the swineflesh produces a particular kind of worms which are very harmful. It is not known what further mysteries are to be unveiled. Researchers also say that by eating the flesh of the swine, sense of shame is decreased.”

(Islam mein Haram-o-Halal, P. 63 by Allama Yusuf Al-Qarazawi).

In Torah also the swine flesh is declared unlawful:-

“And the swine, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat and their carcasses you shall not touch.”

(Deuteronomy 14 : 8)

213. That is : the animal which is slaughtered by invoking the name of a being other than Allah, be it an idol, a genii, an angel or any saint. Associating some one else with Allah is the greatest intellectual and spiritual bankruptcy and smacks of internal filth. The animal slaughtered by invoking the name of a being other than Allah is prohibited on account of this internal filth only.

“ The idolaters used to utter the names of Lat” and “Uzza”, etc., while slaughtering their animals. This showed respect and worship for beings other than Allah. The reason for its prohibition is religious and its purpose is the safeguard of the belief of the oneness of Allah, purification of the faith and opposition to the symbols of

idolatry and Shirk (polytheism).

“ Allah created man. For him He brought under control all things of the world and also subjugated animals to him. Besides, He made it legal for man to slaughter animals for his benefit, provided man invoked His name while slaughtering the animal. In other words, invoking the name of Allah means that he is slaughtering the animal with the permission of Allah only. But if he invokes the name of any other being during slaughter, he renders this permission null and void by his action. Therefore, he deserves that he should be deprived of taking the benefit of the animal so slaughtered.”

(Islam mein Halal-o-Haram, p.64 by Allama Yusuf Al-Qarazawi).

In the urdu translation of the Bible too, eating of the flesh of animals on slaughtering which the name of others are invoked is prohibited:-

“ And who does not eat from the sacrifices for the idols.”

(Ezekiel 18: 15)

214. That is: a man who is really helpless, e.g. on account of starvation or some disease there is a danger to his life, he was not desirous of eating it and eat only as much as is required. In such a case, there is no sin for him.

215. The reference is to the people of the Book. As idolaters had arbitrarily declared certain articles of food as forbidden, so also the people of the Book were declaring lawful things as unlawful and vice versa and were concealing the instructions given in the Torah.

It may be made clear that for the People of the Book the same things were declared forbidden as were forbidden for the followers of the Faith of Ibrahim, although later on because of the rebellious behaviour of the Jews some additional things were forbidden for them and they were told that when the last Prophet would come, he would remove these additional restrictions and would declare clean things lawful for them. But the Jews concealed these instructions of Torah.

216. This reference is to those learned men of the Jews who, inspite of their knowledge of the instructions given in the Divine Book, con-

cealed the teachings of the Shariah and by their action unduly supported the observance of unauthorised restrictions and superstitions.

These people are concealing the Truth only for the purpose of gaining material benefits. But the fact is that the wordly gains which they are getting by selling. the religion is really the fire of hell with which they are filling their bellies.

217. This refers to those religious leaders who despite deceiving the people by their religious exploitation consider themselves very clean and holy. To counter their false claims, the Quran says that on the Day of Judgment when their truth will be tested, they will never be considered clean and holy.

218. That is: the audacity with which they were preferring the wrong path to Guidance is really amazing ! This gives an impression that they are quite ready to be burnt in the Hell-fire. In this case their audacity must be lauded !

219. That is: the people of the Book had created a number of disputes in the religion of Allah, with the result that it had become difficult for the people to know what was lawful for consumption and what was forbidden. Allah sent down the Quran with Truth i.e. as the final decision in these disputes so that Allah's Shariah is presented to the people in its correct and perfect form. If after this people do not accept it: it is because of their obstinacy.



177. It is no virtue ²²⁰ that you turn your faces to the East and the West; but virtue is that one should believe in Allah and the Last Day and the angels²²¹ and the Books of Allah and prophets²²²; and spend out of love for Him ones wealth on relatives and orphans and the needy and the wayfarer and on those who ask²²³ and for ransom of the slaves²²⁴ and establish Salat and pay Zakat²²⁵. And those who fulfil the pledges they make and are steadfast²²⁶ in adversity and affliction and in times of struggle, such are the people as are truthful and God-fearing.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٤٧﴾

178. O you who believe! the law of equal retribution ²²⁷ is prescribed (as the punishment) for murder; the free for the free, the slave for the slave and the female for the female ²²⁸. But if any leniency is shown by his brother ²²⁹ then a reasonable procedure should be adopted and the blood money²³⁰ paid in good faith. This is a concession and a mercy from your Lord. After this whoever exceeds the limits will be in painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُُّ
بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ
شَيْءٌ فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّنْ
رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٤٨﴾

179. O you men of understanding! there is life ²³¹ for you in Qisas, so that you may fear to break His law (against murder).

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٤٩﴾

180. It is prescribed for you that when death approaches any one of you and he leave (some) property behind him then he should bequeath ²³² to parents and the near relatives, in an equitable manner.²³³ This is an obligation for those who fear Allah.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا لِّوَصِيَّةٍ
لِّلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٥٠﴾

181. Those who change a will they have heard, shall bear the sin of making the changes. Allah certainly hears and knows all things.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنبَأَ اللَّهُ عَلَى الَّذِينَ
يَبْدِلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٥١﴾

220. This is a criticism of the superficial religiosity of the Jews and Christians who had lost the real spirit of the Faith and made the Shariah a mere collection of some external ceremonials and rituals and accordingly they considered facing East or West as the real Faith. In this verse Quran is disclosing the reality about religion: that the real important things in religion are the worship and obedience with sincerity of the One and the Only God and the good character and righteous acts, which point to one's high idealism. Without following these realities one cannot find the reality of Faith. In Faith external ritualism carries no weight with Allah. The claim of submission to Allah is meaningless if it is not supported by a spirit of real loyalty to Allah.

In the text the word "Bir" is used, which really means fulfilment of rights and in its wider sense it includes the meaning of fulfilment of the rights of God and his slaves and also all types of righteous acts.

221. Allah sends his revelation to His prophets through angels. Angels who are extremely holy beings convey the sacred message in exactly the same words without any alteration whatsoever. This work is done under the supervision of Allah. Therefore there is no possibility of any error or omissions on the part of the angels nor can the devils interfere with them in this work. Since angels are the most trustworthy source of conveying Allah's revelations, it is essential to believe in them.

222. Believing in Allah and prophets etc here means believing sincerely and truly. By sincere and true Belief and Faith only one can prove oneself to be the loyal slave of Allah.

223. That is: those persons who may ask for help.

224. The text mentions setting the necks of men free, that is: by setting the slaves free. It is considered an act of virtue if a slave is set free by a man. This shows that in Islam it is not virtuous to make free men slaves but to set free those who are bound in the shackles of slavery. If any exception is made by Islam in this, it was for war only.

Islam wanted to end the custom of slavery and it is better that this system is not prevalent today. In this condition the commands regarding slaves can be applied to the innocent prisoners for set-

ting them free, which would amount to the virtuous act of setting slaves free.

225. Charity and payment of poor-due (Zakat) are mentioned in the same verse. It persuades that the poor should be helped monetarily irrespective of the fact that one has less assets than that required for the levy of zakat. Even if Zakat is due on one's assets, one should go on helping the poor beyond the Zakat. Zakat is a tax which is the minimum which Islam demands from a Muslim but in addition Muslims should try to help needy and poor people and without this spending for Allah one cannot achieve the higher degrees of virtue.

226. Here three occasions for patience have been mentioned. One in adversity i.e. Poverty, second in affliction which means physical discomfort due to disease, etc and third during times of stress i.e. in war. These three occasions are very trying and test a man's courage. A man who remains steadfast about Truth on these three occasions will definitely achieve virtuousness.

227. "Qisas" means that treatment to be meted out to the guilty which is equal to his crime. For murder the Law of Allah demands that life be taken for life. But Allah has given a concession in this that if the heirs of the murdered person so desire they can accept Blood-money for the life of the murdered kinsman.

The command in the matter of retribution is addressed to the entire Islamic society and therefore, the responsibility of punishing the murderer falls on the whole Islamic society. But since the society is represented by the government, the responsibility of enforcing this law falls on the government. The form of enforcement of this law would be that the government would give to the heirs of the murdered person the option of death for death, or blood- money for death.

The option given to the heirs of the murdered is based on a very wise policy. It helps in healing their emotional wounds and also in providing help to them. The amount of compensation fixed by the Prophet (Peace be upon him) was one hundred camels, whose price today comes to about three lakh rupees.

228. That is in retribution perfect equality is required to be maintained. If the murderer is a free man or a slave or a female, then he/she would be killed as a punishment. The system which was

followed during the pre-Islamic days and was still prevalent among the Arabs, was to be ended. The practice was that if the murdered person belonged to a respectable family, then his heirs used to take the revenge by killing a number of persons of the family of the murderer; or if the murderer were to be a woman, the heirs of the murdered person used to take revenge by killing some man from the family of the murderer woman: or if the murderer were to be a slave, the heirs of the murdered person used to try to kill a free man as a revenge. Islam made unlawful this inequality for good. Jews also had established discrimination between a respectable and an unrespectable person, between an Israeli and a non-Israeli, which was annulled by Islam. Islam presented this universal principle of equality that no discrimination should be observed in the matter of retribution on the basis of colour, race and birth and that as a punishment only the murderer should be killed.

If a Muslim murders a Non Muslim Zimmi" then no discrimination should be observed and for that Zimmi Non-Muslim, the murderer Muslim should be meted out the punishment of death. Accordingly, in the recognised Arabic Tafseer Ahkam-ul-Quran", Allama Jassas writes :-

"This verse lays down that for a murdered slave, a free man (murderer) and for a non-Muslim Zimmi (non-Muslim citizen of an Islamic state) a Muslim (murderer) and for a woman a man (murderer) may be punished with death," (Vol. 1- p. 156).

" As we have stated the apparent meaning of the verse is only that it is proper to put to death a Muslim for the murder of a Zimmi because this verse does not make any discrimination between a Muslim and a Zimmi. (Vol. 1 p. 163).

Allama Jassas in his Tafseer has quoted on the authority of Abdur Rehman Bin Salamani that Prophet (Peace be upon him) sentenced to death a Muslim for the murder of a Zimmi. He has also quoted a saying of Ali that our blood is like their blood and our blood money is like their blood money. (Vol. 1. P. 164 -165)

229. Brother here means any human being not necessarily related by blood. This beautiful style of address is used to induce softness in the treatment of the guilty by appealing to the emotions of

men.

230. That is: if the heirs of the murdered person would be ready to treat the murderer leniently and agree to accept the blood money, then it is the duty of the murderer to pay the blood-money in a proper and recognised manner and in this connection should show magnanimity of character.

231. A person who murders anyone without any valid ground is like a person who murders the whole mankind. Therefore it is the responsibility of the society that it should protect mankind by means of enforcing the system of retaliation. If by showing undue leniency the law of retaliation is suspended i.e. not enforced, then it would be providing encouragement to the criminals and the society will not be safe and secure.

In the modern times this point is being hotly discussed whether it is proper to mete out the punishment of death to the murderer and some countries have actually discontinued the death penalty. But it is obvious that if this punishment is done away with, then the criminals would get encouragement and there will be an increase in the number of crimes. Therefore as long as the criminals are not punished in such a way as to provide a lesson to others, there will be no peace and order in the society. In order to keep the society healthy, removing a diseased part of the body may become necessary and it should be considered a wise and sane policy.

232. In the text the word "Maruf" is used which means a recognised or accepted thing or usage. That is such a method as is based on justice acceptable to reason and practised by the respectable elite of the society. Islam has left a number of minor details to be worked out on the basis of the accepted and recognised usage therefore the accepted and the recognised usage is acceptable in all cases if there Shariah has not enacted a definite and precise law or rule.

233. Bequeathing wealth or property or making a will is prescribed for a man when he sees his death approaching and he is likely to leave behind some property. This command for making a will was given before the detailed instructions about inheritance were revealed. Subsequently, Allah revealed detailed commands about inheritance in "Surah-An-Nisa" and termed it as bequest from Him, as stated in verse No.11:

(Allah makes a will for you in regard to your children) On account of this will of Allah regarding commands about inheritance, the area of application of the command given in the verse under discussion becomes limited, that is there remains no question about inheritance of those in whose favour Allah has already fixed the shares. Accordingly, it is stated in the Hadith: (Rightful person has been given his due share by Allah and therefore, it is not lawful to make a

will for an heir.

However, in favour of those relatives who cannot get shares in the inheritance and who may be in need of help, it is necessary to bequeath property or make a will e.g. in the case of those parents who have not accepted Islam and cannot automatically get shares in the inheritance. While making a will in their favour, it should be borne in mind that in Islam will can be made to the extent of only one third of one's assets.



182. But if anyone fears partiality or wrongdoing on the part of the testator and (therefore) effects a compromise between them, there is no sin on him.²³⁴ Indeed, Allah is Forgiving and Merciful.

فَمَنْ خَافَ مِنْ مُوَصِّينَ جَنَاحًا أَوْ اثَنًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا اِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

183. O you who believe! "Saum" (Fasting)²³⁵ is prescribed for you, as it was prescribed for those before you,²³⁶ So that you may become Godfearing.²³⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

184. (Fasting) For a fixed number of days;²³⁸ but if anyone of you is ill or on a journey,²³⁹ the prescribed number of fasts (should be offered) on some other days. For those who find it hard to fast, there is a prescribed expiation of feeding one needy²⁴⁰ person (for each fast). But he that will give more of his own free will, it is good for him;²⁴¹ however, it is better²⁴² for you to observe fast, if you only knew.

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مَسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. Ramadan is the month²⁴³ in which was revealed the Quran, a guidance²⁴⁴ for mankind, containing clear proofs of the (right) guidance, and the criterion (of true and false). And whosoever of you is present during that month, should spend it in fasting; and whosoever of you is sick or on a journey, (should fast the same) number of other days. Allah desires ease for you and not hardship²⁴⁵ and (therefore teaches you how) to complete the period; and glorify²⁴⁶ Allah for having guided you and be thankful to Him.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And when my slaves ask you about Me, (tell them) I am indeed close²⁴⁷ (to them); I answer²⁴⁸ the prayer of the suppliant when he calls Me. So let them respond to My call and believe in Me, so that they may be led aright.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَنِهِمْ
يُرْسِدُونَ ﴿١٨٦﴾

234. In the preceding verse it has been forbidden to make a change in the will. In this verse it is clarified that the forbidding of the change is not applicable if there is a doubt that the testator has acted partially and the bequest is based on sin or deprives some one of justice. In such a case the testator can be explained or pacified if possible. Otherwise the parties concerned can be brought together and rapprochement effected.

It may be pointed out that if the will contains something which in itself is sinful e.g. for using it for anti-Islamic propaganda, then such a will should not be put into action or executed. Regard for this principle of Islam is evident in the existing Mohamedan Law:

'Invalid- to benefit an object opposed to Islam as a religion.

(Tyabji on Muslim Law- P. 759).

235. Saum (Roza or Fasting) is a technical word in the Shariah which means abstaining from food and drink and sexual intercourse from dawn (Fajar) to sunset. This fasting is not like the "Barat" of other communities in which eating of fruits drinking fruit juice is permitted. But Roza is a form of worship in which complete abstinence from eating and drinking is essential. Not even a single sip of water is allowed to be taken during the fast. Besides, in Islam the fasting of only that person is recognised or is acceptable who has accepted Islam as his faith and observes fast only for Allah. Anyone observing fast without first becoming a Muslim cannot be said to be fasting according to Islamic tenets. Similarly hunger strike cannot be taken to mean the same thing as observing fast in Islam.

This command of observing fast was revealed in the year of Hejira 02, it is prescribed or is compulsory for every Muslim male and female. It is one of the five pillars of Islamic faith.

236. It means that fasting was prescribed for the earlier communities too. As a form of worship it had been an important item of the Shariah of the divine religions. Its mention is found in the previous Scriptures, though these holy books and the instructions in them are not existing in their original form.

When Moosa (Moses) went on Mount Sinai to talk to Allah, he observed fasts during those 40 days. Accordingly it is stated in Torah:-

"And he was there with the Lord forty days and forty nights; he neither ate bread nor drank water", (Exodus: Chapter 34 Verse 28) In the book of Isaiah prophet, fasting is described as under :-

"Behold, you fast only to quarrel and to hit with wicked fist. Fasting like yours this day will not make your voice to be heard on high, is such the fast that I chose" (Isaiah: 58:4 - 5)

Christ has emphasised on sincerity and godliness in fasting: "And when you fast do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men, truly I say to you that they have received their award." (Mathew 6: 16)

237. This is the real purpose of fasting. The basis of Shariah is fear of God. Fear of God comes from keeping control over one's desires, and feelings, and the training for keeping these desires and feelings under control is received by observing fast.

Man does not have only a material existence but has also a spiritual existence. For his spiritual strength and development, fasting is the best method. The pressure on man of his desires and feelings is reduced by fasting which creates the quality of self control. A man's will power is strengthened. A man's real power is in his heart and mind. Fasting purifies the mind and makes him an obedient slave of Allah and prepares him for the struggle of life. In Islam fasting does not mean remaining hungry and thirsty, but it is the means of providing a man with the opportunity of following the Islamic Shariah and generating in him a sense of obedience and attachment to Allah.

238. That is the burden of fasting is not put on you for many days but that in the whole year only a few days have been fixed for fasting. In the verse that follows the prescription of Fasting is explained, which shows that by the few fixed days is meant the month of Ramzan.

239. No limits for journey or travelling are mentioned in the Quran or the Hadith. Therefore in case of any journey or travel when a man sincerely regards himself as in a state of

travelling, he may not observe fast. During sickness or travel it is optional to observe or not to observe fast. However, if the sickness is of a serious nature fasting should not be observed.

240. Fast is not obligatory on very old people and on those who always remain sick and those who are very weak i.e. those for whom fasting may result in considerable hardship and who cannot be expected to be able to fast on other days, in lieu of the fasts of Ramzan they did not observe. Such helpless persons are allowed in lieu of one day's fast to feed one needy person. The quantity and the kind of food should be such as a man eats in one day.

241. This means it is better if a man feeds more than one needy person in lieu of one day's fast.

242. But as far as possible it is better to observe fast. The concession of feeding needy persons in lieu of fast should be taken advantage of only when compelled to do so by the circumstances.

243. Month is the lunar month which is recognised in Islam. Ramadan or Ramzan is the 9th month of the Lunar Year.

244. The Revelation of Quran was started in the month of Ramzan. The first verse, revealed in the Cave of Hira was revealed in a night of the month of Ramzan. Quran is the greatest blessing as it was revealed for the guidance of the mankind. The sense of gratitude for this greatest boon demands that this month be reserved for fasting so that the slaves of Allah may, by becoming free from the desires of the self, get closer to their Lord and prove by their action that nothing in the world is dearer to them than their Lord and His commands. It can be said that the month of Ramzan is like the season of spring for the growth and blooming of righteousness and fear of Allah.

245. The Islamic fast being harmonious with man's nature and based on moderation is very simple and easy. It has full provision for the purification of self and reformation and development of personality. It leaves out those exercises and methods or self-control which have been devised by the followers of asceticism, yo-

gis and sufis and which cannot be practised by the common man.

246. That is: accept the greatness of Allah, and His glory. This glorification of the Lord should be felt during fasting and also after the end of the fasting month on the occasion of the Id-ul-Fitr. Accordingly, the provision of saying "Takbirs" (greatness of Allah on the occasion of the offering of the Idd prayers) is in consonance with these directions.

247. That is: though the slaves of Allah cannot see their Lord, they should not think that He is away from them. Indeed He is so close to them that the slaves can call Him whenever they like He always hears when they call Him and answers their prayer, one does not need anybody's influence, recommendation or intermediacy to convey one's prayers to Him. Every slave can reach his prayer or request directly to Him at any time and at any place. Therefore, for getting our prayers answered and desires met it is not necessary to seek the help of any Devi or Devta or a Saint or some medium or to take the help of some idols, One should directly ask for help from Allah other than whom there is no God and one should present all of one's needs before Him.

248. Answering the prayers means that Allah grants the requests and fulfills the desires. If a slave begs from His Lord any thing and does so in the manner which is proper, then the Lord gives the desired thing to His slave. However, it is not necessary that the thing asked for may be given at that very time and that it should be given in the same form. Allah knows what is good for His slaves and therefore if a slave does not get the asked for thing immediately, it is reserved for him for future or for the Hereafter and he gets it in one form or the other.

The discussion was about fasting and then the mention of calling Allah for help came up, which points to the fact that the person who observes fast comes closer to Allah who alone grants his supplications. That is why, according to the Hadith, a prayer for help made at the time of breaking a fast is termed as a prayer that is sure to be answered.

And slay them wherever you find them and drive them out of the places from where they drove you out, for persecution (Fitna) is worse than slaughter. And do not fight with them near Masjid-e-Haram, unless they fight you there; so if they fight you, slay them. Such is the due punishment of the infidels. (*Al-Quran*)

187. It is made lawful for you to go to your wives on the night of the fasts. They are your garments ²⁴⁹ and you are their garments. Allah is aware that you were dishonest to yourselves in this respect and He has turned in mercy towards you and forgave you. So you may now have intercourse ²⁵⁰ with them and seek ²⁵¹ what Allah has written for you, and eat and drink until the white thread of dawn becomes distinct ²⁵² to you from the black thread of night. Then complete your fast till the night appears; and do not hold intercourse with them while you are in seclusion in prayer (E'tikaf) ²⁵³ in the mosques. These are the limits imposed by Allah, so approach them not. ²⁵⁴ Thus Allah makes clear His signs to men so that they may fear Him.

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ قَالَ لَنْ بِأَشْرُوهُنَّ بِأَنْتُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْكَيْلِ وَلَا تَبَاشَرُواهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

188. And do not devour one another's property by unlawful ²⁵⁵ means nor use it as bribe ²⁵⁶ for the judges in order to devour knowingly a portion ²⁵⁷ of the property of others sinfully.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِمَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

189. They ask you about the new moon ²⁵⁸ Say: It helps men to mark times (dates) and (the occasion of) Hajj. It is no virtue if you enter your houses from the back; but virtue is to fear Allah ²⁵⁹ So enter the houses through their doors and fear Allah so that you may be successful.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

190. Fight in the way of Allah against those who fight against you ²⁶⁰, but do not transgress the limits ²⁶¹. Indeed Allah does not love transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَرِيقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

191. And slay them wherever you find them ²⁶² and drive them out of the places from where they drove you out, for persecution ²⁶³ (Fitna) is worse than slaughter. And do not fight with them near Masjid-e-Haram, ²⁶⁴ unless they fight you there; so if they fight you, slay them. Such is the due punishment of the infidels.

وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُونَهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

249. The association of the husband and wife is like that of the hand and the glove. To refer to their relationship as garment is a very meaningful idiom. Garment provides a covering for the body. Similarly husband and wife, by providing to one another satisfaction, provide a covering for the sexual instincts of mankind. This relationship makes the manifestations of this instinct modest instead of vulgar. Garment or dress is adornment for mankind; similarly the husband is the adornment for the wife and the wife is the adornment for the husband. If this association of husband and wife does not take place, then the life loses all its charm, beauty and rhythm. The garment keeps men safe from the ravages of weather; similarly husband and wife keep one another morally safe from the assault of the devil.

On account of these advantages, conjugal life is considered desirable and preferable in Islam. The life of celibacy is considered undesirable.

250. In the earlier instructions about fasting it was not clear whether sexual intercourse with one's wife in the night time during the month of fasting was permitted or not. Since among the people of the Book there was restriction in the nightly intercourse during the month of fasting, this matter was disputable or uncertain for Muslims. Some people used to hold nightly intercourse in spite of being in doubt and were thus deceiving their own conscience. Shariah desires that in matters about which there are no clear orders, precaution should be taken. But Allah forgave this lapse and clearly gave permission to hold nightly intercourse with their spouses during the fasting month.

251. That is: seek children, which is the most important aim of the conjugal life. This clearly shows the intention of the Quran that children are the desired thing and the Divine intention is that human race should increase. Therefore, those who conduct the movement of birth control for curtailing the human race are working against the Divine intention. On the ground of ill health of a woman or such other compelling reasons some persons can be allowed to use certain birth control methods but to persuade all people to undergo vasectomy or tubectomy

or to limit the number of children and to issue slogans like "Neither now nor ever afterwards" is the work of those people who accept neither natural nor spiritual guidance and are satisfied with their "scientific misguidance."

252. For the People of the Book there was no permission for eating after rising from sleep during their fast. But Islam not only permitted eating after rising from sleep but insisted on this eating, which is known as "Sahri" in India.

253. Here the word "E'tekaf" is used which means that a man should turn away from all worldly work and attachments and busy himself in worshipping and remembering and reciting the name of Allah. Those who intend to attempt "E'tekaf", it is necessary for them to spend the last ten days of the month of Ramzan in a mosque and for them holding of intercourse with their wives during these ten days is forbidden.

254. That is: it is dangerous to go near the limit from where the boundries of disobedience and law-breaking starts, as there is a danger of straying into the forbidden territory. Safety lies in keeping away from the frontiers of sin.

255. Immediately after instructions about fasting comes the instruction: not to eat up property of others unlawfully. This discloses the spirit behind fasting. Fasting teaches one to distinguish between the right and the wrong and to respect the Divine laws. Therefore, the act of eating up wrongfully or usurping the property of another person cannot be the work of a person who has accepted or has assimilated in himself this spirit of Islamic fast. Although observing fast with the help of the rightly earned bread is for a fixed period only, but the observance of distinction between the right and the wrong or eating up unjustly others' property concerns a man's whole life.

256. It means that one should not use bribery in order to wrongfully devour the property of others. Bribery is a very strong medium for wrongfully appropriating the property of others. When the guardians of law have a taste of this medium then there is no guarantee for the safety of the rights of the people. The rights of the people can be bought by money. In a society

where bribery becomes common, the rulers, judges, etc become dishonest, then even the due rights of men cannot be had without paying bribes. That is why Islam has forbidden giving as well as taking of bribery. To curb corruption it is forbidden to give gift to the Officers and for the Officers to accept them.

257. That is: You very well know that bribery is an evil, is unjust and is a sin, reason also considers it a crime, religion and Shariah declare it a sin. Offering or taking bribe is therefore undoubtedly a sin and you should keep away from such an evil.

258. This was a question concerning the appearance of the moon every month in the form of the new moon. The nature of this question was not scientific or astronomical but it was in connection with the various superstitions connected with the appearance of the new moon. In the answer, both the religious and the secular aspect have been explained.

The secular aspect is that through the new moon dates of Islamic calendar are fixed. The appearance of the new moon in the sky is a clear indication that the new month has started. Accordingly the Lunar year is based on this Natural Calendar. The religious aspect is that the fixation of the dates for the Hajj pilgrimage is done with the help of the lunar month. Similarly in all religious matters, only lunar months are recognised.

259. The pilgrimage of Hajj was performed even in the days of Jahiliya, i.e. before the days of the prophet Muhammad (p.b.u.h.) since it began with prophet Ibrahim. In the Hajj of the pre-prophet days, its real spirit was absent. It was an assortment of rituals and unauthorised innovation (Bidaat). One of the innovations was that during the period of pilgrimage if anyone wanted to enter his house after putting on the Ahram (special garment for Hajj) or after performing the Hajj he should enter his house from the back by jumping over the wall. Quran instructs that this superstition and innovation must go and advises that they should enter the house through their proper doors. It also clarified that virtue or righteousness could not be obtained by following superstitions and ritualistic innovation; it can be achieved by honest God-fearing and respect-

ing the laws of the religion. The real righteousness and virtuousness flow from fear of Allah.

260. In this verse the men of Faith are allowed to fight in defence. It is necessary to understand the background of this permission. The disbelievers of Makka did not believe in the freedom of belief, freedom of conscience and freedom of expression. In the tribal system prevalent there no individual from any tribe was allowed to give up his idolatrous religion and convert to Islam. Those who broke these shackles and became Muslims were made victims of untold torture and aggression. They were being forced to come back to their old religion. All this compelled the Muslims to leave their homes and migrate from Makka. And when they took shelter in Madina after migrating from Makka, aggressive activities were increased against them. In these circumstances, Allah gave permission to the men of Faith to meet the attack of sword with sword. This is the first time when command to fight was given to Muslims who were organised in Madina after their migration. After this, in the month of Ramzan of the year Hejira 02, the battle of Badr was fought.

261. There are instructions to remain within the limits even during war-time. Accordingly, in the Hadith there are instructions forbidding the slaughter of women, children and old men. Similarly forbidden are the practices of maiming the dead bodies and indulging in brutalities.

262. In this verse the command of slaying pertains to only those persons who were fighting against Muslims, as is clear from the foregoing verse. It is not correct to think that this command means that wherever Muslims find a kafir (infidel), they should kill him regardless of the part of the world he is found in or whether he is at war with them or not.

263. The word "Fitna" here means tyranny and aggression or persecution, by which attempts were made to turn away Muslims from the Right path and to thwart their endeavours to follow the Right Path. This is a justification for the permission to fight, although fighting or war is a serious matter especially when the fight is to be carried out within the limits of the

Haram (Sacred Mosque) and during the forbidden months. It is a more serious matter than wars that the slaves of Allah should be subjected to torture and tribulations only because they had given up idolatry and disbelief and accepted the faith of one God and called others to accept the Guidance of Allah in order to reform the society.

The intention of the verse is that if any group resorts to fascism and authoritarianism and prevents people from accepting the Right Path and comes in the way of propagating the call towards Allah, then the use of force against such a group is lawful and proper.

264. The area near the Sacred Mosque

(Masjid-e-Haram) is called 'Haram'. There are special instructions about paying respects to this sacred place. This status of sacredness is continually granted from the time of prophet Ibrahim. In the pre-Islamic days also, this place was considered as sacred and fighting was forbidden in that area. The question therefore arose that if the disbelievers of Makka started fighting within the limits of the Haram then what should the Muslims do? The answer was given that the Muslims themselves should not start fighting in the vicinity of the Haram but if the infidels started fighting in the area then Muslims should fight bravely and no quarters should be shown to the opponents.



192. But if they desist,²⁶⁵ then verily, Allah is Forgiving and Merciful.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

193. And fight them²⁶⁶ until there is no more persecution and there prevails religion for Allah²⁶⁷. But if they desist, then let there be no hostile action except against the wrongdoers.²⁶⁸

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ بِلَهِ فَإِنْ انْتَهَوْا فَلَا عُدَاوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

194. The prohibited month²⁶⁹ (for fighting) is to be observed provided they (the enemy) also respect²⁷⁰ the prohibited month. Concerning prohibited things there is the law of just retribution.²⁷¹ Therefore, if anyone transgresses the prohibited thing by attacking, then you do likewise (in equal measure). Always fear Allah and bear in mind that Allah is with those who fear Him.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

195. And spend your wealth in the way of Allah²⁷² and make not your own hands contribute to your destruction²⁷³. And do your duty (spending for Allah) with excellence. Verily, Allah loves those who do their duty with excellence.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

196. Accomplish the Hajj and Umra for Allah²⁷⁴,²⁷⁵ and if you are besieged, then offer²⁷⁶ (Hadyi) such sacrifice for Allah as you may find. And do not shave your heads until the offering reaches the place of sacrifice.²⁷⁷ And if any of you is ill or has an ailment of the head, (he should)²⁷⁸ in compensation either observe fast or give alms or offer sacrifice of animal. And when you are in peaceful conditions, then if anyone wishes to take advantage of performing Umra with the Hajj, he must make an offering such as he can afford²⁷⁹. But if he cannot afford it, he should fast for three days during the Hajj and seven days on his return. These are Ten days complete²⁸⁰. This is for those whose household is not in the precincts of the Masjid-e-Haram²⁸¹ And fear Allah²⁸² and know that Allah is strict in punishment.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

265. Here desisting means desisting not only from aggressive activities but also from their belief in idolatry and infidelity.

266. Here it is necessary to understand fully the dispute which was going on between the Muslims and the idolaters of Makka. The Quran claimed that the right of management of the House of Ka'aba which was built by the prophets, Ibrahim and Ismail belonged to Muslims and not the idolaters, who had put idols inside the Ka'aba. In answer to the prayer of the prophet Ibrahim, Allah had fulfilled his promise by sending prophet Muhammad (p.b.u.h.), with the promised prophet this Sacred House is to be renovated for the purpose for which it was built. It was therefore necessary that the said House be cleared from the possession of the idolaters and be placed under the management of Muslims as it was the centre of Islam and the Qibla of the men of Faith. In fact this was the ideal and the main purpose of prophet Muhammad (p.b.u.h.). Any force which was coming in the way of achieving this ideal and this purpose deserved to be removed with force.

267. That is: This war should be continued till the land of Haram is cleared of the persecution and the right faith gains ascendance. Since the House of Allah (Ka'aba) enjoys the position of being the centre of Oneness of Allah, there is no room for any other religion in this land.

268. That is: if they desist and accept Islam as their faith then no action would be taken against them on account of their past crimes. Action would be taken against those who would continue to persist in their aggressive attitude.

269. The months of Zil-qa'ada, Zil-Hijja, Muharram and Rajab are called the forbidden months. Out of these, the first three months were reserved for pilgrimage and the last month for Umra. Fighting was forbidden in these four months so that the pilgrims might travel in safety to Ka'aba and return home. This prevailed since the time of prophet Ibrahim and was accepted by all the Arabs.

270. When the disbelievers do not respect the forbidden months and their swords come out of their scabbards even during these months, then Muslims also have the right to deprive the disbelievers from their right of living with peace and respect.

271. That is: you can deprive them of the right of respecting the same things which you were deprived of by them, but take care about being righteous. You should neither start a fight yourself nor should you exceed the limits of necessity.

272. Here spending in the cause of Allah is to spend for the supremacy of religion and for the glorification of Allah's words.

273. That is: Those who shy away or avoid spending their wealth for the glory of the faith, they are putting themselves to destruction, because real life lies in offering sacrifice of life and property in the cause of Allah and not in keeping them safe.

"Make not your own hands contribute to your destruction" also indirectly indicates that self-destruction or suicide in any form is forbidden in Islam.

274. Umra is the pilgrimage of the House of Allah (Ka'aba) with specific rituals. It is performed with putting on the Ahram (specified garments) going round the Ka'aba (Tawaf) and running between the safa and Marwa (Sa'ee) and in the end getting the hair on the head shaved or cut. Umra can be performed at any time while Hajj, can be performed only on the fixed dates. Besides, during the Hajj, pilgrims have to go to Arafat also while Umra is performed only in Makka.

275. The pilgrimage - Hajj and Umra - were being performed even in pre-Islamic days (Jahiliya). This pilgrimage during the Jahiliya was not strictly for Allah but in their rituals they used to worship idols which were placed in the House of Ka'aba and on the hillock at Marwa, etc. They used to worship these idols, placed offerings before them and offered sacrifices of animals. Therefore Allah sent guidance to Muslims to perform Hajj and Umra exclusively for Allah and to keep it free from all the traces of idolatry (shirk) and innovations (bidaat).

There is also another aspect of this guidance that the Hajj should not be made a source of trade and commerce. During the pre-Islamic days of Jahiliya it was considered as a trade fair. It is now stressed that no impure motive or exhibition be allowed to be indulged into during this worship, which is to be performed exclusively as a form of worship and with the sole purpose of winning Allah's pleasure.

276. That is: you start from your homes for Hajj or Umra and in the way if you are stopped by the enemy, then you should offer whatever animal is available from amongst camel, cow, goat, for sacrifice.

In the year Hejira 06, when the Prophet of Islam (Peace be upon him) started with his companions for performing Umra, he was stopped by the idolaters of Makka at the place called Hudaibia, from where the limits of Haram begin. The prophet (Peace be upon him) offered sacrifice at that place only and took out the Ahram, signifying the end of the pilgrimage.

277. In the "state of Ahram" shaving of the head, etc, is forbidden before offering the sacrifice. However, it is necessary to shave head, etc or to get the haircut after offering the sacrifice.

Reaching of the offering to the place of sacrifice means that the sacrifice is actually offered and that the hair should be cut after the sacrifice is actually offered.

Actually offering the sacrifice means that in the case of a man besieged then offer (Hadi) as you may. And in normal circumstances, he should offer the sacrifice at home and generally near the House of Ka'aba (in Mina).

278. That is : if a man is compelled to shave his head on account of illness or some such other difficulty before the sacrifice is offered then he

should atone for it by fasting for three days or should feed six needy persons or at least offer one goat in sacrifice as was explained by the prophet (Peace be upon him).

279. This permission is for those who stay outside the Haram and want to complete Hajj and Umra in one journey. This is called "Tamatto". It is like this : A man should first perform Umra and then take out the Ahram (garment) marking the end of the Umra and then in the days of the Hajj, again put on Ahram (garment) and perform the Hajj. In the case of "Tamatto" as described above, it is necessary to offer sacrifice. But if it is not possible to offer sacrifice then he should fast for ten days -- three days' fast during the Hajj and seven days' after returning from the Hajj.

280. That is: The substitute for sacrifice would not be fast for three days but for ten days. Referring to the ten days fast as complete is perhaps due to the fact that ten is a round number and it is the basis of the decimal system.

281. People staying within the limits of the Haram are not allowed to perform "Tamatto". They can only perform Hajj during the months of Hajj and it is called "Ifrad."

282. This points to the fact that the purpose of these instructions is to instill fear of Allah. If you do not perform Hajj on account of fear of Allah then the Hajj will be without its spirit.



For Hajj the months are well known. If anyone undertakes that duty (in these months) let there be no obscenity, nor wickedness nor wrangling in the Hajj. And whatever good you do, Allah knows it. And take a provision (with you) for the journey. But the best of provisions is piety. So fear Me, O you that are wise! (Al-Quran)

197. For Hajj the months are well known²⁸³. If anyone undertakes that duty (in these months) let there be no obscenity, nor wickedness nor wrangling in the Hajj²⁸⁴. And whatever good you do, Allah knows it. And take a provision (with you) for the journey. But the best of provisions is piety.²⁸⁵ So fear Me, O you that are wise!

الْحَجَّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى
وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ ﴿١٤٤﴾

198. It is no sin if you seek the bounty of your Lord²⁸⁶. Then when you return from Arafaat²⁸⁷ remember Allah at the Mashare Haram (Sacred Monument)²⁸⁸. And remember Him as He has guided you²⁸⁹, though before this you were astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ
الشَّعَرِ الْحَرَامِ وَادْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ ﴿١٤٥﴾

199. Then return from the place from where the multitude returns²⁹⁰ and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

ثُمَّ آيِضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا
اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾

200. So when you have accomplished your Hajj rites, then remember Allah as you remember your fathers, or with a greater zeal²⁹¹. There are men who say: "Our Lord! Give us in this world."²⁹² and they will have no portion in the Hereafter.

فَإِذَا أَقَضْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ التَّاسِ
مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا
لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire"²⁹³.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

202. To these will be given what they have earned. And Allah is swift at reckoning.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٢٠٢﴾

203. Remember Allah during the appointed²⁹⁴ days. Then whosoever hastens in two days (and departs), it is no sin for him; and whosoever delays (his departure by one day) it is no sin for him²⁹⁵; it is for him who fears Allah. Then fear Allah and know that before Him you will be gathered.²⁹⁶

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ
فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا
إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

283. The months of Hajj are Shawwal, Zil-Qa'adah and Zil-Hijjah, which are the 10th, 11th and 12th months of the Lunar year. It is necessary to gather in the grounds of Arafaat on the 9th of Zil-Hijjah which is called "Wuquf-e-Arafaat" (Stay of Arafaat), and this is the most important rite of the Hajj. The Ahram (garment) of the Hajj is put on during the months of Hajj only.

284. When a man puts on the Ahram (garment) of Hajj, then certain restrictions are imposed on him, e.g. he should abstain from indulging in sexual talk or act. Accordingly, during this period not only any sexual intercourse with his wife is prohibited but any talk or thought about such matters is also prohibited. Obscene conversations also are strictly forbidden. All acts of wickedness are bad in themselves. But in the state of Ahram (during the Hajj) committing them is a very serious sin. Similarly quarrels and wranglings are also bad but during this period their seriousness increases.

By mentioning the prohibition of these evil acts the purpose is to impress that the Hajj is not a fair that the people should gather here for pastime or business nor is it a religious "yatra" where a man can wash his sins by performing certain rites but that it is an attendance in the presence of Allah. Accordingly in the state of Ahram during the Hajj, when the pilgrim calls out "Labbaik", it only signifies that "O Allah! I am at your service". Therefore, for this attendance it is necessary to make special efforts to keep away from sins and to be conscious of being in a peculiar state so that a deep impression is created on his mind and heart and when he returns from the Hajj he should have been benefited from the bounty of purification and be spiritually rich.

285. In the age of darkness (Jahiliya), it was considered an act against religion if some provision was taken on journey to the Hajj. In this verse this concept is refuted and it is impressed that to exhibit poverty is not a commendable thing.

What is commendable is that a man does not seek help from others for his sustenance and that he fears Allah and performs good acts. "The best of the provisions" is righteousness, good conduct and fearing Allah. This points to the attempt at preparing man for his journey to the Hereafter for which the best provision is righteousness and

good conduct.

286. When a slave tries to earn his livelihood, remaining within the bounds prescribed by Allah, then he seeks the bounty of his Lord. Therefore, during the journey for Hajj there is nothing wrong in deriving benefit from trade or commerce, provided he makes efforts to be righteous, as was explained above. If the main purpose of performing the Hajj is kept before our eyes and strictly followed in a righteous way there is no objection to gain some trade benefits by the way, without compromising the principle.

287. Arafaat is the name of an open ground which is situated at a distance of twelve miles from Makka in the south-east. It falls on the way to Taif. To stay in this ground on the 9th of Zil Hijja is the most important rite of the Hajj pilgrimage. There is a hillock in this maidan, which is called "Jabal-ur-Rehmah", at the foot of which the Prophet (Peace be upon him) had once offered prayers.

288. That is: in Muzdalifa which falls between Arafaat and Mina. When pilgrims return from Arafaat, they stay at night in Muzdalifa.

289. In Muzdalifa the two prayers (Salat), Maghrib (Sunset) and Isha (Night) are offered together. And the prayer of Morning (Salat-e-Fajr) is offered before sunrise. For remembering Allah, these prayers are also performed along with calling loudly "Labbaik" and reciting the holy name of Allah.

290. Quraish considered themselves as keepers (Mujavir) of the House of Ka'aba and on this ground they had fixed for themselves the distinction of not attending at Arafaat during the Hajj. So they used to go up to Muzdalifa and return from there. Quran did away with this distinction and placed everybody on equal footing and commanded that as others go up to Arafaat the Quraish should also go there and return from there.

It may be mentioned that the rites of the Hajj, including that of the attendance at Arafaat were being performed since the days of the prophet Ibrahim. But the idolaters of Makka made some change in the pre-Islamic days (Jahiliya) Quran brought them back on the same practice which was followed by the Prophet Ibrahim and did away with all the distinctions that were based on falsehood.

291. In the pre-Islamic days (Jahiliya) during

the stay in Mina, gatherings for poetry reciting used to be held. Poets and speakers used to sing the praises of their forefathers and recite their adventures with pride. Quran commanded to stop this useless activity and to make more and more efforts to remember Allah and recite His praises.

292. Points to the people who are influenced by the material benefits and worldly gains. If they get an opportunity to perform Hajj, there also they pray for getting more wealth and property in this world and completely forget the Hereafter. They do not care for the salvation in the next world. This mentality changes the great worship of Hajj into a source of material gains and on account of this way of thinking this type of person is deprived of the great benefits that accrue from Hajj.

293. This refers to those persons whose viewpoint about this world is not unbalanced and those who seek the good of this world and also of the next world. For a thing of this world to be good for a person depends on the fact whether it assists him in his success in the Hereafter. For this reason, the men of faith pray to Allah for granting them only those things which would be really good and beneficial for them in the final run. Besides,

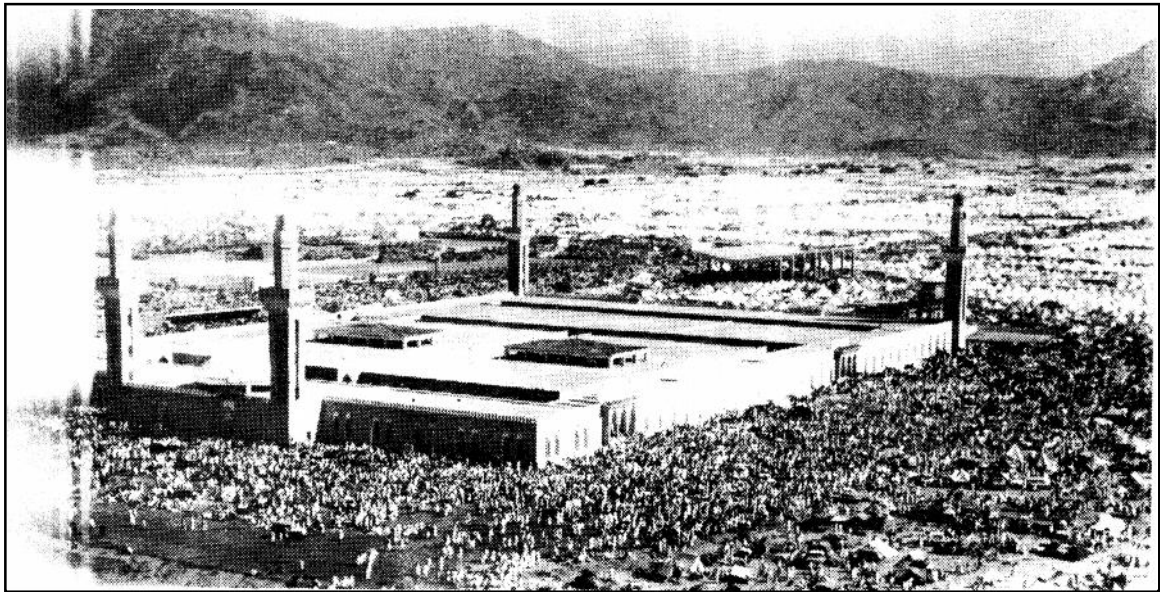
men of faith always pray to Allah for guarding them against the torment of Hell, since the main concern of a man should be of salvation in the Hereafter.

294. Refers to the days of stay in Mina, which are known as the Days of Tashreeque. They fall on the 11th, 12th, and 13th, of Zil-Hijja. Mina is three to four miles away from Makkah. Here on the 10th of Zil-Hijja small pieces of stones are thrown at the Satan (symbol). Sacrifice is also offered here. The days of Tashreeque are also spent in Mina and small pebbles are thrown at the Satan (symbol) daily. At the time of throwing pebbles at Satan (symbol), Allah is remembered and curses are uttered against Satan.

295. That is: permission is given to return from Mina on 12th of Zil-Hijja after throwing stones at the Satan (symbol). or to stay in Mina up to 13th of Zil-Hijja. In the event of staying in Mina on the 13th, it will be necessary to throw pebbles at the Satan (symbol).

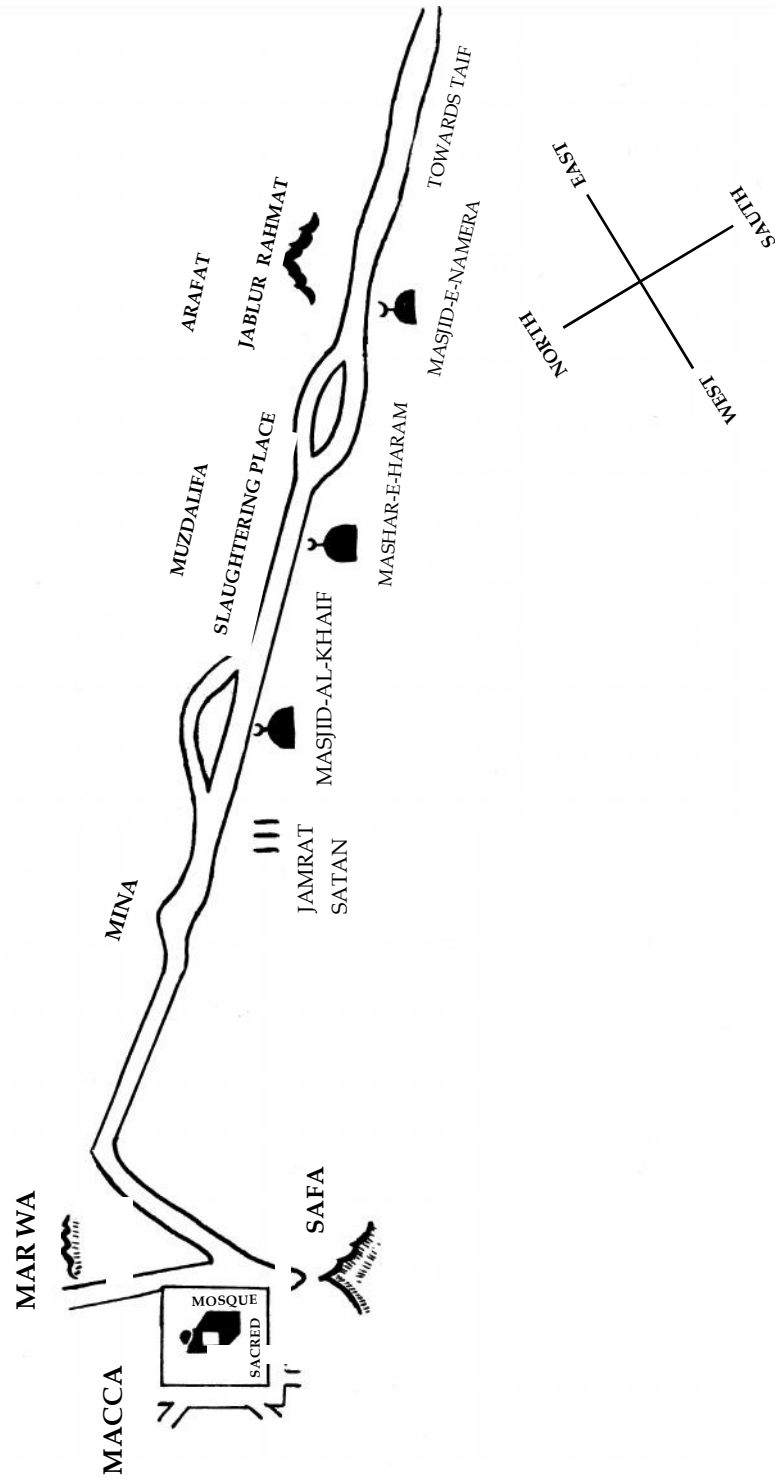
296. Points to the fact that the gathering at the Hajj is a reminder of the gathering on the Day of Judgment, when all the people will be gathered before Allah.

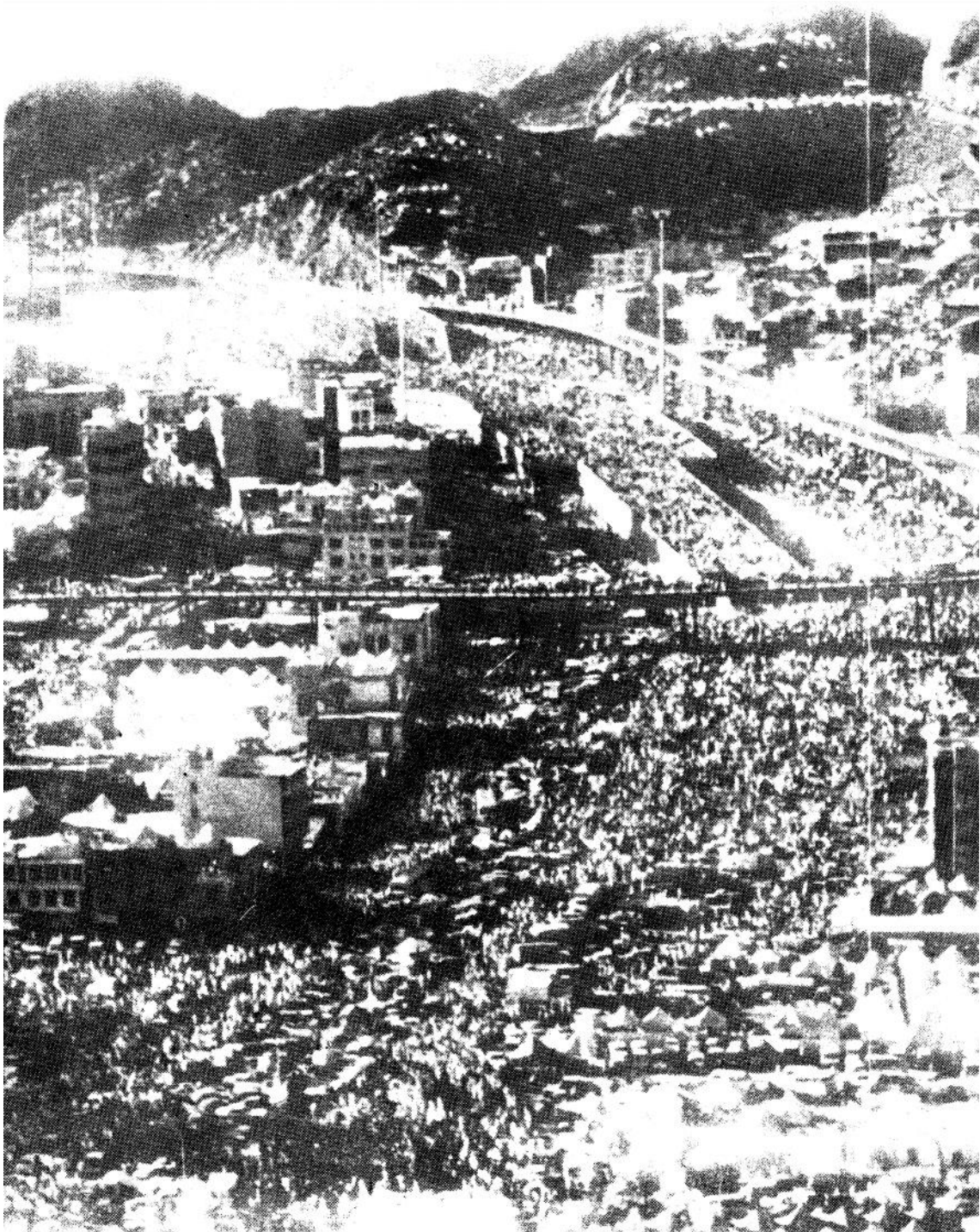




Masjid Al-Namirah in the Valley of Arafat.

PLACES OF HAJJ (PILGRIMAGE)





ARAFAT

204. There is among men a certain type of man whose speech about this world's life may dazzle you; and he calls Allah to witness about what is in his heart; yet he is the most rigid of opponents ²⁹⁷.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ
اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٣﴾

205. And when he turns away, his efforts in the land is to act corruptly therein and to destroy the crops and the human ²⁹⁸ race and Allah likes not corruption.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٤﴾

206. And when it is said to him: "Fear Allah," vanity takes him to sin. Hell is enough for him and an evil resort.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْإِيمَانُ ﴿٢٠٥﴾

207. And among men there is a person who dedicates his life to seek the pleasure of Allah ²⁹⁹ and Allah is full of kindness to His slaves.

وَمِنَ النَّاسِ مَنْ كَثُرَىٰ نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٦﴾

208. O you who believe! Enter into Islam completely ³⁰⁰ and follow not the footsteps of the devil. ³⁰¹Indeed, he is an open enemy for you.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٧﴾

209. And if you slip back after the clear proofs have come to you, then know that Allah is Mighty, Wise ³⁰².

فَإِنْ رَجَعْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٨﴾

210. Are they waiting for Allah to come to them in the canopies of clouds, with angels, and the matter is decided ³⁰³? Finally all matters go back to Allah for decision.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ
فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ
الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٩﴾

211. Ask the Children of Israel how many clear signs ³⁰⁴ we have sent them. But if anyone who alters Allah's favour ³⁰⁵ after it has come to him; Indeed, Allah is severe in punishment (for him).

سَلْ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ
وَمَنْ يَبْدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٠﴾

212. Charming has been made the life of this world for those who do not believe ³⁰⁶, and they make a jest of those who believe. But those who fear Allah will be above them on the Day of Resurrection; and Allah bestows (His abundance) without measure on whom He will. ³⁰⁷

زَيْنَ الَّذِينَ كَفَرُوا وَالْحَيَاةِ الدُّنْيَا وَيسخرون من الذين
آمنوا والذين اتقوا فوَقَّهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١١﴾

297. Refers to the selfish persons who are champion talkers and use flowery language to hide their inability to do good acts. When they talk about the problems of this world, their speech is very attractive and they call Allah as their witness to mean that what they are saying is not for their selfish ends, but it is for the public good and that they are not the enemies of Islam although in their hearts they carry jealousy and enmity for Islam and they are its deadly enemies.

298. That is: In your presence they talk very charmingly but when they go away from you their only efforts are directed to acting corruptly in this world. They oppose the call to come towards Allah. The reform of the world and the establishment of peace and justice therein is dependent upon His obedience, which they oppose.

This statement of Quran is amply borne out by the destruction that was caused as a consequence of the big wars and international conflicts. When power and authority come into the hands of those who turn away from the Guidance provided by Allah, then they work for the destruction of the world, although at every step they put up pleasing theories to justify their actions.

299. In the foregoing, mention was made of selfish people. Here is mentioned the case of sincere men of Faith, who have made the pleasure of Allah the main aim and purpose of their life and for Him they are ever ready to sacrifice everything.

300. Here the Muslims are advised that if they want to become true believers in Allah, then they should adopt the policy of complete submission and devotion to Him and to bring their entire life under the suzerainty of Islam without any reservation. To accept only those matters of religion which do not clash with their material interests is the method of the hypocrites and selfish persons. True and sincere believers in Allah follow the way of completely surrendering to the will of Allah and in all matters and problems they consider themselves obedient to the laws of Islam. Therefore, if you accept Islam, then accept it completely and follow it sincerely. Other wise accepting only a few instructions of Islam and rejecting others would not entitle you to be counted among the loyal slaves of Allah nor from this kind of attitude peace, order and just system can be established in the world and this kind of behavior

will result in mischief and corruption.

301. That is: Those persons who practise Islam as well as methods of disbelief and have divided their lives between the two are the followers of the devil.

302. That is : Even after these clear instructions and guidance you continue to follow the policy of self-aggrandisement in the garb of following Islam or you continue to conspire with men of disbelief, then remember that you will not be able to escape Allah's grip, as He is All-Powerful. He has not sent down His religion so that people make it a plaything but He has sent his Guidance with the set purpose of making a distinction in respect of the consequences for those who follow His right path and those who turn away 'from it. This is the clear demand of the fact of His being the Wisest of all.

303. That is: Even after these clear instructions and Guidance if the people do not follow the path of Islam, but continue to follow in the footsteps of Satan, then do not think that they are waiting for any other argument but that they are waiting for Allah and his angels appearing before them. But such a time will be the time of the Final Judgment. Only that faith and belief will be accepted as right and sincere which was adopted on seeing, hearing and understanding the clear signs of Allah. Allah wants that man should use his intelligence and should accept the truth on the basis of sound argument. But those who want to accept the faith or truth only after seeing the facts with their physical eyes then they have to wait for the Doomsday. But that time will be the time of the Final Judgment and not of the test.

304. The clear signs which were shown to the children of Israel have been referred to earlier, e.g. making a way for them in the sea, creation of twelve wells of water for them in the desert, provision of food in the form of Manna and Salwa in the desert, etc. Even after seeing these clear Signs from Allah they indulged in ungrateful acts.

All allusion to the history of Bani Israel at this place is made because the world-loving and the materialist people mentioned here belonged to the group of Bani Israel.

305. Here Favour of Allah means the Guidance that came from Allah and Laws of His Shariah, and altering this Favour means to be un-

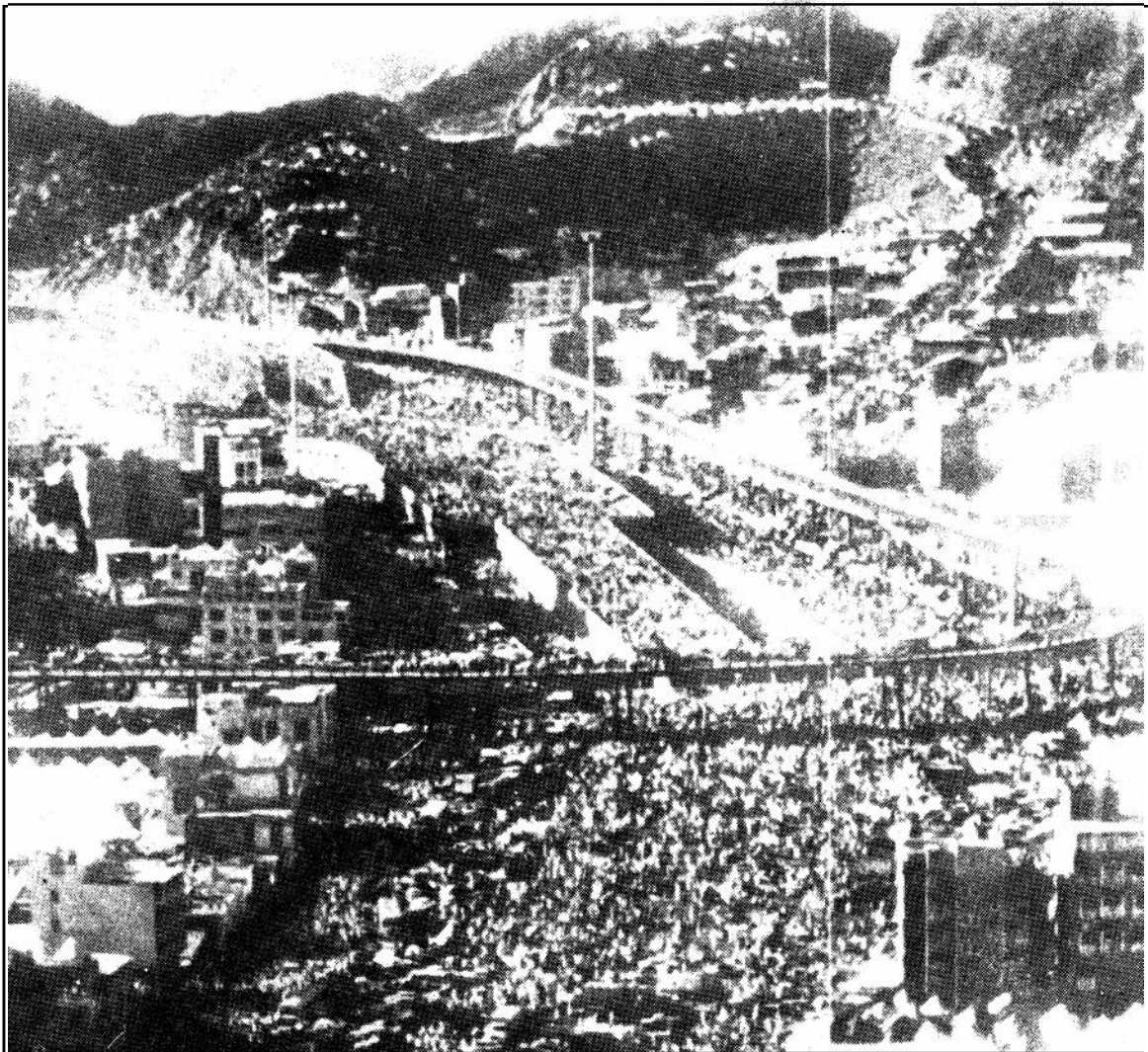
grateful for it and to go astray instead of following it.

306. That is: When these people refused to accept the facts and truths which Quran was revealing and when they directed their attention exclusively towards the material world, then they came under the influence of the world's allurements and the material world has so much pleased them and engulfed them that they are unable to

even think of the next world. Not only this, but they even make fun of those persons whose aim is to achieve success in the life of the Hereafter and condemn them as narrow-minded.

307. Without measure means so much more than the expectations and desires that the man cannot even imagine it i.e. limitless and countless bounties, favours and pleasures of the next world.





MINA DURING HAJ

213. Mankind were one community³⁰⁸. (But when they differed) then Allah sent messengers with glad tidings and warnings, and with them He sent the Book containing Truth, so that He may judge between people in matters wherein they differed; but only those people differed therein who were given the Book after clear teachings came to them out of spite among themselves. Allah by His Grace guided the believers to the Truth, concerning that where in they differed. And Allah guides whom He will to the path that is straight.³⁰⁹

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِيِّينَ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ
لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۚ وَمَا
اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَ تَهُمْ
بِالْبَيِّنَاتِ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا
اختلفوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢١٣﴾

214. Do you think that you will enter paradise without such trials as came to those who passed away before you? They experienced suffering and adversity and were so shaken in spirit that even the prophet and the faithful who were with him cried; "When will Allah's help come ? "Ah !Verily, Allah's help is near.³¹⁰

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا
مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

215. They ask you what they should spend in charity. Say: Whatever good things you spend, it is for parents and kindred and orphans and those in want and for wayfarers. And whatever good you do, Allah knows it well.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ
فَلَوْلَا الَّذِينَ وَالِ الَّذِينَ الْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. War is enjoined upon you and you dislike it. And it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you.³¹¹ And Allah knows and you do not know.³¹²

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

308. Here are answered the most important questions which generally come up in one's mind on seeing so many differences in the religions of the world, that is: What was the religion of man when man first started on this earth? and whether the history of man begins with groupism of men and different religions or whether this groupism is the product of later years? Quran answers these questions thus : Mankind in the beginning was only one community or one nation, that is all agreed on one point and on one origin, which is the religion of oneness of God known as Islam. Mankind opened its eyes in the light of the belief in one God and the caravan of mankind had started to travel on the highway of Islam. On this account the first chapter of the history of mankind is the brightest chapter.

This concept of the Quran about mankind's first chapter of history is supported by the modern discoveries that in the most ancient times the religion of the human race was a belief in the oneness of God and not in polytheism or idolatry ;—

"The evidence of Anthropology, says a leading archaeologist of the day, Sir Charles Marston, will be cited in those columns to prove that the original religion of the early races was actually Monotheism or something very like it." (The Bible is true P.25 vide commentary on ,Holy Quran by Moulana Abdul Majid Daryabadi Vol. I, p. 33A)-

309. The fact which has been disclosed in this verse is that in the beginning the human race belonged to one origin and accepted one faith which was Allah's religion, Islam, Accordingly, Allah favoured the First Man, who is the father of all men and whose name is Adam, with his guidance, his children, progeny remained on' this original Guidance for a considerable time and remained as one community. Subsequently people differed and introduced new things and drifted away from the caravan of mankind which was on the right path of the original faith. Thus different communities were formed and every community invented a different religion. To reform mankind in this kind of situation, Allah has been sending His messengers and prophets to these com-

munities. Accordingly, these prophets invited people to the right faith, and informed them of the bad consequences of drifting away from the right path and rejection of faith and gave glad tidings to those men who accepted their invitation to the right faith of the ultimate salvation and peace. These prophets who were sent to different people at different times and in different countries did not establish any new religion, but they presented only Islam to their people and on the basis of this original faith they had attempted to once again create one community. The Books which were revealed to them were the parts of only one Book, Al-Kitab. In the Book different religions were not presented but only one religion, Islam was presented. These Divine Books had decided all the religious disputes and removed the differences and had revived the Truth. But those communities to whom this Truth had come, later on only on account of their personal jealousies, prejudices, obstinacy and selfishness disagreed with the Truth and altered it. In this way people continued to differ from the Truth in spite of Allah sending down clear indications about what was the truth till at last Allah revealed the holy Quran which explained the Truth to the people in very clear terms and provided for this Truth to be preserved in its original and true form till the Doomsday. After this there is no reason that people should be misled or be in doubt about the differences in the religion and hesitate in accepting the Truth. But only those people accept the truth by the grace of Allah, who do not indulge in narrow-minded prejudices and obstinacy and in whom there is an inner readiness to accept what is true.

310. In this verse there is consolation for those who accept the Truth and have to face opposition difficulties and affliction in the path of Truth. To them is presented this history of the battle of truth and falsehood—that before you those who traversed this path of Truth had to encounter stiff opposition from the rebels of God and had to serve the cause of Truth at the risk of their life. The trials and tribulations that the earlier people had to suffer on account of accepting the right path can be judged by the following Hadith of prophet Muhammad

(Peace be upon him) :-

قَدْ كَانَ مِنْ قَبْلِكُمْ يُوْخَذُ الرَّجُلُ فَيُخْفَرُ لَهُ فِي الْأَرْضِ
فَيُجْعَلُ فِيهَا ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ
نِصْفَيْنِ وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ
وَعَظْمِهِ مَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ (البخارى)

“Those who have passed before you had to experience such experiences: Someone used to be caught and placed in a hole dug in the earth and the saw used to be run over his head in such a way that he used to be cut into two; and iron combs used to be pricked into his body which used to cut through the flesh and reach the bones. He used to bear these tribulations, but did not use to give up his religion (Islam).”
-(Al-Bukhari)

311. This is a basic fact of human nature, which is strange. The things which a man or his senses like are generally those which cause his downfall and the things which raise him higher are generally those which are not palatable to him or his senses. Therefore, if the act of deciding what is good and what is evil is left to man, there is every likelihood that man will

come generally to a wrong decision. Man will consider a number of things as evil or wrong because they are not pleasant to him but actually those things may be such as to raise his moral stature and means of achieving true greatness. Man may like those things which may please his senses but in fact they may be such as to cause his moral downfall and degeneration. Therefore, in the problems of life, Allah has taken the responsibility of guiding man on Himself.

Fighting or warfare apparently is a horrible thing but sometimes it becomes inevitable to resort to warfare in order to achieve some higher purpose and to save mankind from destruction. In this verse, the fighting or the warfare which has been enjoined upon Muslims is to be undertaken in the cause of Allah because it is inevitable in the circumstances viz for freeing the House of Ka'aba from the possession of the infidels, for making Islam a ruling force and for protecting men of Faith.

312. That is: Man can form a wrong opinion or take a wrong decision and fall headlong. But Allah's knowledge covers what is open and what is hidden. His guidance is the correct guidance and there is no possibility of any error in that guidance.



Upon (the affairs of) this world and the Hereafter They ask you about orphans. Say: The best thing to do is what is for their good; if you live together, then they are your brethren; but Allah knows the man who means corruption from the man who means good. And if Allah had wished He could have put you to hardship. He is indeed Exalted in power and Wise. (Al-Quran)

- يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ
كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَلِأَخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ
الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ
دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿١٢٤﴾

- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجْهَهُمْ لِي سَبِيلِ
 اللَّهِ ۖ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٦١﴾

- يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٧١٤﴾

- فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحُهُ
لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَآخِزَانِهِمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ
مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٣﴾

313. Its explanation has been given in note No.263.

314. This explains the nature of the persecution, oppression, mischief, etc, which the men of faith were encountering at that time, i.e. their faith and their religion was in great danger. For this reason, they were given permission to fight.

315. After the migration of the Prophet (Peace be upon him) to Madina the command 'Nas given for general migration from Macca in order to help the prophet (Peace be upon him) as well as the faith. There is a reference to this fact in this verse.

316. Wine is an alcoholic beverage which causes intoxication. It adversely affects man's body and mind. It is not only dangerous for the moral and spiritual life of a man but also causes great destruction of the family, social and national life. There is some temporary profit or benefit from wine for example on account of its being a stimulant, a man experiences a little more energetic to attend to his work and it becomes easier for him to perform his job. But then it is extremely harmful not only from the moral but also from the physical viewpoint. Below we reproduce some extracts from the Encyclopaedia of Religion and Ethics, which clearly explains the harmfulness of alcohol and will give an idea of the various types of harms to save from which Quran has prohibited the drinking of this harmful substance:

**EXTRACTS FROM THE
ENCYCLOPAEDIA OF RELIGION AND
ETHICS, VOLUME 1. ALCOHOL**

"When enough alcohol is taken to produce intoxication, judgement, self control, perception and the other higher faculties are affected first, with greater facility in thought and speech. there is a certain disregard of the environment, a quiet person may become lively and witty, unwanted confidences are given and there may be assertiveness and quarrelsomeness, singing, shouting and other noisy demonstrations indicated the free play of the emotions..... Such persons may suffer from an insane or alcoholic heredity.....An automatic dreamstate, in which complicated, it may be criminal, actions are performed quite unconsciously, is some times induced by acute alcoholism. (p. 300).

"Self respect becomes impaired and by selfishness, neglect of wife, children and other de-

pendents, loosening of self control and want of truthfulness, the moral deterioration is signalized. (P. 300).

"It is estimated that in this country (U.K.) alcohol accounts for 100,000 to 120,000, deaths per annum" (P. 301).

Alcohol is a poison for protoplasm."

"Large number of psychometric experiments under conditions of the greatest accuracy prove that alcohol in small dietetic doses exercises a distinctly paralysing effect on the working of the brain". (P. 299)

"The amount of work is increased and more easily performed but after a brief period extending almost to 20 or 30 minutes, there comes a prolonged reaction, so that the total effect is distinctly disadvantageous". (P. 299).

"On the whole experiments show that alcohol does not strengthen the heart but rather the reverse" (P. 300).

"There is universal testimony as to the close relationship between excessive drinking and breaches of moral law and the laws of the state. This is a direct consequence of the effect of alcohol on the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations. Alcohol cannot only be a direct cause of crime, but it acts powerfully along with other conditions such as hereditary nervous or instability of the brain" (P. 301).

317. Gambling has been forbidden on account of the moral and social harmfulness that it causes. The disadvantages of gambling are mentioned briefly as under :

(1) Gambling teaches a man to rely on luck, chance and empty desires. It does not teach a man to rely on his own efforts and on the causes which are created by Allah and which a man is asked to follow. Islam wants that man should try to obtain results from his own efforts.

(2) Gambling amounts to taking away others property by wrongful means.

(3) Gambling creates enmity between the gamblers. Although the loser keeps quiet after losing but his silence has extreme anger and displeasure behind it.

(4) The love for gambling is not only bad for an individual but also for the society. The gambler becomes careless about his responsibilities

towards himself and towards his family. From such persons one cannot expect that they would not betray their own faith, honour and country for their own selfish ends.

(5) By keeping both the harmful things – wine and gambling in one command, Quran has given proof of its love for the truth that both these things are equally harmful for the individual, family, country and morals. The case of a gambler is exactly like the case of a drunkard and it is only rarely that one is not found in the company of the other.

(– Extracts from the book: Islam mein Halal-o-Haram by Yusuf Quarzavi, P. 384).

The following extract from the Encyclopaedia of Religion and Ethics will not be out place :

**EXTRACTS FROM THE ENCYCLOPAEDIA
OF RELIGION AND ETHICS
VOL.6 GAMBLING**

“On the Aryan races gambling has a special hold, A famous hymn of the Rigveda (x 34) vividly sets forth the woe of the ruined gambler. The length to which gambling was carried in India is well illustrated by the episode of Nala and Damayanti in the Mahabharata (iii 59-61) where the Prince loses all that he has.... Sanskrit Literature abounds in allusions to the evil of play” (P. 164).

“The vicious tendency of gambling has never been called in question. Lord Beaconsfield spoke of it as a vast engine of national demoralisation” (P. 166).

“The economic aspect needs no discussion. Gambling adds nothing to the wealth of the community”. (P. 166).

“Though it is in society that the temptation comes, gambling itself is anti-social. It is as Herbert Spencer says, a kind of action by which pleasure is obtained at the cost of the pain to another. The happiness of the winner implies the misery of the loser. This kind of action, therefore is essentially anti-social, it scars the sympathies cultivates a hard egoism, and so produces a general deterioration of character, it is a habit intrinsically savage ... in an atmosphere of brotherhood no form of gambling could exist” (P. 166).

“There are only three ways in which property can be legitimately acquired – by gift, by labour

and exchange. Gambling stands outside all of these.

“Its motive is, however carefully disguised, covetousness. It is an attempt to get property without paying the price for it. It is a violation of the law of equivalents. It is a kind of robbery by mutual agreement; but it is still robbery, just as duelling which is murder by mutual agreement is still treated as murder. It is begotten of covetousness, it leads to idleness – it is moreover an appeal to chance – it concentrates attention upon luck, and thereby withdraws attention from worthier objects of life.”

318. In the times of Jahiliya (before the prophet) people used to gamble after drinking wine and the custom was to slaughter a camel, the winner distributing its flesh among the poor.

On this account gambling and wine were considered a motive force behind generosity. In view of this aspect of social service, the question arose when Quran insisted on spending money in charity as to what are the instructions about wine and gambling which were considered useful for charitable purposes. Quran answered this question in this way that though there are some advantages in wine and gambling, the moral disadvantages are much more than their advantages. Therefore, both these things have been declared as forbidden. This clearly brings forth the principle that things which have been declared ‘Forbidden’ or ‘Haram’ by the Shariah are not prohibited on the ground of their material benefits or usefulness but they are prohibited because the moral disadvantages far outweigh their material advantages. Therefore, those things which are apparently beneficial to mankind from the material viewpoint but disadvantageous from the moral stand point, should be avoided in the interest of the society. By not being able to grasp this fact about the principle involved people do not feel anything wrong or amiss in using improper or unfair means to achieve their proper or good goal. For example, arranging of dance and song programmes in aid of educational institutions, organising parades of film stars to provide help to the stricken people are considered acts of good and social service, although in it are present all the ingredients of sin-promoting and moral-ruining compounds and their disadvantages are

far greater than their advantages..... Accordingly, Islam. does not allow use of unfair means to achieve a fair purpose.

319. This spending is connected with jihad, fighting in the cause of Allah. Sometimes occasions arise when to protect religion and faith, one has to sacrifice everything one has. Since at that time the House of Ka'aba was to be freed from the possession of the idolaters which was the most important thing, this holiest of the war therefore called for extra-ordinary sacrifices. The command was given that after spending for the unavoidable necessities and on the deserving dependents, whatever is left as superfluous should be spent in the cause of Allah.

320. That is: Reflect and think over what is good and beneficial for the life in this world and the next and try to be a balanced thinker. Generally people go either to this extreme or that extreme either they consider wine-drinking and gambling as lawful and proper or consider the lawful or proper things as forbidden and convert their faith to ascetism. Quran trains the intellect of man in such a way that it thinks in a balanced manner and is able to understand what is good and beneficial in this life and the Hereafter.

321. In connection with the safeguard of the property of the orphans the commands given- by

the Quran are so hard that the people used to take extreme precautions, so much so that in a house where an orphan was being brought up, his arrangement for eating and drinking used to be made separately. Even if there were anything superfluous from his food, people used to avoid eating it, fearing it may come under the command about not devouring the property of the orphans. On account of this extreme precautions that the people were taking in this respect, it was becoming troublesome to some extent and question arose whether it would be proper if their property or wealth is mixed or joined with the property or wealth of others and if the food, etc, is taken jointly This question is answered in the verse under reference, which says that whatever method is in the interest of the orphans it should be adopted, if joining or mixing the property is better for them, it should be done; but along with this permission, a warning is also given that Allah knows full well who wants to take advantage of this permission and wrongfully devour the property of the orphans and who really wants to safeguard their interests; in this case people should fear Allah and do what is right.

322. Therefore His command under reference is based on wisdom.



221. Do not marry idolatresses (Polytheists)³²³ until they believe; a slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your women) to unbelievers³²⁴ until they believe; a man slave who believes is better than an unbeliever, even though he pleases you. They invite you to the fire and Allah invites you to paradise and to forgiveness by His grace and expounds His revelations to mankind so that they may be reminded.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

222. They ask you about menstruation. Say: "It is a state of impurity; so keep away from women during menstruation³²⁵ and do not approach them until they are clean. And when they have thoroughly cleaned themselves, then approach them³²⁶ in the manner Allah has enjoined upon you".³²⁷ Verily, Allah loves those who turn to Him constantly and who keep themselves pure and clean.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

223. Your women are as a tilth for you, so approach your tilth as you please,³²⁸ but provide for your future³²⁹ and fear Allah and know that you are to meet Him and (O prophet) give good tidings to those who believe.

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلتَقُونَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And make not Allah's (name) an excuse in your oaths against doing good, or acting piously, or making peace between persons³³⁰, and Allah is All-Hearing, All-Knowing.³³¹

وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّإِيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Allah will not call you to account for unintentional oaths, but for the intention in your hearts;³³² Allah is Forgiving, Most. Forbearing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

226. For those who take an oath for abstinence from their wives, a waiting for four months is permitted;³³³ then if (within this period) they return, indeed Allah is Forgiving, Merciful.

لِّلَّذِينَ يُؤْلَوْنَ مِنْ نِّسَائِهِمْ تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ قَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

323. One way of safeguarding the interests of the orphans is to marry their mothers, considering the importance of this advantage Quran permitted these marriages, but with the condition that they should be with believers. Muslims marriage with idolatresses is not permitted, because the repercussions of such a conjugal life are very far reaching. The wife's beliefs and actions can have influence on the husband, children and the entire family. If the wife keeps an idol at home, then it is unlikely that the children may not become idolaters because they will see their mother worshipping the idol and will naturally follow suit.

Similarly the marriage of a Muslim woman with an idolater can cause a lot of disturbance. Quran had clearly indicated the reason why it has forbidden this relationship: they, the idolaters, invite towards the Fire of Hell. Therefore, men of faith must necessarily abstain from encouraging such relationships.

This command applies to the idolaters, believers in more than one God and atheists but the women of the people of the Book are excepted in this command, which will be discussed in Surah "Maida", Verse 5. In view of this definite Divine command in the Quran there is no propriety and chance of encouraging inter-religious marriages among Muslims nor the Haram, (Forbidden) can be declared Halal (Legal), for political expediency.

324. In Torah also marriage with idolaters is forbidden which shows that this relationship was forbidden in the Shariah of Moosa (Moses) also:

"you shall not make marriages with them giving your daughters to their sons or taking their daughters for your sons. For they would turn away your sons from following Me, to serve other gods then the anger of the Lord would be kindled against you and he would destroy you quickly. "Deuteronomy 7: 3,4).

325. The Command to keep away from women during their menstrual period does not imply that the women should be converted into untouchables but it only means that sexual intercourse should not be had with them as explained in a number of Hadith of the prophet (p.b.u.h.)

Among the people of the Book, even touching a woman when in menstruation was enough to make a person unclean (Vide Leirteraus 15: 20 -

19) But Islam discontinued these awkward commands and only prohibited sexual intercourse during this period, which is reasonable and also correct from the medical point of view.

326. That is: When the menstrual period ends there is no restriction on intercourse, but it is better if the wife is approached when she becomes clean after bathing.

327. Here enjoined or commanded by Allah means the natural urge which is innate in man as ordained by Allah. This explains the fact concerning a principle that natural laws or the human urges are the commands of Allah, although there may not be any words accompanying these commands, e.g. using the feet for walking is the law of the nature or the command of the nature and therefore if a man tries to walk with his hands or on his head it will be against the command of the nature. Similarly, the manner or method of intercourse is known to everybody as provided by the nature, but if a man adopts a method of intercourse which is unnatural, then he not only acts contrary to the command of Allah but also proves himself to be worse than the animals because the animals do not adopt any unnatural method.

328. A woman is likened to a tilth or field because a man is free to go to his field in any way he likes. But his going to the tilth is for sowing seeds and for obtaining produce. The case of the wife is identical. Shariah has allowed a man to use whatever method he desires but his purpose or aim should be to beget children. The restriction by Shariah on a man in the matter of sexual intercourse is only that he should not adopt unnatural methods, as has been explained in the foregoing note.

329. That is: In the manner in which a man provides for his future financial needs with the help of his tilth or field, in the same manner a man should provide for the future of the human race with the help of intercourse with his wife and by giving right training to his children should provide for his future in the Hereafter.

From this it becomes clear that the intention of Quran is to increase the human race and therefore to subject its growth to any kind of control is against the intention of the Quran.

330. That is: A man should not use the sacred

name of Allah for wrong acts. To take an oath in the name of Allah against acts of righteousness, virtue and reform is not permitted in Islam and if anybody takes an oath of this kind, he should break it off and pay the ransom (kaffara).

In the following verses 'Eela' (Oath for keeping away from a wife) is being discussed, therefore before this, the importance of taking an oath in the name of Allah is being explained and the believer is forbidden from using His sacred name for wrong acts.

331. It means that if you misuse the great name of Allah, then you should not forget that Allah hears everything and He knows every thing.

332. That is: For the oath which are taken as a matter of habit unintentionally, no explanation will be called for, but for the oaths which are taken with intention and in which the holy name of Allah is misused then definitely the person re-

sponsible for such a blasphemy will be definitely made to account for it.

333. In' this verse the command about , Eela' is given. Eela is a term in the Shariah, which means to take an oath for keeping away from marital relations with the wife. This custom was prevalent in the pre-Islamic days (Jahiliya), as a consequence of which the wife was left in the lurch. Islam reformed this custom. According to the reformed rule a period of four months was fixed for those who were taking the oath of Eela. If within this period of four months, the husband did not restore the severed relations, then one divorce would become automatically effective and that would be irrevocable, that is during the period of Iddat after the divorce, the husband cannot revoke his divorce. However if the husband and wife both agree they can remarry.



So if a husband divorces his wife (after two times) he cannot after that remarry her until she has married another husband (and he has divorced her). So if he divorces her there is no sin for both of them (woman and the first husband) to re-marry if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge. (Al-Quran)

227. And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.³³⁴

وَأِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

228. Divorced women shall wait, keeping themselves apart for three menstrual periods.³³⁵ Nor is it lawful for them to conceal what Allah has created in their wombs, if they are believers in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the responsibilities upon them.³³⁶ according to what is equitable; but men are a degree above them.³³⁷ And Allah is Mighty, Wise.³³⁸

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

229. Divorce³³⁹ is to be given two times³⁴⁰ and then (a woman) must be retained³⁴¹ in good manner or released gracefully.³⁴² And it is not lawful for you that you take from women anything of what you have given them;³⁴³ except (in the case) when both feel that they may not be able to keep within the limits imposed by Allah, in that case it is not sin for either of them if the woman pays compensation³⁴⁴ and gets herself released. These are the limits imposed by Allah. Do not transgress them. For whosoever transgresses Allah's limits; such persons are wrongdoers.³⁴⁵

الطَّلَاقُ مَرَّتَيْنِ ۖ فَمَا مَسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۚ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ ۖ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

230. So if a husband divorces³⁴⁶ his wife (after two times) he cannot after that re-marry her until she has married another husband³⁴⁷ (and he has divorced her). So if he divorces her there is no sin for both of them (woman and the first husband) to re-marry if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

334. This is a style of warning, which means that if you leave your wife on some unreasonable ground then you should remember that Allah is not unaware of this.

335. This waiting before contracting the next marriage is known in the Shariah by the technical term 'Iddat'. This command for waiting is based on various considerations, e.g. clearance of the womb, so that there may not be any doubt about the parentage of the offspring consideration for the right of the husband and respect for the wifehood, etc. The period of waiting is limited to three menstrual periods. An important consideration in this respect is that during this time the husband may get time to review and revise his decision. If he has pronounced divorce once or twice and he wants to reconcile during the period of Iddat, he can do so provided his intentions are good and his aim is not to harass the wife, otherwise this will be considered as a tyrannical use of this right.

336. That is: Men should not feel that all the rights are for men and that their wives have not been given any safeguards and that they have no rights against them. As husbands have rights against their wives, so have the wives against their husbands. These rights are equitable according to the nature of both the sexes and the conjugal life can be happy if these considerations of the natures of the different sexes are taken into account.

337. This degree of superiority for man is on account of his being protector and more responsible. Islam has made man head of the family because according to nature he is more fitted for this responsibility. As regards the theory of equality of sexes of the west, according to which there should be complete equality between man and woman, it may be mentioned that though this is the demand of the Western civilization, it is not the demand of nature and wisdom. When there is an obvious difference in the body and natural capabilities of both the sexes, then the demands on their responsibilities should also be different. On account of this it is reasonable that man should have a degree of superiority over woman or that man should be above woman, which is quite in consonance with the nature and reason. With this exception, Islam not only accepts the rights of

women but has taken steps to safeguard them under the Shariat laws. The Islamic Family Laws are based on this principle and therefore if this basis is destroyed then the whole social system of Islam will be upset.

338. Allah is Mighty, therefore, beware of the consequences of disobeying His commands, or else you will not be able to escape His punishment. He is wise and therefore His commands are based on wisdom. To consider His commands as wrong and your own theories as correct is nothing but folly.

339. 'Talaq' or Divoroe is a technical term in Shariah. It means freeing the wife from the contract of nikah. Islam has given clear-cut orders to make marriages last and to strengthen the conjugal relationship but in view of the fact that sometimes and in certain circumstances the continuance of this relationship can become a source of mischief and disturbance, Islam has permitted divorce in order that the husband and wife may not be forced to live an unhappy life. If Islam has given permission for separation by divorce, it has declared this as an undesirable thing. Accordingly, the prophet has stated: -

ابغضُ الحلالِ إلى الله الطلاقُ (إبراهيم)

"Among the lawful things, the most un-liked thing by Allah is divorce." (Abu Dawood).

It means the intention of the Shariah is that the husband should make use of this right only in very rare cases when separation becomes inevitable.

The right form of divorce as proposed by Shariah should be understood properly. Some of these instructions will follow.

It may also be remembered that Islam gives permission or right to man to pronounce divorce but it also provides certain provisions for women to get release from men. One of these provisions is "Khula" about which the command is given in this verse.

There was a command regarding divorce in the Shariah of the prophet Moosa (Moses), but the people of the Book indulged in unbalanced practices. The Jews made it very easy and the Christians made it very difficult. In this connection the Torah has to say as under :-

"When a man takes a wife and marries her, if then she finds no favour in his eyes because he has found some indecency in her and he writes her a bill of divorce and puts it in her hand and sends of his house and she departs out of his house and if she goes and becomes another man's wife" (Deuteronomy 24. 1-2)

There was rule among the Jews that after divorce the husband could not take back the divorced wife again as a wife. On the other hand, the new testament has the following :

"What therefore God has joined together, let not man put asunder. And in the house the disciples asked him again about this matter. And he said to them, 'whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.'" (Mark 10: 9-12)

On account of this the christians absolutely forbade divorce and allowed it only in the case of the wife being guilty of illegal sex. But if a realistic viewpoint is adopted then there will be found many reasonable grounds for allowing divorce. Accordingly, the editor of the Encyclopedia of Religion and Ethics writes:-

" Although it is evident that adultery affects the marriage relation more closely than any other offence, yet it may fairly be said that there are other things which may make married life so intolerable and the perfect ideal union so impossible that if divorce or separation be allowed at all, the grounds for such separation ought not in reason to be confined to the one offence of adultery... there are offences which make life so intolerable that there can be no restoration of affection that real vinculum has been ruptured and that therefore such offences may rightly be put in the same category as conjugal infidelity in the strict sense of the word." (Encyclopedia of Religion and Ethics Vol. VIII P. 438)

Islam's stand is balanced. It represents moderation between the two extremes. On the one hand Islam has declared divorce as an undesirable thing and on the other hand it has fixed limits and conditions for using the right of pronouncing divorce.

340. Divorce is to be given two times means that there are two chances in the revocable divorce. In other words in Islam divorce is not such

a thing that the tie of marriage is broken in one sudden stroke but that a man is given two opportunities to review his decision. He can join his wife not only after pronouncing divorce once but also pronouncing it even for the second time However if he decides to pronounce divorce for the third time, and does so, then there is no chance for him for reconciliation) about which the command is coming in the coming verses.

In pre-Islamic (jahiliya) days men used to pronounce divorce off and on and then used to reconcile, which caused a lot of trouble and harassment to the women. Quran stopped this tyranny and the chance of reconciliation was limited to the two revocable pronouncements of divorce. And if a man has pronounced divorce for the third time then he would not have the chance of reconciliation with the same woman.

The correct way of pronouncing divorce in Islam is that when the wife is in a clean (non-menstrual) condition in which no sexual intercourse had taken place, one divorce may be pronounced.

After this the wife will have to pass the time of waiting, known as "Iddat" (which is three menstrual periods or in the case of a pregnant wife, till termination of pregnancy). During this period of waiting the husband has the right of revoking. If the husband does not want to revoke then the period of waiting should be allowed to pass. After the period of waiting or "Iddat" is over, the woman will be free but for both of them there would remain the opportunity of reunion by remarriage with mutual consent. If after revocation or remarriage, the husband has pronounced divorce for the second time, then during the period of Iddat, the husband will have the right to revoke and to re-marry after the period of Iddat is over. If after the second Nikah or remarriage the husband pronounced divorce for the third time, then this would be an absolute divorce after which there is no right for reconciliation nor can the two re-marry with mutual consent, until the woman marries another man and the other man divorces her with his own free will.

In the Surah Talaq (Chapter Divorce) which was revealed subsequently this command is stated in detail, that the divorce should be pronounced for the period of waiting (Iddat).

إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ. (الطلاق-١)

"When you divorce your women, divorce them for the period of waiting."

This clearly shows the intention of the Quran that no divorce should be pronounced which does not allow for the period of waiting or in other words two divorces are necessarily to cover two periods of waiting.

As regards the system of pronouncing three divorces at one and the same time, it may be stated that it is not according to Shariah; on the contrary it is against the Shariah and Sunnah.

On account of their ignorance of the laws of Shariah and in their anger and highly emotional state, people pronounce: Divorce ! Divorce ! Divorce ! or three divorces in one sitting or at one time. To treat this kind of pronouncement to divorce as "Third Degree Divorce or Absolute Divorce" is neither the intention of the Quran nor is it a reasonable and justifiable practice. Therefore the proper thing is to consider this kind of pronouncement of three divorces at one time as one revocable divorce, so that the husband may get an opportunity of reviewing his decision and reconciliation, which Quran has included as an important rule in its rules for divorce.

341. That is: To the extent of two divorces the husband can revoke if he so desires during the period of waiting though this revocation should be with the good and honest intention of keeping the woman as a full-fledged wife and not to harass and give trouble to the woman.

342. That is: If the woman is to be released; she should be released gracefully with kindness. The woman with whom there was a relationship of love and who is a member of the fair and weaker sex should be released after giving her some gifts and with good grace.

343. In the case of divorce, the husband should not demand back the Mehr (dower), nor the gifts and presents which he had given to his wife because to demand things given to a woman whom he himself was leaving is not morally correct. Mehr or dower is a woman's right and the question of getting it back does not at all arise. However, the circumstances of 'Khula' are different which is discussed next.

344. If it is not possible for the man and wife to keep the limits which are necessary to continue the conjugal relationship, then the wife by returning the amount of Mehr (dower) or by paying something as compensation can get release, which is technically known as 'Khula'. "If you fear"- these words are addressed to the Muslim society, and the Muslim society can fulfil this responsibility through the court of law. Therefore, if a woman wants 'Khula' (release from her husband) and the husband is not willing, then the wife has a right to take the matter to the Islamic Court; and the Court after satisfying itself that the two cannot live together happily can decide about 'Khula' and can also take a decision about compensation in the light of the circumstances obtaining. From this it is clear that on the one hand if Islam has given a right to man to pronounce divorce on the other hand it has given the right of obtaining 'Khula' to woman, which is a proof of the fact that the Islamic Family Laws are perfectly balanced and are based on justice and fair-play. If 'Khula' is granted, the Nikah or the marriage would be dissolved or one revocable divorce (Baain) would result, which would mean that the husband alone would not have the right of revocation. However, if the husband and wife both desire, then remarriage can take place.

345. This is a warning for those who do not care for Allah's command and His laws and break them. This would give an idea that according to Quran how big a sin is an effort to alter, amend or cancel the family laws of Islam.

346. Refers to pronouncing divorce for the third time. Earlier it has been said that the husband can pronounce divorce twice in his life and can reconcile after two divorces during the waiting time (Iddat). Here the instructions are given in connection with the pronouncement of the third divorce .

It means that if the husband has given three divorces, then the woman would not be lawful for the husband unless she marries another person and is divorced by that person. If the second husband divorces the woman or dies, then the woman can remarry her first husband. The purpose of this command is that people should not make divorce a plaything and harass women but that they should decide about pronouncing di-

divorce after due consideration and thought. This command is concerning the pronouncement of the third divorce i.e. the divorce that is to be given on the third occasion and not concerning pronouncement of three divorces at one and the same time or uttering "divorce.", "divorce" "divorce" at one time, which has been dealt with in detail in the Note No.340.

347. It may be made clear that in the case of the third pronouncement of divorce, the condition of the woman again being lawful for the man does not imply that the woman should marry

another man with the understanding that he would divorce her to enable her to remarry with the ex-husband.

The intention of this command is that if this woman by her own free will marries another man in the recognised way with no condition of divorce superimposed; but if after this marriage, the second husband divorces the woman, then she can remarry her first husband.

The third pronounced divorce is technically called Irrevocable and Absolute divorce. (Mughallaza-Baaina).



When you have divorced women and they have reached their term (Iddat), then retain them on equitable terms or release them on equitable terms. Retain them not to hurt them so that you transgress (the limits). He who does that has wronged his own self. Do not treat Allah's signs as jest, but remember Allah's grace upon you and that which He has revealed to you of the Book and of wisdom, for your instruction. And fear Allah and know that Allah is aware of all things. (Al-Quran)

231. When you have divorced women and they have reached their term³⁴⁸ (Iddat), then retain them on equitable terms or release them on equitable terms. Retain them not to hurt them so that you transgress (the limits). He who does that has wronged his own self. Do not treat Allah's signs³⁴⁹ as jest, but remember Allah's grace upon you and that which He has revealed to you of the Book and of wisdom, for your instruction. And fear Allah and know that Allah is aware of all things.³⁵⁰

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ
وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ
ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ
هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ
عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

232. When you divorce women and they fulfil their term (of Iddat), do not prevent them from marrying their husbands if they mutually agree on equitable terms.³⁵¹ This instruction is for all amongst you, who believe in Allah and the Last Day. That is most virtuous for you and the cleanest.³⁵² And Allah knows and you know not.³⁵³

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا
بَيْنَهُمْ بِالْمَعْرُوفِ ۚ
ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ أَرْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٢﴾

233. Mothers³⁵⁴ shall suckle their children for two whole years; (that is) for those who wish to complete the suckling.³⁵⁵ The duty of feeding and clothing³⁵⁶ nursing mothers in a seemly manner is upon the father of the child. No one should be burdened beyond his capacity. A mother should not be made to suffer because of her child nor should the father because of his child. An heir³⁵⁷ shall be responsible in the same way. If they both decide on weaning by mutual consent, and after due consultation, there is no sin for them. If you decide on a foster-mother for your child, there is no sin for you provided you pay what you offered on equitable terms. And fear Allah and know that Allah sees well what you do.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا نُضَارُّ وَالِدٌ بَوْلِي هَا وَلَا مَوْلُودٌ
لَهُ بَوْلِي هَـ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ
تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا اسْلَمْتُمْ تَأْتِيَهُمْ
بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾

348. That is: Revocation can be effected before the termination of the period of waiting.

(Iddat)

349. Here Allah's signs mean His commands and laws.

350. The greater the fear of Allah in the heart of man and the greater a man's knowledge about Allah's omniscience, the better chances for him to be saved from disobeying Allah.

351. That is: When the divorced women complete the period of waiting (Iddat), then they are free to re-marry according to their choice on equitable terms or according to the accepted or the usual practice. If the divorced woman wants to re-marry her former husband then the relatives of the divorced woman should not place hindrances in her path or if she wants to marry some other person then the former husband should not try to prevent her from doing so nor to prevent anyone else from marrying her.

From this verse this rule of the Shariah about the Nikah becomes clear that the divorced woman is not bound by the permission of her guardian, but she can contract marriage in the usual and accepted way according to her choice.

352. That is: The external and internal cleanliness lies in the practice to allow the divorced woman to marry again according to her own choice. If on account of superficial and unnecessary rituals, customs, etc., hindrances are created in the way of her re-marriage, then there is a danger of her going astray and committing immoral acts.

353. That is: Your knowledge is very much limited. You do not know what is really beneficial to you in life but Allah knows that and therefore whatever command He gives you, you should

obey them.

A man's knowledge is not so universal nor is man endowed with so broad a view as to cover all the real advantages and therefore the man-made family laws cannot be really advantageous for him. As against this, the family laws enunciated by Quran are devised by Allah who is All-knowing and the Wisest of all and are based on the principles which are really good for man and therefore the fact of these Islamic family laws being advantageous is beyond doubt.

354. In this verse commands regarding suckling of infants are stated. In the case of a divorcee, when the divorced woman has a suckling child then there is a complicated problem. At that time artificial and tinned powder milk was not available and the feeding of the child was solely dependent on mother's or nurse's milk. For the child, mother's milk is the best food. In order that the child in such cases may not suffer these instructions have been given.

355. The period of suckling an infant is two years. Therefore it is the responsibility of the divorced woman that she should feed her child for two years, provided the father of the child wants the child to be fed mother's milk for the full period.

356. That is: During the period of suckling an infant, the responsibility of feeding and clothing the divorced woman is on the father of the child. This responsibility will have to be met on equitable terms, i.e. according to the usual and accepted manner looking to the status of the child's father and the circumstances.

357. That is: If the father of the child has died, then this responsibility will devolve on the heir of the deceased.



234. If any of you die and leave wives behind, they shall wait, keeping themselves apart four months and ten days.³⁵⁸ When they have fulfilled their term, there is no sin on you if they dispose of themselves in a reasonable manner. And Allah is fully aware of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا تَرَكَصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

235. There is no sin on you if you make an offer of betrothal or hold it in your hearts. Allah knows that you will think of them, but do not make a secret agreement with them except in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled.³⁵⁹ And know that Allah knows what is in your hearts, and fear Him. And know that Allah is Forgiving Forbearing.³⁶⁰

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ
فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْتُمْ سَتَدَّكُرُونَهُنَّ وَلَكِنْ لَا تَأْوَءُهُنَّ
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عَقْدَ النِّكَاحِ
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ ذَلِيلٌ ﴿٢٣٥﴾

236. There is no sin on you if you divorce women before you have touched them or the fixation of their dower; bestow on them (a suitable gift), the wealthy according to his means and the poor according to his means reasonably.³⁶¹ This is an obligation on those who do good.³⁶²

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُسُوهُنَّ أَوْ
تَفَرَّضُوا لَهُنَّ فَرِيضَةً مِمَّا تَعْبُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَ
عَلَى الْبَغْتِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

237. And if you divorce them before you have touched them, but after the fixation of a dower for them, then the half of the dower (is due to them),³⁶³ unless they remit it, or it is remitted by him in whose hands is the marriage tie;³⁶⁴ and if your men act generously it is akin to piety. And forget not kindness among yourselves.³⁶⁵ Indeed, Allah sees well all that you do.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُسُوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوَ
الَّذِي بِيَدِهِ عَقْدُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَ
لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

238. Guard³⁶⁶ strictly your prayers (SALAT),³⁶⁷ especially the middle prayer,³⁶⁸ (SALAT-E - WUSTA), and stand before Allah in the most humble manner.³⁶⁹

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قِيَتِينَ ﴿٢٣٨﴾

358. In the event of the death of the husband, the term of waiting (Iddat) for the widow is four months ten days but if she is pregnant then till the termination of the pregnancy. (Vide Surah Talaq, verse 4).

The term of Iddat or the time of waiting for a widow is more in comparison with the divorced woman because of consideration for mourning etc. The shock that a wife receives on the death of her husband demands that she should not be compelled to leave the husband's house immediately and during this period she deserves deep sympathy. After the fulfilment of the term of Iddat, she can take whatever steps she may deem fit in a respectable way according to the prevalent custom. In this connection, un-Islamic custom should not come in the way of the woman. If she wants to marry again, she should not be prevented by making her victim of taunts.

In certain societies it was the practice to burn the widow with the dead body of the husband. But Islam in spite of these customs has allowed a widow to contract remarriage of her choice and has encouraged it.

359. During the period of Iddat, it is not lawful to perform nikah or to give openly an offer of nikah.

360. That is: He does not call you to task on small matters or for trifling. if your intentions are honest then you should hope that He will forgive your sins.

361. That is: If a man marries a woman and divorces her before establishing sexual relations with her, the husband should give something in the usual accepted manner according to his means, if the dower (Mehr) was not fixed and release her. Because some damage is caused to the woman and it is very difficult to compensate for such a damage. But giving some gift would serve as a consolation and would create soothing effects.

362. That is: If you want to adopt righteous attitude, then you should give the gift considering it as an obligation.

363. If a man divorces a woman before he establishes sexual relation with his wife whose dower is fixed, then he will have to pay half the amount of dower fixed, except when the woman taking a lenient view reduces the amount of

dower. And Quran has advised man to be liberal and pay to the woman according to his superior status.

364. In the text the actual words are :

الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

(the man in whose hands is the marriage tie). These words signify that opening the tie of Nikah (i.e. divorce) is in man's hands. The Shariah has given this right to man, and therefore the modern trend of transferring this right from man to a court of law is wrong and against the Shariah.

365. That is: In social life happiness comes not from literally observing the law but taking a kind and liberal view.

366. The chain of commands and laws of Shariah which started from the Verse No.168. ends here and therefore on its termination there is an insistence of protecting the prayers (Salat). This implies that the establishing of Shariah depends on the establishing of prayers (Salat). A man who regularly offers prayers (Salat) finds in his heart an inner urge for leading a God fearing and responsible life. The path for following Divine Commands becomes easier for him to follow. But the man who does not offer prayers regularly finds it difficult to follow this path. It is so because the urge to make him follow the Divine commands unhesitatingly is not sustained in his heart.

367. Guarding or protecting the prayers (Salat) means offering Salat regularly and punctually at the appointed time and that no prayers is lost, so much so that in difficult and dangerous times also the Salat must be performed.

368. In the text are used the words :

الصَّلَاةِ الْوُسْطَىٰ

prayer of the middle, which is 'Namaz-Asr' as is stated in the Hadith. The Prophet said at the time of the Battle of Khandaq :

شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَىٰ صَلَاةِ الْعَصْرِ

"They kept us so busy that our Middle prayer, the prayer of Asr was missed"

In Tirmizi, Hazarat Abdullah bin masood has reported that the prophet (P.b.u.h) has stated:

صَلَاةِ الْوُسْطَىٰ صَلَاةِ الْعَصْرِ

"The Middle prayer is the prayer of Asr." (Tirmizi-Chapters on Prayers). Islam has prescribed five prayers during the day and night. They start with Fajr (morning) and end with Isha (Night). According to this, the prayer of Asr becomes the middle prayer. The time of Asr signifies the last stage of the day, when the business activities are generally more. During these activities offering of the prayer is a difficult task and if due care is not taken there is every likelihood of missing this prayer. Therefore, a particular men-

tion is made to emphasise the importance of offering this prayer at the right time.

369. This points to the hidden qualities of the prayers. As it is necessary to take care of observing all the external requirements of the prayer, in the same way it is necessary to observe the internal requirements. The main spirit of the prayer is devotion and submission to Allah. So when a Muslim should stand for prayer, he should be in a frame of mind which would reflect his helplessness before the Almighty, Creator of the world.



And fight in the way of Allah and know that Allah is All-Hearing, All-knowing. Who is he that will lend to Allah a goodly loan, which Allah may return to him after multiplying manifold ?- Allah causes want and gives plenty and to Him shall be your return.- (Al- Quran)

239. And if you are in a state of fear, then pray on foot or riding. And when you are again in a state of peace, remember Allah³⁷⁰ in the manner³⁷¹ He taught you,³⁷² which you did not know before.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا إِذْ أَمَرْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

240. Those of you who die³⁷³ and leave wives behind should bequeath to them maintenance for a year without turning them out, but if they go out (of their own accord) there is no sin³⁷⁴ for you for what they do with themselves in a fair way. And Allah is All Powerful, Wise.³⁷⁵

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَّأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. For divorced women, some provision be made,³⁷⁶ according to the known fair standard. This is an obligation on the righteous.³⁷⁷

وَالْمُطَلَّاتِ مَتَاعٌ بِمَا لَمْ يَكُنَ عَلَيْهِنَ مَتَاعٌ عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

242. In this way Allah makes clear His commandments to you, in order that you may understand.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Did you not observe³⁷⁸ those who abandoned their homes, though they were thousands, for fear of death? Allah said to them: "Die;" Then He restored them to life.³⁷⁹ Verily, Allah is full of bounty to mankind but most of them are ungrateful.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

244. And fight in the way of Allah and know that Allah is All-Hearing, All-knowing.³⁸⁰

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

245. Who is he that will lend to Allah a goodly loan, which Allah may return to him after multiplying manifold?³⁸¹ Allah causes want and gives plenty³⁸² and to Him shall be your return.³⁸³

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

370. That is: If during wartime, the enemy has created such a situation that you are in a state of fear, then you should offer prayers (Salat) in the position in which you are, i.e. if you are on foot or riding on the horseback and if your face is not towards Ka'ba, you can offer prayer in that position. If you are unable to perform Sajda (prostration) then you should bend as much as is possible by bending your head. But in all circumstances it is absolutely necessary that you should offer prayer. And guarding the prayer during the state of danger is offering prayer in that condition. The instruction of offering prayers during the battle is sufficient to give an idea about how clean is Islam's concept of war and what higher type of training it wants to impart to the fighters in Allah's cause.

From this emphatic command it has become clear that salat cannot be postponed (qaza) even in actual combat except when it may not be possible to offer it even by mere sign-movements, then how can there be a possibility of postponing it for lesser excuses like travelling, etc. ? It is essential to offer prayer at the fixed time and for this purpose only the Shariah has given concessions and reliefs and if postponing the prayer were lawful, such concessions would not have been given.

371. Here prayer or Salat is mentioned as remembering Allah which explains the fact that salat is out and out remembering Allah and reciting his name and praises.

372. That is : Offer prayers (Salat) according to the method shown by Allah. Allah has taught or shown the correct method of offering prayers (Salat) through Quran and the Sunnah teachings of the Prophet (Peace be upon him) In the Quran are given the basic commands about the prayer and the details are provided in the Hadith of the prophets (Peace be upon him) Accordingly, the prophet (Peace be upon him) has stated:

صَلُّوْا كَمَا رَأَيْتُمُوْنِيْ أُصَلِّيْ (مَكْنُوْة)

"Offer prayers in the same way in which you see me offering prayers." This shows that the teachings of the Prophet (Peace be upon him) are the teachings of Allah and that Sunnah is essentially and unavoidably connected with

Quran.

373. The chain of discussion terminated on the mention of Salat. After that in two verses as a supplement, relevant instructions regarding widows and divorced women are given, which are further clarifications.

374. In Verse No.234 a mention about the Iddat of widows has been made. In that connection, for further clarification this instruction is received that men should at the time of their death, leave a will making provision for their widows for their maintenance (residence, feeding, clothing, etc.) So that after their death their widows may not face any difficulties for their maintenance. After this will, on the fulfilment of the term of Iddat, the widows have a right to decide about their own residence or about remarrying in the usual and accepted and reasonable manner. In such a case the heirs of the deceased husband should not compel the widow to stay in the house of her deceased husband.

375. Allah is Mighty and All-powerful and therefore only He has the right to give laws of Shariah. He is wise and therefore His commands are based on wisdom.

376. In the text the word used is 'Mata' which means a useful thing. It is applicable on maintenance also as is done in the foregoing ayah No.240 (that is: the dying people are directed to make a will in favour of their wives that they should be given maintenance (Mata') for one year) and it is also applicable on the parting gift given at the time of divorce, which is called 'Muta' tut-Talaq'. In ayah No, 236, the words 'Matte'u Hunna' {give them benefit (mata)} means parting gift.

Now the question is: what is the meaning of 'Mata' in the ayah under reference '? In this connection Imam Razi has quoted both the sayings and has preferred the meaning of maintenance (Tafseer Al-Kabeer, Vol.6 page 161). But if its meaning is taken to be maintenance, then it can be maintenance for the period of iddat only because in Surah Talaq command is given to spend for them for the period till their iddat (waiting time) is completed. Therefore, those commentators who have taken the meaning of 'Mata' to be maintenance, they have done so

taking it to be limited to the period of iddat only, otherwise not even a single commentator has said that according to this ayah the divorced woman is entitled to get maintenance till she is remarried or till she breathes her last.

Generally the commentators have taken 'Mata' to mean parting gift and it appears to be correct because at other place also in Quran this direction is given in the case of divorce that some benefit should be given to the women and men should part from them in a nice way. This parting gift is a means of keeping them in good spirits and it is like applying balm to their wound, which is the result of divorce given to them.

This 'Mata' is payable to every divorced woman, for in the ayah the command is given to give maintenance to all divorced women generally. Besides this command is given in the end after stating the commands concerning divorce, which enjoys the position of the last direction. Therefore, this command is applicable to every kind of divorced woman and the emphasis with which this command has been given supports this view. The reputed commentator Ibn Jarir Tabari writes:

" According to me the most acceptable is the saying of that person who accepts that every divorced woman is entitled to get the 'Mata' (Gift) because Allah has given this right to every divorced woman and has not made any reservation for any of them." -(Jamiul Bayan, Vol. II, page 331).

As for the quantity of the 'Mata' Quran has not fixed any quantity, but has asked it to be paid in a good customary way, which means that man should pay according to his position such a gift as would be proper and would express his kindness. If in the past man had been providing a slave for the service of his former wife then in the present day when the question of maintenance has become an important problem of the time, to provide for her something which would be a means of income for her or for man's providing with willingness maintenance for the divorced woman would be a desirable thing.

377. These words support its propriety, i.e. providing 'Mata' (parting gift) to every kind of

divorced woman is compulsory for every man who has Allah's fear in his heart. This is an emphatic command and we cannot agree with those commentators who had taken it to mean it as merely a casual or non-emphatic command. And so far as the commentaries are concerned, the oldest commentary is that of Ibn Jarir Tabari(died in 310 H.). He accepts 'Mata' payment of parting gift as proper and imperative.

(Please see Jamiul Bayan Fi Tafseeril Quran Vol. II page 331).

It is regrettable that Muslims have so much forgotten this emphatic command as if merely uttering the 'divorce' from their mouths is sufficient to separate their wives from them and no moral and shariah responsibility of saying good bye to them in a nice and kind way lies on their shoulders. This wrong mentality has created a lot of social problems. would it that they follow the instructions of Allah's holy Book !

378. From here again the statement about fighting and spending in the cause of Allah starts, which was first begun in connection with freeing the House of Kaaba from the possession of infidels. In between these, problems were discussed which pertained to the conditions then prevailing.

In connection with 'Jihad' (fighting in the cause of Allah) a lesson is taught from an incident in the history of Bani Israel.

379, Here a reference is made to an incident from the history of Bani Israel, which is mentioned in Torah - in Samuel-I. In the time of the prophet Samuel (11th Century B.C.) the children of Israel were religiously, morally and politically in a very bad condition. They were under the pressure of their enemies from every direction and they felt that they were unable to withstand these pressures. The Philistines had overwhelmed them and had taken away the Box, which was considered very sacred by them. The Bani Israel had evacuated quite a few of their towns. They suffered this moral death for twenty years. But as a result of the reformist efforts of the prophet Samuel, there was an awakening in these people on the religious, moral and political fronts. They then became able to take back their towns which they had earlier evacuated. The following extracts from

the Bible may be seen :

"So the Philistines fought and Israel was defeated and they fled, every man to his home; and there was a very great slaughter, for there fell of Israel thirty thousand foot soldiers and the ark of God was captured; (I, Samuel 4-10-11.)

"Samuel said to all the house of Israel, 'If you are returning to the Lord with all your heart, then put away the foreign gods and the Ash-taroath from among you and direct your heart to the Lord and serve Him only and He will deliver you out of the hands of the Philistines. So Israel put away the Ba'als and the Ash'taroath and they served the Lord only. (I. Samuel. 7-3-4.)

"So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the Lord was against the Philistines all the days of Samuel. The cities which the Philistines had taken from Israel were restored to Israel." (I. Samuel 7. 13 -14)

It appears that in the verse under reference this incident of the Israelis is alluded to. Their religious, moral and political degeneration is called their death and their adoption of honest, righteous and brave determination in the cause of God is termed as life. mentioning this incident here is to persuade men of faith to rise in the cause of Allah. The incident of the children of Israel was concerning the sacred land of Palestine and here the men of faith are being roused

for fighting in the cause of Allah concerning the sacred land of Macca. Thus Muslims are being informed that if they fear death, then it will be their religious, moral and political death; and if they fearlessly fight in the cause of Allah, they will be bestowed the grace of real life, and they will gain honour and glory.

380. Therefore He will listen to your appeal and will help you and will also give full reward for your sacrifices.

381. The wealth and property spent in the cause of Allah is likened with giving a loan or lending it to Allah. This is a very effective style, which is used to convey that whatever you will spend in the cause of Allah will remain safe with Him and on the Day of Judgment will be returned to you multiplied manifold. Therefore this bargain does not involve loss but is full of profits. "Quarz-i-Hasan (goodly loan) is a loan which is given with sincerity and kindheartedly with the main purpose of pleasing Allah and it is to be given from one's own lawful earnings.

382. That is: straitening or narrowing and enlarging or widening the sources of provision is within Allah's power only and therefore not to spend in the cause of Allah for fear of loss of wealth is not a proper attitude.

383. Therefore, we should worry about the Hereafter where we have to return to answer for our deeds.



246. Did you not observe the chiefs of the Bani Israel³⁸⁴ after Moosa? ³⁸⁵ They said to a prophet ³⁸⁶ among them: "Appoint for us a king, that we may fight in the way of Allah.³⁸⁷" He said: "May it not be, if you were commanded to fight that you will not fight?" They said: "How could we refuse to fight in the way of Allah, when we were turned out of our homes and separated from our children?" But when they were commanded to fight, they turned back except a few among them. And Allah has full knowledge of the wrong-doers.

أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ
قَالُوا لِلنَّبِيِّ لَهُمْ بَعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ
هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا
وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ
دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

247. Their prophet said to them: "Allah has appointed Talut ³⁸⁸ (Saul) as king³⁸⁹ over you." They said: "How is he better entitled to become king over us when we are more worthy than he for kingship. And he is not even gifted with wealth in abundance?" He said: "Allah has chosen him above you and has gifted him abundantly with knowledge and bodily strength." ³⁹⁰ Allah grants His Kingdom to whom He pleases. Allah is All-embracing All-Knowing.³⁹¹

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا
قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ
مِنْهُ وَلَمْ يُولَدْ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ
وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And their Prophet said to them: "A sign of his authority is that there shall come to you the Ark, therein is the peace of mind from your Lord, and the relics left by the family of Moosa and family of Haroon carried by angels.³⁹² In this is a symbol for you if you indeed have faith.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ
تَحْمِلُهَا الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

249. And when Talut (Saul) set out with the army, ³⁹³ he said to them: "Allah will test you by a river. ³⁹⁴ Whosoever drinks there of is not of me, except him who takes thereof in the hollow of his hand." But they drank thereof,³⁹⁵ all save a few of them. And he had crossed (the river), he and those who believed with him, they said: We have no power this day against Jalut (Goliath) ³⁹⁶ and his forces.³⁹⁷ But those who knew that they would meet their Lord said: "How often, by Allah's will has a small force vanquished a big one, Allah is with the steadfast."³⁹⁸

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا
مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِمَّنْ هُمْ فَلَمَّا جَاوَزَهُ
هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ
قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهَ كَرِهَ مَنْ فِتْنَةٍ قَلِيلًا
وَعَلَبَتْ فِتْنَةُ كَثِيرَةٍ لِيُذِينَ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

384. Here another incident from the history of the children of Israel is being stated, the purpose of which is to give a very important lesson to Muslims about their social and political life.

385. That is about 11 centuries before Christ.

386. Is meant to denote prophet Samuel, who lived in the mountainous region of Palestine called Ephraim. His time is 1100 B.C.

387. At that time a number of the cities of the Children of Israel were in the possession of their enemies. The Israelis therefore wanted to take back their cities by fighting. At that time prophet Samuel had become very old, therefore they requested to appoint a king over them, under whose leadership the war might be waged.

388. In the Bible the name of Talut is mentioned as Saul. He belonged to a small tribe of the Bani Israel known as Ben Yamin and at that time was 30 years old. He was so tall that other people came up to his shoulder.

389. In the text the word used is (Malik), which means a possessor of authority. Here it does not mean an absolute monarch but a man of authority, who would submit to the overall authority of Allah and would use his authority strictly within the limits prescribed by the Shariah. Talut was appointed king by Allah and the declaration for which was made by prophet Samuel. The real purpose of appointing him king was that the children of Israel should fight a Jihad (holy war) under his leadership and take back their lands which were annexed by Amaliqua. It is clear that the appointment of Talut was not merely to rule over the Bani Israel but was for executing the religious duties and therefore this should not be considered as similar to imperialism.'

390. The Children of Israel had raised objections against the appointment of Talut as their king because he belonged to a small tribe which had no influence and he was also not a rich man. This objection was answered by prophet Samuel in this way that the selection was made by Allah, who does not consider wealth and influence the necessary qualifications for leadership but knowledge and power and willingness to do good as the desired qualities for leadership. According to this criterion Talut was the fittest person for the job. At that time the main

problem was to fight a war and the need was for a man who would be able to command the soldiers and employ the best tactics. After the appointment of Talut, the successes that followed proved that the selection was most appropriate.

391. That is: Your sight is narrow and your knowledge is limited but Allah's sight is All-Embracing and His knowledge is without limits and therefore do not compare His decisions with your decisions.

392. The name of this ark or chest or box is mentioned in the Bible as the Ark of the Lord and it had great importance for the children of Israel because it contained the relics of the prophets Moosa and Haroon e.g. the tablets on which were carved the ten commandments, the original copy of the Torah and the staff of Moosa, etc. These things were symbols of victory and glory and by seeing them Israelis were inspired for doing higher things.

In one of their wars, the Philistines had captured this ark from the Israelis, as a result of which the morale of the Israelis had gone very low. Prophet Samuel stated that the token or symbol of Talut (Saul) being appointed by Allah as their king was that they would get back this Ark. So this prophecy came to be true and it so happened that in the region of those who had taken away this ark, epidemics broke out and probably for fear of war they considered it safe to return the ark to the original owners, i.e. Israelis. Accordingly they put the ark in a cart driven by two cows without a driver and left the cows to take the cart with the ark to the region of Bani Israel. This is mentioned in the Bible as follows :

"The man did so and took two milk cows and yoked them to the cart and shut up their calves at home. And they put the ark of the Lord, on the cart and the box with the golden mice and the images of their tumours. And the cows went straight in the direction of Beth-she-mesh along, one highway, lowing as they went; they turned neither to the right nor to the left and the lords of the Philistines went after them as far as the border of Beth-she' mesh. Now the people of Beth-she mesh were reaping their wheat harvest in the valley; and when they lifted up their eyes and saw the ark, they rejoiced to see it. (6.

10-13) (Samuel).

The reaching of these cows straight in the region of the Israelis without a driver could not be achieved without the help of the angels and therefore it stated to have been carried by angels.

393. The contest was with the infidels of Palestine, who had aggressively captured some regions of the children of Israel.

394. Probably it refers to the River Jorden.

395. This command was given to test the discipline and moral strength of the army. The condition for coming out successful in this test was that the water of this stream or river should not be tasted; the water that could be taken in the hollow of a hand was exempted. Very few came

out successful in this test.

396. Jalut (Goliath) was a Philistinian sandow, who was very tall, well built and expert fighter . He was the commander-in-chief of the Philistinian army. The name of Jalut in Bible appears as Goliath.

397. These were the words of those who had drunk the water from that river and were unsuccessful in the test.

398. That is: Acts with courage and determination which bring the support of Allah. And in war victory depends on the help and support from Allah and not on the large or small number of soldiers. In history innumerable examples will be found where smaller groups have inflicted defeat on larger groups.



O you who believe ! spend out of what we have provided for you, before the Day comes when there will be no bargains, nor friendship, nor intercession . The disbelievers, they are the wrong-doers. (*Al-Quran*)

- ### Parah. 3

399. David, who was later on graced by Allah with prophethood and kingdom, was a youth at that time. He accepted the challenge of Goliath and attacked him so valiantly that Goliath was slain in the attack. After his death, there was a panic in the Philistine army and it was defeated ignominiously. The Bible states :

"Then David said to the philistine, 'You come to me with a sword and with a spear and with a javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel and that all this assembly may know that the Lord saves not with sword and spear; for the better is the Lord's and he will give you into our hand.'

When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine. And David put his hand in his bag and took out a stone and slung it, and struck the Philistine on his forehead; the stone into his forehead and he fell on his face to the ground.

So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him; here was no sword in the hand of David. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it. When Philistines saw that their champion was dead, they fled.

(I Samuel 17. 45 - 51).

David's historical life begins with this great adventure.

400. Means those bounties and favours which were bestowed on prophet David. Allah gave him kingdom and wisdom. If the people are not ruled with wisdom then it becomes a tyrannical rule and if the people are ruled with wisdom, then it becomes a just and fair government and by implementing the commands and laws given by Allah it attains the status of vicegerency of Allah. The government of the prophet David was the Islamic caliphate (or

vicegerency of Allah).

401. That is: It is a rule of Allah that when a group after becoming powerful crosses its limits, then Allah raises another group to bring down the aggressor group. This explains the necessity of wars and fighting. If the wars were totally unlawful, then the world would have been full of mischief and corruption.

This also goes against the ascetic and non-violent conception of religion, which considers that fighting is opposed and contrary to righteousness and religion. The reformers and prophets who fought wars did so to raise the word of Allah above others, to establish justice and balance in the world and to remove mischief and corruption and therefore such fighting is beneficial and in 'the interest of mankind'.

402. Refers to the point that the children of Israel had made the important historical incident of Talut (Samuel) a senseless thing. Accordingly, a study of the Bible shows that they had made the Book of Samuel a collection of true and false details. But Allah has stated the facts correctly in the Quran, which has brought out wise and inspiring points before the people. The relating of this incident which had taken place about one thousand and five hundred years ago with such correctness and truth, when there was no source of knowing the incident, is an open proof of Hazrat Muhammad (p.b.u.h.) being the prophet of Allah. Hazrat Muhammad (p.b.u.h.) was one of the prophets of Allah. prophet means that he is sent by Allah and is His messenger and that he does not have Divine qualities nor is he an incarnation of God. The concept of prophet which the Quran presents to the world is free from all false superstitions.

403. Refers to the entire group of Messengers or the prophets, whose mention was made in the foregoing verse.

404. That is: Allah has granted superiority to every messenger in one aspect or the other e.g. Moosa was granted the privilege of personally speaking with Allah, prophet Issa was enabled to perform open miracles. Similarly other messengers were given special excellence or greatness. It is not proper to accept or recognise the greatness of some Messengers and reject or deny the greatness of others. But the followers

of these prophets have adopted strange policies.

They claim all kinds of superiority and greatness for the prophet of their own community and are not ready to accept any superiority for the prophets of other peoples, with the result that they are deprived of deriving any benefit from the other messengers.

Had they not acted with prejudice, it would not have been difficult for them to believe in all the prophets without discrimination. In such a case they would have benefited from that Guidance which was revealed to the last messenger of Allah, prophet Muhammad (Peace be upon him) in the form of the holy Quran. How realistic and convincing is the teaching of Quran that whatever special superiorities that were given to whichever prophet should all be accepted as true and without discriminating among them the heavenly guidance, which is common to all, should be accepted.

405. The Holy Spirit means the chief of the angels, Archangel Jibril, (Gabriel) through whom Allah helped and supported Issa (Jesus Christ), but the Christians made him a god and included him in their self-invented belief of Trinity.

406. Refers to the policy of Allah where in Allah Has not adopted the method of compulsion in the matter of guidance. If He wanted to compulsorily make people believe in Him, then nobody would have been able to adopt the line of rejection of faith. But Allah gave freedom to His slaves to decide for themselves whether they would believe in the One and Only Allah or they would take the course of rejecting Him and to see for themselves the consequences of their decision.

Allah's desire of not forcing mankind to be-

lieve in Him and to give full freedom to the people to fight among themselves in the name of religion is based on wisdom and justification. No decision of Allah is devoid of wisdom and justification. It may be remembered that in the foregoing verses the discussion was about fighting and spending in the cause of Allah in connection with freeing the House of Ka'aba from the possession of the infidels. In this connection it is being explained that the fighting which the people of the Book are forcing on the people of faith is mainly due to the fact that on account of their blind prejudice they do not accept any prophet other than their own and do not grant any superiority or greatness to the other prophets. Even today various communities in the world are suffering from this disease and they are not prepared to believe in the prophet Muhammad (Peace be upon him) or to accept any greatness for him only because he was born in another country and among another people, although they observe this fact daily that the light of the sun is not confined to any one country or any one nation and that its benefit is derived by the entire world and the whole mankind. Then why do they want to confine Divine Guidance to geographical limits and national boundaries ?

407. Here the purpose is to bring home the fact that before Allah what would count is the sacrifice of life and property in His cause and not the false assurances about which there is a belief that the intercession of saints would get deliverance for the people irrespective of what were the beliefs and deeds of the people concerned.



There is no compulsion in the religion. The right path is henceforth distinct from the wrong; whoever rejects Taghut (Rebels) and believes in Allah has grasped a firm hand-hold which will never break. And Allah hears and knows all things. (Al-Quran)

255. Allah!⁴⁰⁸ There is no god save Him, the Living⁴⁰⁹, the Self-Subsisting, and the Sustainer. Neither slumber⁴¹⁰ nor sleep⁴¹¹ overtakes Him. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is there that can intercede with Him except by His leave?⁴¹² He knows that which is before them and which is behind them, while they encompass nothing of His knowledge save what He wills.⁴¹³ His throne⁴¹⁴ (KURSI) spreads over the heavens and the earth, and He feels no burden⁴¹⁵ in preserving them. And He is the Most High⁴¹⁶ and the Supreme.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

256. There is no compulsion in the religion⁴¹⁷. The right path is henceforth distinct from the wrong; whoever rejects Taghut (Rebels)⁴¹⁸ and believes in Allah has grasped a firm hand-hold which will never break. And Allah hears and knows all things.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allah is the protector of those who believe. He brings them out of darkness into light⁴¹⁹. Of those who reject Faith the protector are Taghut (the Rebels), they bring them out of light into darkness. They will be companions of fire, to dwell therein (for ever)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. Have⁴²⁰ you not seen him⁴²¹ who disputed with Ibrahim about his Lord, because Allah had granted him kingdom?⁴²² Ibrahim said: "My Lord is He who gives life and death." He said: "I give life and death." Ibrahim said: "Verily, Allah causes the sun to rise in the East, so you cause it to come up from the West."⁴²³ Thus was he confounded who rejected Faith. Nor does Allah give guidance to the wrong-doers.⁴²⁴

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ
الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَأَنَا
أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ
فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

408. This verse has been named in the Hadith as "Ayat-ul-Kursi," i.e. the verse of the Throne (Chair) and it has been described as a grand verse. In this verse have been described some points very impressively and effectively which provide an understanding about Allah. It also explains the facts about the Oneness of Allah and refutes totally all concepts about associating others with Allah and the wrong concept about intercession, so that people in their acts and deeds may follow the correct method of worshipping Allah and believing in Him.

409. The idolaters have this belief about their gods that they drink a special kind of wine, nectar or a special kind of drink, Soma, which keeps them alive, but Allah is that living and self-subsisting eternal Being who is not required to depend on any thing or any body for being alive.

410. In the text the word "Al-Qayyum" is used, which means a being who is selfsubsisting and on whom others are dependent for their subsistence. Allah exists on His own without any help from any body or thing and He maintains and manages the world single-handedly.

411. That is: Allah is always and constantly awake. The condition of sleep and dozing have been created by him, which overtakes the created beings and therefore the question of this condition (sleep) overtaking the Creator does not arise.

412. This is a refutation of the wrong concept of intercession that some personalities are so exalted in the eyes of Allah that they can intercede with Him on behalf of anybody they like and that Allah will have to yield to their intercession. This verse says that no one enjoys this kind of prestige with Allah or is so exalted that he can open his mouth without His permission, let alone interceding or recommending any body's case. However, there is an exception that Allah may allow anybody from His favoured slaves to intercede on behalf of anybody that He may permit. This is an honour which will be bestowed by Allah on any person whom He may like. However, it may be made clear that such an intercession will not be permitted in favour of non-believers or infidels because Allah has left no scope for them in this regard.

413. That is: The knowledge of Allah covers all the limits concerning time and space but the knowledge of His slaves is limited to the extent permitted by Allah.

414. The word used in the text is "Kursi", which

means seat, or throne, etc. A king's throne is the symbol of his sovereignty and therefore this word is used to connote that person's sovereignty. We do not know the nature of the throne (Kursi) of Allah because it is one of the unseen. However, its primary sense is quite clear that Allah's sovereignty thoroughly covers the heavens and the earth and there is not a single nook or corner of the Universe which is outside of Allah's sovereignty.

415. That is: Allah does not feel any burden or He does not at all find it difficult to preserve, maintain, manage, and run the Universe nor is He required to take anybody's help. This also negates the concept that Allah has distributed the work of this world among a number of gods and goddesses: Some one blows winds, some one sends down rains, another one manages the affairs of the earth and still another the affairs of the heavens, this god provides food while that one is the god of death, this is the goddess of wealth and that one of diseases, etc., etc.

416. That is: The lowly things which are attributed to Him or the low concepts which are held about Him are most farfetched and He is so sublime that we cannot fully understand His greatness.

417. This clearly shows that Islam does not allow that any person be forced to accept this faith (Islam) and that Islam gives full freedom to every one to follow the religion of his choice and beliefs according to his own conscience. It is so because the main purpose of religion is to seek Allah's pleasure, which can be achieved only by those who do it with their own free will. In the case of force and compulsion, this purpose is defeated, for one can be forced to perform certain religious rites but one cannot be forced to change one's intention or to create in one's heart honest and sincere desire for seeking Allah's pleasure.

Therefore, any person's accepting the Islamic faith unwillingly or under pressure has no meaning. Accordingly in the Holy Quran at another place it is stated: "wa lau shaa-a.....Mumineen. that is:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ - (يونس- ٩٩)

"Had your Lord wanted, all the people of the earth would have believed in Him. Would you then force men to be believers?"

-(Surah Yunus -99).

In view of this fact, what Islam emphasises is that reasonable and sober methods be adopted in propagating religion, so that Truth may come out clearly. If even after this, some one sticks to his infidelity then he should be left to himself.

As regards Jihad (fighting in the cause of Allah), it has been made lawful to remove mischief and corruption from the earth and to establish Islamic system; and in this system there is full scope for people of other religions and faiths to live peacefully under the Islamic rule.

As for the polytheists of Arabia and those who turn apostate, the command to execute them is as a punishment.

418. In the text the word "Taghut" is used, which means to "transgress the limits and to be very severe in rejecting the Faith" (Lissan-ul-Arab Vol. 15 page 7.). It denotes every person who transgresses the limits of submission to Allah and rebels against Him. This word applies to Satan as well as rebellious men and particularly those leaders and rulers of men who enforce their own rules and laws on men instead of the commands and laws of Allah.

For further explanation please see Surah Nisa Note Nos. 116, 128, 129 and also Surah Al-Maidah Note No. 180

419. Light here means the light of Guidance, which brightens the heart and mind, and conduct and character of men of faith. Darkness here means the darkness of unbelief and going astray from the right path the darkness which covers the mind and heart and conduct and character of the infidels.

The word 'Noor' is used in singular, while the word "Zulmaat" (darknesses) is used in plural, which points to the fact that the path of Guidance is only one that is of Islam and those of darknesses are many and varied.

420. In connection with the principle concerning Guidance and misguidance which was discussed in the above verses, three examples from real life are being presented. From the first example it can be seen how people, even after the Truth is revealed to them are unable to come out of the darkness of unbelief. From the next two examples it is seen that those who had accepted Allah's help, how they were granted complete conviction and peace of mind and were shown

the facts which cannot be seen by men.

421. Refers to Nimrod, who was the king of Iraq and was the contemporary of the prophet Ibrahim.

422. In olden times kings were considered incarnations (Avtar) of God. The subjects of Nimrod were the worshippers of stars and the sun was considered the chief god and therefore it is likely that Nimrod must have been considered as the avtar of the sun god. In these circumstances how was it possible for him to accept the invitation of Ibrahim to take Allah as his, God. So he called Ibrahim and disputed his claim and questioned him about the Being who was to be worshipped, when according to him he (Nimrod) was in power and therefore the personification of god and worthy of worship. He was under the impression that having power implied that he was the avtar of some particular god and deserved to be worshipped by his subjects, although this power was granted to him by Allah; and Allah tests those whom he gives power whether they become grateful and obedient to Him after getting power or go astray in their vanity and pose before mankind as if they are gods.

423. The argument of Ibrahim that Allah gives life and causes death and is therefore the Lord of all was very clear and strong, but Nimrod put forth this foolish contention that he also controlled life and death in as much as he could kill anybody he wanted or spare anybody he wished. There was no stuff in this argument of Nimrod and Ibrahim instead of disputing this statement, put forward another argument for which Nimrod had no answer : that my Lord causes the sun to rise from the East could you cause it to rise from the west? In this argument there was also a hidden taunt in the reference to the sun that the sun is not a god, whose personification Nimrod claimed to be but that the sun was absolutely under the control of Allah and rises and sets according to the Divine Law.

424. That is: Those who do not become grateful and obedient to Allah even after the path of Guidance becomes clear, become victims of their pride and claim godship for themselves. When truth becomes clear to them they are not prepared to accept it but they are merely confounded.

Those who spend their wealth for the cause of Allah and do not follow up their gifts with reminders of their generosity or with injury - for them their reward is with their Lord; and there shall no fear come upon them, nor shall they grieve. (Al-Quran)

259. Or (take the case of) the like of one, who passed by a township all ruins to its roofs.
⁴²⁵ He said: "How shall Allah give this township life after its death⁴²⁶ ? " So Allah caused him to die for a hundred years then brought him back to life.⁴²⁷ He said: "How long did you" tarry thus? He said: "I remained (like this) a day or a part of the day." He said: "Nay, but you had tarried for a hundred years.⁴²⁸ Just look at your food and drink; they have not rotten. And look at your donkey! (after its decomposition, how We revived it)? And that We may make you a sign for the people,⁴²⁹ look at the bones, how we bring them together and then cover them with flesh!⁴³⁰" When this fact became manifest to him, he said: "I know that Allah has power over all things."

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
 قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ
 مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا
 أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى
 طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ
 وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ
 كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ
 قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. And (it may be mentioned) when Ibrahim said: "My Lord! Show me how you give life to the dead." He said: "Do you not believe?" He (Ibrahim) said: "I do believe but I want that my heart may be reassured." He said "Take four birds, tame them to be familiar with you, then place each piece of them on each hill, then call them, they will come to you in haste.⁴³¹ And know that Allah is Mighty, Wise."⁴³²

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ
 تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً
 مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ
 جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا
 وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

261. The likeness of those⁴³³ who spend their wealth in the way of Allah⁴³⁴ is as the likeness of a grain which grows seven ears, in each ear a hundred grains.⁴³⁵ Allah gives manifold increase to whom He pleases. Allah is All- Embracing⁴³⁶ and All-Knowing.⁴³⁷

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
 حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ
 وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth for the cause of Allah and do not follow up their gifts with reminders of their generosity or with injury - for them their reward is with their Lord;⁴³⁸ and there shall no fear come upon them, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ
 مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
 وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

425. Perhaps the hamlet or township referred to herein is Jerusalem, which was completely destroyed by Nebuchadnezzar in the year 586 B. C.

426. This question was not for denial but as an expression of amazement.

427. The person to whom the scene of life after death which was shown as referred to here must have been a prophet for it is the prophets who are shown the unseen world. Probably this incident occurred to the prophet Ezekiel, for in the Bible in the Book of Ezekiel a similar incident is mentioned (Vide Ezekiel chap 37. 1 to 14).

428. This incident is the expression of the fact that on the day of Judgment when men will come out of their graves, they will not be conscious of the time spent by them in the graves but they will think that they had just gone to sleep and have now woken up.

429. Sign of the fact that Allah has power to bring to life, dead persons and sign of the fact that He can rehabilitate the destroyed townships and can grant new life to the children of Israel after taking them out from the life of subjugation.

430. It is clear that if Allah wills He can revive anybody after that person's body is decomposed and if He wills He can keep a person or thing above the laws of nature so that they are not affected by the ravages of time.

431. That is: Taking four birds, first tame them to be familiar with you, then after killing them and cutting them into pieces, place the pieces on the nearby hills; then call them and they would come to you flying immediately. In this way prophet Ibrahim was shown the actual act of life after death.

The instruction to tame the birds and make them familiar to him first was given with the sole purpose of assuring Ibrahim that the birds were the same which he had tamed and killed. This clarifies the point that on the Day of Resurrection all the dead will come out of their graves on the call from their Lord.

The fact of the revived birds recognising the voice of their master points to the fact that when

all men will be revived on the Day of Resurrection, their memory of the wordly life will also be revived.

432. Here the reference to the two attributes of Allah points to the fact that the revival of mankind on the Day of Judgment is certain and definite, for Allah has power to do so and that doing so is also justified by His wisdom.

433. From here the trend of discussion reverts to the main topic.

434. "In the way of Allah" means the expenditure which is incurred to obtain the pleasure of Allah and is done according to the Guidance given by Allah.

435. This is an example of increase in the wealth which is spent in the way of Allah. As from one grain seven ears are grown and every ear has a hundred grains, similarly every good deed will be rewarded 700 times. Allah will not see only the quantity or the amount spent in His cause but the intention with which this expenditure was incurred and the circumstances in which it was incurred. The expenditure of the man who incurs it whole-heartedly, with deep, faithful conviction and in difficult circumstances will deserve more rewards from Allah than that of the man who spends money half-heartedly and in good circumstances.

436. That is: Allah has very vast resources and limitless treasures and is very liberal in giving rewards.

437. Allah is All-knowing so whatever good deed that you will perform will be known to Him and will be rewarded by Him.

438. When shallow people spend some money on some one they want that the unfortunate person should remain under their obligation forever and when they do not succeed in this, they start taunting that person to belittle him in the eyes of others. The Holy Quran says that Allah's reward for spending money is not for such persons but for those whose character and conduct is free from such blemishes and who are sincere in spending money in the cause of Allah.

263. A kind word with forgiveness is better than charity followed by injury.⁴³⁹ Allah is free of all wants and Most - Forbearing.⁴⁴⁰

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى
وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

264. O you who believe! Waste not your charity by reminders of your generosity or by injury - like him who spends his wealth to be seen by men and believes not in Allah and the Last Day. His likeness is the likeness of a rock on which there is (some) dust of earth; on it heavy rain falls, which leaves it a bare stone.⁴⁴¹ They will be able to do nothing with anything they have earned. Allah does not show the right path to infidels.⁴⁴²

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالذِّكْرِ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

265. And the likeness of those who spend their wealth to seek Allah's pleasure, with the strength of their souls, is as the likeness of a garden on a height ; heavy rain falls on it and it brings forth its fruit two-fold; and if it receives not heavy rain, light shower suffices it. Allah sees well whatever you do.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
وَتَشْيِئَاتٍ مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruits⁴⁴³, while he is stricken with old age and his children are feeble - that it should be caught in a whirlwind with fire therein,⁴⁴⁴ and be burnt up? Thus does Allah make clear His signs to you so that you may think.⁴⁴⁵

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا
إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. O you who believe ! spend of the good things⁴⁴⁶ which you have earned and of the fruits of the earth which we have produced for you,⁴⁴⁷ and do not seek the bad to spend thereof (in charity) when you would not take it for yourself except with disdain. And know that Allah is free of all wants and worthy of all praise.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَتَّبِعُوا الْحَدِيثَ مِنْهُ
تُنْفِقُونَ ۖ وَلَسْتُمْ بِأَخِيذِيهِ إِلَّا أَنْ تُغِيضُوا
فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

439. Rich people generally look down upon the poor and snub them with disdain. The Quran not only persuades the rich to help the poor monetarily but also tries to improve the mentality of the rich with a view to improving their character. It has therefore given special attention to this aspect and has directed that if the seeker of help approaches in an improper or unsuitable manner, then he should be forgiven.

440. Allah, besides having limitless treasures, is Most Forbearing. In spite of their shortcomings and mistakes, Allah bestows His bounties on His slaves. Men, His slaves, should follow His example and try to develop in their own character this quality of forbearance and if the attitude or the manner of the poor and seeker of alms is improper, they should try to forgive and forget.

441. This is the example; of a man who may be doing cultivation on a hard and barren rock on which a layer of dust of earth has settled. When heavy rain falls on this rock, all the earth is washed away along with the harvest and only the barren hard rock remains. As all the efforts of this cultivator goes waste, similarly the expenditure on charity of those hypocrites goes waste who do so only for the sake of earning a good name or to show it to the world and are not sincere in seeking Allah's pleasure. The charity which is not backed by sincerity and is not in the cause of Allah and which is not accompanied by real sympathy for mankind will not earn any reward in the Hereafter.

442. That is: Those who are not grateful to Allah after being favoured by Him with wealth and property in this world have not the good fortune of spending money for seeking Allah's pleasure with sincerity and selflessness, and they are unable to do any virtuous deed for the sake of virtue.

443. For the Arabs the date-palm trees were very important. Its fruits were used as food and it

was considered a great source of wealth. Arabs used to surround their gardens with the date-palm trees so that the gardens may be protected against heat and gales. In the middle they used to have vines to plant other fruits in some plots.

444. Fire here means the heat generated by the blowing hot winds and simoom, which scorch the gardens over which they blow.

445. The point which is desired to be brought home here is that whether you would like to meet with a serious and sudden accident at the time when you are stepping in the world of Hereafter, after collecting all the wealth and property and at that time you realize that whatever you had done has gone waste and that now there is no chance for earning anything for the next world nor is there any help available. If you do not want to meet with such a situation, then leave this world-loving mentality and spend your wealth in the way of Allah sincerely with the sole purpose of seeking His pleasure.

446. Only that charity is recognized and accepted by Allah which is given from the lawful and good earnings. The charity which is given from the unlawfully earned money and from objectionable sources is not acceptable to Allah, e.g. the money received from interest, gambling, sale of liquor or forbidden things, acts of lewdness and its propagation, theft, fraud, etc., etc. However big an amount from unlawful sources a man may spend in charity, it would not be acceptable to Allah; it would be outright rejected.

447. This instruction regarding spending of money is in respect of Zakat (compulsory) and Nafil sadquat (Voluntary charity) but the reference to the charity from the income of the produce of land is only in respect of Zakat (compulsory charity) of harvest and the reference to the charity from one's own earning is in respect of Zakat of articles of trade.



268. The Devil threatens you with poverty and bids you to lewd conduct. ⁴⁴⁸ Allah promises you His forgiveness and bounties. And Allah is All-Embracing, All-knowing.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٦٨﴾

269. He gives wisdom⁴⁴⁹ to whom He pleases; and he to whom wisdom is given, receives truly abundant good. But none understands except men of wisdom.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٦٩﴾

270. And whatever you spend in charity or make a "NAZAR" (vow),⁴⁵⁰ verily Allah knows it. And wrong-doers have no helpers. ⁴⁵¹

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٣٧٠﴾

271. If you give charity openly even so it is good, but if you give it secretly to the needy, it is much better for you, ⁴⁵² and He will remove some of your ill-deeds. And Allah is well aware of what you do.

إِنْ تَبَدُّوا لِلصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيَكْفُرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٧١﴾

272. To set them on the right path is not your responsibility ⁴⁵³ but Allah sets on right path those whom He pleases. And whatever good thing you spend in charity, it is for yourselves, when you do not spend except in search of Allah's pleasure; therefore whatever good things you spend it will be repaid to you in full and you will not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٣٧٢﴾

273. (Charity is) for those in need, who in Allah's cause, are restricted (from travel) and cannot move about ⁴⁵⁴ in the land. The ignorant man thinks because of their self-respect that they are free from want. You shall recognise them by their appearance. They do not beg of men with importunity. And whatever good thing you spend, indeed Allah knows it.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٧٣﴾

274. Those who spend (in charity) their wealth by night and by day, in secret and in public, have their reward with their Lord: there is no fear for them nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٧٤﴾

448. That is: The Satan or the Devil does not want that man should spend his money for good causes and that is why he threatens man with poverty which is likely to result from charity. He persuades man to spend his money in lewd and immoral acts. There are numerous innovations of shamelessness e.g. magazines with nude photos, obscene novels, lewd songs, immoral dance 'ensembles, clubs for promoting indecency, and immoral films which destroy the character of the viewers etc---- all these require men to spend lots of money and keep them away from spending his income for good causes.

449. In the text, the word 'Hikmat' is used which means understanding, wisdom and sagacity. The real wealth in this world is not money or property but that wisdom which promotes foresightedness in a man and which directs him to those acts in which his real benefit is hidden. This wisdom depends on the grant of Allah. Allah grants this wisdom to whomsoever He pleases and this pleasure of Allah is also based on wisdom and good reason He fills the coffers of those persons, with pearls of wisdom who avoid the lures of the material world and live merely for seeking the pleasure of Allah and who sacrifice their wealth in His cause unhesitatingly.

450. The text uses the word "Nazr",

نَذْرٌ

which means to take a vow to do certain thing on condition if such and such a thing happens. A man vows that if he achieves his object he would give a hundred rupees as alms to the poor or he would observe fast for a week, etc. This kind of vow-taking is known as Nazr. In Islam the vow is taken only in the name of Allah. To take a vow in the name of any other being is forbidden and is a sin because taking of a vow is also a kind of worship which a man performs as a token of gratitude and in view of the fact that whatever a man gets in this world is from Allah only, there is no sense of feeling gratitude to any being other than Allah.

Islam has not encouraged the practice of vow-

taking. However, if a man takes a vow and subsequently is favoured by Allah and he achieves his object, then he must fulfil his vow because this is a promise and covenant with Allah and to neglect this promise would be a moral defect.

451. Here wrongdoers (Zalim) are meant to be those who consider the worldly wealth and property as the most important things and avoid spending money for charitable purposes or if they spend any money for charity, their main purpose is to show off or to exhibit it to other men.

452. Some times giving of charity openly is advantageous for example to persuade or encourage others to spend money in charity or to help encourage some collective movement but if there is no such purpose behind the charity then it is better to give it in a concealed way. In this way a person is saved from hypocrisy and the needy persons are spared the sad experience of feeling hurt and inferior. In the Hadith it is stated that on the Day of Judgment Allah will bring under His shade of grace those persons who had given charity in such a concealed way that the left hand did not know what the right hand had given.

453. Points to the fact that the needy person should be helped regardless of his being a Muslim or a non-Muslim. The responsibility of giving guidance to others is not on you therefore do not hesitate to help a non-Muslim needy person on the ground that he has not accepted the Divine Guidance (Faith) and that if you would help a person with the aim of seeking Allah's pleasure, then Allah will give you full reward for that act of charity.

454. That is : They have become so busy in serving the cause of religion that they are unable to devote any time or effort for earning their livelihood and on account of their self-respect are not able to express their need before others. From their looks it can be recognized that they are in need of help. In those days the best example of such persons were "Ashab-e-Suffa" who devoted their whole time in teaching religion to others and spreading the faith that they did not get any time for earning their own bread.

275. Those⁴⁵⁵ who devour (take) interest⁴⁵⁶ will not rise except as rises one whom⁴⁵⁷ the devil by his touch has made crazy.⁴⁵⁸ That is because they say: "Trade is like interest"⁴⁵⁹ whereas Allah has made trade lawful and forbidden interest.⁴⁶⁰ Now he who after receiving admonition from his Lord desists, whatever he has taken in the past is his, his case is with Allah; and those who repeat (the offence) are companions of the Fire; they will abide therein.⁴⁶¹

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّا الْبَائِعُونَ
مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Allah diminishes (the value of) interest but increases (the value of) charity;⁴⁶² and Allah does not like any ungrateful person and usurper.⁴⁶³

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ أَشِيمٍ ﴿٢٧٦﴾

277. Those who believe and do deeds of righteousness and establish SALAT and pay ZAKAT will have their reward with their Lord and there will be no fear for them nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَاتَوَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O you who believe ! Fear Allah and give up what remains of your demand for interest if you are believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. If you do it not, take ultimatum of war⁴⁶⁴ from Allah and His Messenger. And if you repent, then principal is yours. Wrong not and you shall not be wronged.

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ
مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. If the debtor is in difficulty, grant him time⁴⁶⁵ till it is easy for him to repay. And if you remit it by way of charity that is better for you if you only knew.

وَلَا كَانَ دُوعُسْرَةً فَنَظَرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

455. After the emphasis on charity the outlawing of interest is now being discussed, which is the opposite of charity and almsgiving, Charity begets in men the feelings of sympathy, generosity, kindness, sacrifice and love for Allah but interest creates in men selfishness miserliness unkindness and love for money. Therefore where Quran has directed to spend money in the cause of Allah and in charity, there it also asks men to abstain from taking interest.

456. In the text the word used is 'Riba'

الرِّبَا

whose literal meaning is increase and addition. It implies that increase or addition which result from the time given for repayment of loan, which is called 'interest'. Interest is absolutely different from trade and is totally forbidden by Islam. Therefore, the interest, which results from the dealings either with an individual money-lender or a bank and is taken either from a poor man or a rich person; and the relevant loan which might have been given for business purposes or for public welfare will come under interest and its unlawfulness or being forbidden will not be affected in the least. It may be noted that in the Divine Books interest is forbidden from the beginning. Accordingly, the Torah states: "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor and you shall not exact interest from him." (Exodus, 22. 25.)

"you shall not lend upon interest to your brother, interest on money, interest on victuals, interest on anything that is lent for interest." (Deuteronomy: 23. 19.)

"Who does not put out his money at interest and does not take a bribe against the innocent. He who does these things shall never be moved." (Psalms: 15.5.)

"Does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, walks in my statutes and is careful to observe my ordinances—he is righteous he shall surely live, says the Lord God. If he begets a son who is a robber, a shedder of blood, who does, none of these duties, but eats upon the mountains, defiles his neighbours wife, oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols commits abomination, lends at interest and takes increase; shall he then live? He shall not live, He has done all these abominable things; he

shall surely die, his blood shall be upon himself. But if this man begets a son who sees all the sins which his father has done and fears and does not do likewise, who does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbour's wife, does not wrong anyone, exacts no pledge, commits no robbery but gives his bread to the hungry and covers the naked with a garment, withholds his hand from iniquity, takes no interest or increase, observes my ordinances and walk in my statutes; he shall not die for his father's iniquity; he shall surely live." (Ezekiel 18. 8-17).

The children of Israel wrongfully amended the original command of Torah and had made taking of interest lawful. In the Book of Deuteronomy (Bible) it is written :-

"To a foreigner you may lend upon interest but to your brother you shall not lend upon interest; that the Lord your God may bless you in all that you undertake in the land which you are entering to take possession of it. (Deuteronomy: 23. 20)

On this conduct of theirs, Quran has offered this criticism :

قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ

"They say that we will not be answerable in the matter of non-believers." (Al-i-Imran. 75)

The teaching of Quran is that wrong dealing is not justified with anyone, whether he is a Muslim or a non-Muslim and taking usury or interest is the biggest wrong-dealing and therefore there is no justification for devouring the wealth of the non-Muslim by charging them interest. Those who are influenced by the modern economics explain the Quranic 'Riba' as interest which may be taken from the poor and needy persons for loans given to them for meeting their basic needs. As regards the interest on loans taken for business purposes, they say that there was no system of such loans at that time nor is it forbidden by the Quran. But the fact is that both these assumptions are wrong: the system of business loans had been prevalent during the ancient times e.g. in Babylon during the time of Hammurabi this system was prevalent. (Vide Encyclopaedia of Religions and Ethics Vol. 12, page 555).

With regard to forbidding it or otherwise by the Quran, the Quran has forbidden interest generally, which includes all types of interest, whether it is taken from the needy or from big

business, whether its rate is ordinary or exorbitant and whether it comes under the definition of interest or usury.

457. Standing here means standing from the grave or rising from the grave on the Day or Resurrection.

458. Devil's touch means the influence of the devil which affects the heart and mind of a man as a result of which a man becomes mad for the love of money and wealth. Such a person acts like a mad man where collection of money is concerned and he forgets that he is sucking the blood of the poor and is trampling the noble emotions of sympathy and good-fellow-feeling. Besides, he is exerting a very bad influence on the economic condition of the country. When these men would rise on the Day of Resurrection, they would have, on account of the blood of the poor that they were sucking in the form of interest, their brains would be out of order and they would be like mad men. And when they will see that their efforts in increasing their wealth by taking more and more interest has been in vain and cause of their downfall then their condition will be of mad persons.

459. Those who considered interest as equivalent or similar to trade are not only the modern economists but also some "Intelligent" people who existed even during the time when the holy Quran was being revealed, although the two types of persons are totally different from one another. It is however a fact that persons who considered interest a curse for the society existed in the olden days also as they exist today,

Accordingly, Aristotle while denouncing interest, had stated:-

"Money does not breed" (Encyclopaedia of Social Sciences, Vol. VIII Pe. 131). The present day socialists also consider that interest is unjust and tyrannical against the poor and labourers.

"By interest then the socialist claims the rich are made richer and the poor, poorer and the stability of the social organism is disturbed - the evil that Melanchthon had feared."

(Ency. of R.E. Vol. 12 - p. 554)

"Usury has come to mean exorbitant interest but the legitimacy of interest is still debated. The early attacks on usury were motivated by the Church's sympathy with the oppressed poor - the latest attack finds its strength in the plea that interest is an unjust tax on the labouring classes." (do -p. 554).

"Interest is the unpaid wage of the labourer." (do -p. 554)

460. The reasons for forbidding usury or interest are as under : -

(1) Interest is that profit which the money-lender takes from the debtor for the use of his money.

"Interest in its primary meaning is the payment for the use of money. (Ency. of S.S. Vol. VIII p. 131).

From this it becomes quite clear that the dealings involving usury are not trade or commerce as in these dealings no articles are either purchased or sold but the capital is given for use. It is not even rent because the thing which is taken on rent remains in its original form and is returned to its owner in the same form. But in the dealings concerning usury the debtor spends the capital and when he returns it to the moneylender he does not return the same money but he returns some other amount. Therefore it is not correct to call it rent. It is therefore evident that in the known sense of the word interest is neither trade nor rent of what then the profit is taken? The justification for its being forbidden is self-evident.

(2) In the trade there is a chance of loss as well as of profit. Therefore, a man has to take risk in trade. But the man who takes interest does not have to take any risk because the payment of the capital with the interest is assured.

(3) In trade a man has to spend his physical and intellectual energies but for taking interest a man gets profit without spending any physical or intellectual energy. For this reason a man avoids doing any physical work and wants to take the easy way of investing money in interest-yielding dealing. This system is wrong and harmful both from the moral and economic point of view.

Moreover, the impression which the debtor has about the money lender is not favourable. He considers interest as an additional burden on himself, which is an indication that human nature despises interest and considers it wrong, whereas no such impression of a trader who sells his goods on reasonable profit is carried by the poorest of the consumers. In short, interest is the name of the system which allows blood-sucking of the poor and of their exploitation by the capitalist section. The loans which are given on interest for the purpose of carrying on business are

also a burden on the poor because a businessman or a trader takes into consideration the account of interest he has to pay in fixing the prices of his articles to be sold.

461. The declaration of permanent punishment of being thrown into fire for the dealers in interest is an indication that taking interest is a more serious sin than other sins. And in spite of this clear warning if people do not obey Allah's command and persist in taking interest, then this attitude of theirs is a definite proof of their disobedience and rebellion against Allah because such a conduct is not commensurate with belief in Allah.

462. Apparently the capital increases with interest and diminishes with charity but in reality it increases with charity and decreases with interest. This increase and decrease is in relation to the final reckoning on the Day of Judgment. Accordingly, the interest-taker will himself see on the Day of Judgment that in this world the capital which he has been striving to increase by charging interest and has been depositing lakhs of rupees in the bank will be of no use to him, as the balance in his account to be reckoned by Allah will be zero and his share then will be total disappointment and frustration.

As against this, those persons who had been giving money without any interest will be deriving their reward for their good acts. Particularly those who have been spending their wealth in the cause of Allah will find their capital duly deposited in the bank of the Hereafter and not only the amounts thus spent by them but many times more than what they spent in Allah's way. This will be the result in the Hereafter. As regards the consequences in this world, interest destroys virtue and blessing and exerts an adverse influence on the economy of the society. On the other hand charity promotes blessing and virtue and exerts a healthy influence on the society's economy.

463. The dealer in interest is ungrateful in as much as he uses wealth given by Allah in contra-

vention of Allah's commands. He is also a usurper of the rights of others in as much as he commits tyranny and aggression against his fellow-beings.

464. By means of these verses, which belong to the last period of revelations made in Madina, a legal ban has been imposed on interest and the interest-takers are ultimately warned that in the Islamic system the position of dealers in interest is that of disrupters and rebels and that the government may penalise the interest-takers by passing death sentence against them. This special aspect of the Islamic system that there is no scope for dealings in interest makes it distinctly different from the Capitalist system in which dealing in interest is the backbone of that system.

The prohibiting of interest and it being outlawed was very forcefully stated by the Prophet (P.b.u.h.) in his speech on his last Hajj in the following words:

وَرَبَّ الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبَاً أَضْعَ رَبَانَا رَبَاً
عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ

Interest of pre-Islamic days (Jahiliya) is declared void. The first of all interests which I declare void is the interest payable to a family member of mine, Abbas Ibn Abdul Muttalib – that has been declared totally void." (Muslim-Kitab-Al-Hajj),

465. In the olden times if the debtor was unable to pay the debt he was in the danger of losing his freedom. Accordingly on his being unable to repay the debt, he or his wife or children were made slaves. But Quran stopped these harsh punishments saying :

"If the debtor is in difficulty, then give him time till better times." In view of this command, those persons who are unable to repay their debts due to straitened circumstances, should be given time; they can neither be made slaves nor can their residential houses, cooking utensils and personal clothes be attached.

282. O you who believe ! when you deal with one another in transactions ⁴⁶⁶ involving debt for a fixed period of time reduce them to writing. ⁴⁶⁷ Let a scribe write down faithfully as between the parties; let not the scribe refuse to write as Allah has taught him, so let him write, ⁴⁶⁸ and let him who incurs liability dictate, ⁴⁶⁹ and let him fear Allah, his Lord, and not diminish anything of what he owes. And if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let his guardian dictate faithfully. And get two witnesses ⁴⁷⁰ from amongst your men. And if there are not two men, then a man and two women, the persons being such as you choose for witnesses ⁴⁷¹ so that if one of the women errs, the other may remind ⁴⁷² her. The witnesses should not refuse when they are called. Be not averse to write down the document for a specified period, whether the amount be small or big. That is more equitable in the sight of Allah and more firm for testimony, and the best way to avoid doubts among yourselves. And it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not reduce it to writing. And have witnesses when you have commercial transaction and let no harm be done to the scribe or the witness. If you do, it would be wickedness in you. So fear Allah; ⁴⁷³ for Allah teaches you. And Allah knows all things.

283. If you are on a journey and cannot find a scribe, a pledge with possession ⁴⁷⁴ (may suffice). And if one of you deposits a thing on trust with another, let the trustee faithfully discharge his trust and let him fear his Lord. Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ لَهُ فليُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَفْضَلُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

وَأَنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَبْلَهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

466. In this verse are given instructions in connection with the clean and honest business transactions because these business or commercial transactions have a serious effect on the character of men. If the ideal is cleanliness and purity of character, then highly responsible and cautious attitude will have to be adopted in the business and commercial dealings and transactions. If the instructions which are given here are followed scrupulously then the business disputes and quarrels in our day to day lives will be avoided.

467. That is: The debt transaction should be written down and no hesitation or laziness should be shown in getting that document prepared.

468. The ability to write is the gift of Allah and this gift demands that when necessity calls for it, the man gifted with this ability should help his fellow beings. To understand the full significance of these instructions it is necessary to keep in mind the conditions then prevailing, when educated and literate men were few in number, so much so that the nation in which the Quran was revealed was called the nation of illiterates (Ummi).

The text of the verse also reflects that Quran has emphasised the importance of learning to read and write and has termed it as a blessing from Allah.

469. That is: The debtor or the borrower .

470. That is: On the document of the debt or loan, witness of two men should be taken. It should be kept in mind that these instructions are being given to Muslims.

471. That is : The witnesses be such men and women who may be reliable and acceptable on account of their conduct and character.

472. To consider one man's evidence equivalent to that of two women is in no way meant as an insult to women. As stated by the Quran there is more likelihood of women committing errors and it is a fact that women are more concerned with the domestic and family affairs rather than with the business or commercial matters. Therefore, they lack the deep insight in matters concerning business or com-

mercial transactions and consequently there are more chances of their committing errors.

Besides, their judgment is generally influenced by their emotional considerations. Modern psychology supports this view. In this connection, below are reproduced a few extracts from Maulana Abdul Majid Darya-badi's English commentary on the Holy Quran: "In women deception is almost psychological." (Havelock Ellis: Man and Woman P. 196)

"We are again forced to admit that a woman is not in a position to judge objectively being influenced by her emotion." (Baver, op. cit.i.p. 289).

On account of this psychology of women Islam has adopted this cautious attitude in its Law of Evidence that if out of the two male witnesses one may not be available then one male and two female witnesses may be taken so that if one female witness has not been able to understand the matter fully or is unable to state the matter properly, the other should be able to remind or help her.

473. Man should always have fear of Allah in all matters, commercial and judicial.

474. Pledge with possession is given as deposit to the person giving the debt by the borrower and this thing given in his possession is to be returned by him to the debtor on repayment of the debt without making any profit from this transaction. For example, if a house is pledged with possession to the giver of the debt, then he has no right to receive the rent of the house from the tenants. There is no condition to be on journey for making this transaction of pledge;. 'The mention of journey is made here because generally debt is required to be incurred in this condition' Besides, morally also it is not proper to deprive the needy person of some important thing temporarily for giving him debt without some good reason. However, if some person agrees to give debt after taking into his possession something of the debtor as deposit, it can be done ordinarily or while on journey, provided no interest is taken nor any other profit is made, for any profit that is made for giving debt will be interest.

284. To Allah belongs ⁴⁷⁵ all that is in the heavens ⁴⁷⁶ and on the earth. Whether you show what is in your hearts or conceal it, Allah will bring you to account for it⁴⁷⁷. He will forgive whom He will please and punish whom He will please. And Allah has power over all things⁴⁷⁸.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبْدُوْا مَا فِيْ
اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحٰسِبْكُمْ بِهٖ اللّٰهُ فَيَغْفِرْ لِمَنْ
يَشَآءُ وَيُعَذِّبْ مَنْ يَشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٨٥﴾

285. The Messenger believes in that which has been revealed to him from his Lord as do the men of Faith⁴⁷⁹. Each one (of them) believes in Allah, His angels, His scriptures, and His Messengers, (saying) "We make no distinction between one and another of His Messengers" ⁴⁸⁰ And they say: "We hear and we obey: ⁴⁸¹ (We seek) Your forgiveness our Lord and to You we shall all return".

اَمَّنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ
وَالْمُؤْمِنُوْنَ كُلُّ اَمَّنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا
غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٣٨٦﴾

286. On no person Allah places a burden greater than he can bear.⁴⁸² For him is that which he has earned And on him the suffering for the evil he has committed ⁴⁸³. (Pray): Our Lord reckon with us not if we forget or fall into error;⁴⁸⁴ ! Our Lord lay not on⁴⁸⁵ us a burden like that which you laid on those before us; ⁴⁸⁶ our Lord!⁴⁸⁷ Lay not on us a burden greater than we have strength to bear.⁴⁸⁸ Pardon ⁴⁸⁹ us, absolve ⁴⁹⁰ us and have mercy on us, You are our Protector ⁴⁹¹ ; and give us victory over the infidels. ⁴⁹²

لَا يَكْلِفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِيتْنَا اَوْ اَخْطَا نَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ
قَبْلِنَا رَبَّنَا وَلَا تُحِثْ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهٖ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا اِنَّكَ مَوْلَانَا فَانْصُرْنَا عَلٰى الْقَوْمِ
الْكٰفِرِيْنَ ﴿٣٨٧﴾

475. These last three verses are the concluding part of this chapter.

476. "All that is in the heavens and on the earth" is the style of Quran to refer to the vast Universe. And the meaning of all this belonging to Allah is that whether it be one universe or thousand universes or worlds, whatever is in them belongs to Allah and He alone is the Lord of all and everything. Everything is under His control. He rules over everything and everything will finally return to him. This is the central truth about this world and the Universe and this unqualified oneness of Allah is the main basis of Islamic belief and faith. The correct knowledge and recognition of this fact enables a man to shoulder the heavy responsibility of the Shariah of Allah.

477. That is: Man will have to account for his intention and designs, which takes shape in man's heart or mind.

478. It does not mean that the reward or punishment before Allah will not be given justly and wisely, but the meaning is that in the matter of reward or punishment there is no power which can interfere with Allah's will or desire. He is All-Powerful and He has full authority and control of giving rewards or punishment.

479. The Chapter was started with the statement about who would accept the Divine Guidance and accept the faith. The chapter is concluding with the remarks that the prophet has found such companions as are gifted with the wealth of faith. As they were not prejudiced against anything or anybody, they were blessed with the treasure of belief. In this way, under the guidance of the prophet an Ummah (Nation) came into being, which has the correct knowledge and understanding about Allah, and which has been burdened with the responsibility of following the Islamic Shariah and being the standard bearers of the Islamic system.

480. This is the statement of the men of faith; as if the Ummah is declaring with one voice that like other ummahs or nations we are not entertaining any prejudices in connection with the Divine Guidance, whether it be national, racial or any other sectarian prejudices, requiring us to accept and recognise one prophet and reject another; we make no distinction and accept

all the prophets without reservation, regardless of their belonging to this nation or that race.

481. Here hearing means believing and obeying.

482. This is an expression of the Divine Law from Allah that although the responsibility of following and establishing Shariah is very heavy, every man is responsible for attending to this responsibility according to his capacity. If any man is unable to fulfil this responsibility on account of some really extenuating circumstances, then he is responsible for following it to the extent he is able to do. This principle has been fully considered in the commands of the Shariah and exemptions have been granted in view of the extenuating circumstances, e.g. one who is unable to offer prayers while standing can do so in a sitting position; if water is not available or is harmful for ablutions before prayer, then 'tayammum' can serve the purpose. Similarly regarding social life a Muslim will be responsible for following the commands which he can possibly follow or he will be supposed to strive for following the commands to the extent he is capable of doing and he will not have to account for what is beyond his capacity and ability.

483. Every one is responsible for his acts and on the Day of Judgment the results of his acts will come before him. On that day every man will reap what he had sown in the world. Every act which may be either good or evil, has its essential effect or reaction and Allah's law of consequences or reward and punishment is absolutely just and impartial. Therefore, it is not possible that a man may commit bad acts and another man may have to account for it. And it is also not possible that a man perform a good deed and the reward may be entered in the accounts of B. The consequences of acts and deeds are not transferable. Why should a man get a reward or punishment in consequence of an act in the commitment of which neither his intention nor his physical actions taken any part? This statement of the Quran in the matter of reward and punishment is the principle which is an Islamic law, which also denies the Christian belief of 'Kaffara' (atonement) etc. Similarly it refutes certain practices followed by the present day Mus-

lims in the matter of 'Sawab' (rewards).

484. The Surah (Chapter) is concluding on prayer. This is a collective prayer, which is being said by the Ummah and every word of this prayer reflects the heavy responsibility with which the Muslim Ummah is burdened.

485. This prayer of the men of faith has been granted by Allah, as is clear from the following Hadith :

رفع عن امتي الخطاء والنسيان وما استكروه
عليه (ابن ماجه كتاب الطلاق)

"The error and forgetfulness of my Ummah are forgiven and also the acts which they are forced to do."

" In spite of this forgiveness, it is necessary to pray for forgiveness so that a man may remain conscious of his guilt before Allah and also because this prayer is an expression of his helplessness and weakness. And this is the proper attitude for a grateful slave.

486. This points to the burden which the jews shouldered, and on account of their rebellion they were given harsh commands like observing Sabbath. The prayer of the companions of the Prophet (Peace be upon him) was for not making their Shariah heavy and for not burdening them with the responsibility which would be difficult for them to shoulder. This prayer of the Ummah was also granted. Accordingly, the Shariah which has been laid down for the Ummah of Muhammad (Peace be upon him) is free from intolerable commands and the distinctive quality of this Shariah is that it is very simple and a Shariah of exemptions. As stated in the Hadith the Prophet (Peace be upon him) says:

بعثت بالحنيفية السمحة (احمرج ٥ ص ٢٦٦)

"I have been sent with such a religion as is simple and straight."

Despite the grant of the prayer, its being continued on the lips of the men of faith reminds one of the time when the Shariah was in the stage

of revelation and the Ummah was being shouldered with the burden of the Shariah. Moreover with these words the Ummah expresses its helplessness and weakness before the Almighty so that it may deserve to receive more and more of His favours.

487. The repetition of the words 'our Lord' expresses the deep attachment and love of the slave saying the prayer before his Lord Allah. In this style of prayer is also hidden the etiquette of saying the prayer.

488. That is : We should not be made to pass through such difficulties and troubles while fulfilling our religious responsibilities that we may not be able to do full justice to them and we may not be confronted with such trials as may be unbearable for us.

489. That is: Our shortcomings that may be found in fulfilling our responsibilities may be condoned and we may be pardoned.

490. " Absolve us " is translated for the word which has been derived from the word: "Maghfirat", which means to cover, that is to cover the sins.

491. By addressing Allah as Protector, the Ummah is expressing its sense of conviction that to remain on the path of Guidance and to pass safely through the storm of opposition without Allah's help and protection is not possible.

492. This is a prayer for help and victory over the enemies of Islam: After giving the commands of Shariah in detail and directing the Ummah to follow them, this prayer from the lips of the Ummah for help and victory over the enemies of Islam demands that the Ummah should have freedom to lead its life according to the commands of the Islamic Shariah and that collectively and socially it should have strength to be able to establish the Islamic system of Shariah. Besides, power and strength is necessary to remove and root out the hurdles which the opponents of Islam place in the path of the Ummah in their efforts to lead a life according to Islamic Shariah.

3. SURAH AAL-I-IMRAN

Introduction

Name: In the 33rd verse of this Surah, a mention of Aal-i-Imran is made. Imran was the name of Maryam's (Mary's) father, Prophet Eesa (Jesus) was his maternal grandson. This reference gives the Surah its name for the purpose of identification.

TIME OF REVELATION: It was revealed in Madina, and the subjects discussed indicate that it must have been revealed after the Battle of Uhud, 03 A.H.

CENTRAL THEME: The Central theme of this Surah too is guidance. On this account it has not only a close relation with the previous Surah but also is its complement. If Surah Baqarah, being the light of guidance, is like the sun, then this one is like the moon. Accordingly in the hadith these two Surahs have been called as the two brightest chapters. In the Surah Baqarah the Jews were addressed, while in the Surah Aal-i-Imran the Christians are the addressees. In the previous Surah the explanation of those 'who have earned Allah's wrath' was given, while in this Surah those 'who have gone astray' has been clarified. Thus in the previous Surah the aspects of guidance which were mentioned in the outline only have been discussed in detail in this Surah; and it has been clearly and unequivocally announced that the religion, which in reality is the name of Allah's guidance, is Islam, and only Islam. Therefore, those who will adopt any religion other than Islam will in no circumstance be acceptable before Allah and they will be totally ruined in the Hereafter. Thus this reality has become as clear as daylight that the path of Allah's guidance is Islam only, and not any other religion and that the salvation in the Hereafter is not possible without accepting Islam as one's belief.

ORDER OF THE VERSES: Verses Nos. 1 to 9 are in the form of a preamble, in which the belief of oneness of Allah has been presented as a basic reality and it has been made clear that Quran is the word, command of Allah and is the deciding factor or the last word in the matter of all religious differences.

In Verses Nos. 10 to 32, the People of the Book and others, all have been warned that if they did

not accept this Quranic guidance, which is Islam, it will be a rejection of Allah, the punishment for which is an everlasting stay in hell; and the reality of the garb of religiosity and faith which they have put on will be disclosed on the Day of Judgment, when they will be fully unmasked.

In Verses Nos. 33 to 63 events and facts concerning Maryam and Prophet Eesa are presented, which refute their false beliefs that Christians had admitted into their religion. In this connection Prophets Zakaria and Yahya are also mentioned.

Verses Nos. 64 to 101 depict the wrong courses of the People of the Book and particularly the Christians, reproaching them on their moral and religious downfall; the faithful people are directed to keep away from them.

In Verses Nos. 102 to 120, the faithful are exhorted to be steadfast on Islam, to hold on firmly to the Divine Book, to make it the basis of their collective organisation, and to promote the emergence from amongst themselves of a group that should be entirely devoted to the service of Dawah and reform so that the Islamic community may be safeguarded from every kind of deviation and the ever occurring mischiefs, and to convey Allah's Message to His slaves. Warning is also given to be wary and alert against the mischief-making of the people of the Book.

In Verses Nos. 121 to 189 the circumstances and the events of the Battle of Uhud have been reviewed, and the shortcomings that were noticed at that time have been pinpointed.

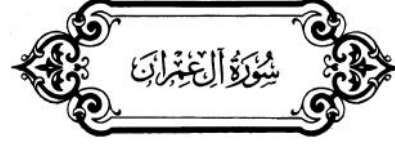
Verses Nos. 190 to 200 mark the end of the chapter, in which it is explained that the faith is not a blind belief, but is the voice of the intellect and nature. When a man responds to this voice, he truly establishes a link with his Lord and this prayer spontaneously emerges from his heart that his end may be good. On this occasion his Lord gives him the glad tidings of the good end, and assures him that He will surely bestow on him full reward for the sacrifices that he had offered in the right cause. In the end, those who are fighting in the cause of Truth and the faithful people are reassured and directed to be steadfast in the battle between the truth and falsehood.

3. SURAH AAL-I-IM RAN

Verses-200

(Translation of the Text).

In the name of Allah,
Most Gracious, Most Merciful,



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif. Lam. Meem¹.

الْعَمَّ

2. Allah, there is no god,² but He. He is Living, Self-Subsisting, and Eternal³.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ١

3. He has sent down to you the Book in Truth,⁴ confirming that which were sent before it, and He has sent down Torahs⁵ and Injeel.⁶

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ٢

4. For the guidance of mankind before this, and He sent down the Criterion.⁷ Verily, those who disbelieve the revelations of Allah will suffer the severest punishment. And Allah is Mighty, Lord of Retributions⁸ (for Sins).

مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو نَقَمٍ ٣

5. Verily, from Allah nothing is hidden on earth or in the heavens⁹.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٤

6. It is He who shapes¹⁰ you in the wombs as He pleases. There is no god, but He, the Almighty, the Wise.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ
هُوَ الْعَزِيزُ الْحَكِيمُ ٥

7. It is He, who has sent down to you the Book: wherein are firm verses,¹¹ which are the main foundation¹² of the Book, and others are allegorical.¹³ Then those in whose hearts is perversity follow the part there of that is allegorical, seeking discord, and searching for its hidden meanings;¹⁴ but no one knows its real meanings except Allah. And those who are firm in knowledge say: 'We believe in it, the whole of it is from our Lord, and none take instruction except men of understanding.

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ
فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ ٦

COMMENTARY

1. These are 'Muqatta 'at' or separate letters, which have been explained in the beginning of Surah Baqarah's commentary. There with reference to Zabur we had mentioned that these letters indicate or point out the specific subjects or words of the surah. The contents of this surah show that these letters have a special relevance to these topics. To be short, we will only say that Alif points to "Allah" whose correct understanding has been given in this surah. Moreover, it points to "Ayatullah" (Signs of Allah) which have been mentioned at several places, and especially in the verse no.7 two kinds of Quranic verses have been mentioned: the clear revelations and the allegorical.

Similarly Lam points to

لَا إِلَهَ إِلَّا اللَّهُ

"La Ilaha Illallahu" (there is no god, except Allah), which has been very magnificently presented in this surah (verses nos. 2, 6 and 18).

As regards Meem, that is also an important factor of this surah, because in this surah the attribute of Allah that He is the Master of land (Power) has been very effectively presented (verse no.26). Besides, a mention of angels has also been made in it at various places and their evidence is also presented in connection with the belief of oneness of God (verse no. 18). In addition, the Mumineen and the Muttaqeen (The faithful and the righteous) have been given the glad tidings of their success. In other words the position of these letters are like that of the mile-stones, which guide towards the destination.

2. It is not said that Allah is the biggest God among the gods, that is He is Mahadev or the Chief God, but it is said that there is no god except Allah that is beside Him, no other god exists. Therefore, all those that are called gods besides Allah, are imaginary gods, in reality none of them has any attribute of godness in him or her.

3. Please see surah Baqarah. note no.409 and 410. Here it refers to the fact that Self- subsistence is the attribute of Allah alone, therefore, He is rightly considered worthy of worship. But those who believe in the godhood of the Christ

or of some other person or thing, should state whether they also have the attribute of self- subsistence. If not and definitely not then how can it be right to call them god ?

نَزَّلَ

4. 'Nazzala' (sent down) connotes the sense of sending down with the words, that is there is no room for conjecturing that the revelation from Allah was given the form of words by the Prophet. No, the Holy Quran, in words and in text is the Book revealed by Allah, and in shaping its words or its text, no one, not even the Prophet had a hand.

5. Torah in Hebrew means law. It is the name of the Book which was revealed by Allah to the Prophet Moosa. Quran confirms its divine origin. But let there be no misunderstanding that the present old Testament is the same original Torah, and all its contents are confirmed by Quran because the present Bible is a religious book which contains some parts of the original Torah but it is a 'collection of the historical events, biography, explanation of the learned men and opinions of the theologians, which wholly cannot be called a Divine book nor can anybody separate the parts of the original Torah from this collection unless he employs some unusual insight. The present Bible also does not claim that it is exactly the same book which was revealed by Allah. Besides, its contents are a clear proof that this collection is compiled by human beings. The Bible itself admits about the changes that have been made in the original words from God. Accordingly, in the Bible's Book of Jeremiah it is written:

"and you pervert the words of the living God, the Lord of hosts, our God "(Jer. 23:36)

A commentator of the present Bible admits that this collection was also compiled after the return of Israil from Babylon. Accordingly: in 'Peake's commentary on the Bible' its commentator writes;

"It was after the return of Israel from the Babylonian exile that the collection of the Books of the Law into the present corpus was made." (page 2).

6. Injeel is the name of the Book which Allah had revealed to prophet Eesa. Quran confirms this Book. So far as the New Testament of the present Bible is concerned, original parts of Injeel are definitely found in it, which are harmonious with Quran but this collection also in its present form cannot be considered as the words of God. In this Book with the dispersed parts of the divine words are also found historical events, narratives and explanations, interpretations, etc. At the very commencement of the Bible of Luke this clarification is given that its compiler has himself compiled the events:

"In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed."

(Luke 1:1 to 4)

This is admitted by a commentator of the Bible in these words:

"The motive and the method of the writing of a gospel are described in the Prologue of the Gospel of Luke: without any claim to inspiration, the writer set out to get the best information that he could and to use the previous attempts, which had been made. The narrative was not designed to be sacred scripture. It was a record of the events; where in the sacred scriptures were fulfilled." -(Peake's commentary on the Bible, page 4).

7. Furqan or Criterion is the quality of Quran, which is the Book that distinguishes between the truth and the falsehood. The purpose of mentioning this quality of Quran here is to make it clear that when the people of the Book made changes in the Torah and Injeel and it became difficult for the people to distinguish between the truth and the falsehood, Allah sent down the holy Quran as a criterion so that the path of guidance may become clear to the people.

8. That is: if even after coming of the guidance in the form of Quran, those people who do

not come out of the quagmire of the religious differences and do not accept this guidance will be severely 'punished by Allah.

9. Points to the fact that the people have made bold to make changes in the Divine scriptures and the different religions which they have invented, are things which are not hidden from Allah, and that they should not think that there is no order or organisation in His affairs. He knows all these misdeeds of men. But since His intention is to take the test of the people in this world, it is exactly according to His intention that people are given freedom to do these things and the judgement in their case will be given on the Day of the Reckoning.

10. It is only Allah, Who creates ova in the mother's womb and not any devi or devta. In the polytheistic religion this concept is found that a particular devi (Tvashtri) shapes the ova. This verse declares all such concepts as false. Besides, from a reference to the context it will be seen that the verse points to the fact that the creation of Christ had taken place in the womb of Maryam (Mary) then how can he be a god ?

11. That is: firm and definite, meaning those verses of Quran, which are so far as their meanings and sense are concerned, quite clear and unambiguous, for example those verses in which the Islamic dawah, its teachings, its commands and laws, duties, worships, sermons and such kind of things are mentioned.

12. The position of the 'Mohkamat' (firm verses) is like 'the foundation of the Book, that is they are the basic verses and origin of the Book. Therefore, it will not be correct to interpret Quran in a manner which would go against these clear revelations and wherever there is any doubt about the meaning, these clear revelations will have to be referred to.

13. 'Mutashabihat' that is similar, By 'Muta-shabehat' are meant those verses in which simile is employed to represent the realities, i.e. allegorical. Those realities which are beyond human perception or feelings e.g. Allah's being on the 'Arsh' (throne), realities of the higher world, weighing of the deeds, pleasures of paradise, punishments of hell, conditions of the Hereafter, etc. All these things have been described in such a way that they look similar to the things

which are found in the world of perception and feeling and for which words are found in the human language. This gives man knowledge of metaphysical realities to an extent which is necessary for his guidance. Beyond this, if man tries to find out the exact reality, he is bound to meet with failure; he would only entangle himself in wordy debates and lengthy discussions which is not the work for wisemen.

14. An example of going after the allegorical verses of the scriptures is the question of Prophet Eesa's birth. Since he was born in an extraordinary way, without having a father, he was called the word from God, i.e. he was like the command

from God, because his birth took place as a result of Allah saying the word, "Be" But the Christians subsequently indulged in philosophical hairsplitting in this matter and believed in the godship of Christ. Thus they themselves went on the wrong course and misled others also. It is a pity that in spite of this clear guidance from the Quran, some groups of Muslims in the past indulged in unnecessary and lengthy discussions regarding the attributes of Allah, as a result of which the 'art of Polemic' called "Ilmi Kalam" came into being, and the uncomplicated and simple beliefs of Islam were turned into a puzzle.



8. "Our Lord ! Let not our hearts deviate after you have guided us, and bestow on us mercy from Your blessings. Surely, You are the Bestower of favours ¹⁵.
- رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾
9. "Our Lord ! You will surely gather all mankind on a day about which there is no doubt. Verily, Allah never fails in His promise.
- رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْعَهْدَ ﴿٩﴾
10. Those who reject Faith, ¹⁶ neither their riches nor their children ¹⁷ will be of any use to them against Allah. They shall become fuel for fire.
- إِنَّ الَّذِينَ كَفَرُوا وَلَمْ يُنْفِقُوا مِنْ أَمْوَالِهِمْ وَأُولَادُهُمْ
مِنْ اللَّهِ شَيْئًا أُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾
11. They adopted the same attitudes as the people of Firaun and their predecessors: they denied our revelations and so Allah seized them for their sins. And Allah is severe in punishment.
- كَذَّابٍ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾
12. Say to those who disbelieve: Soon will you be vanquished and gathered together to hell, an evil resting place.
- قُلْ لِلَّذِينَ كَفَرُوا سَعِيرٌ وَسُيُفُونَ وَنُحْشَرُونَ إِلَىٰ جَهَنَّمَ
وَبَشِّرِ الْبَهِادِ ﴿١٢﴾
13. There is a sign for you in the clash of two hosts . One side was fighting in the cause of Allah and the other one was infidel; they saw with their own eyes twice their number. And Allah strengthens with his help whom He pleases. Verily, herein is a lesson for those who have eyes to see. ¹⁸
- قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا
فِئَةٌ تَقَاتَلَتْ فِي سَبِيلِ اللَّهِ وَالْآخَرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ
رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرَهُمْ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾
14. Beautified for mankind is the love of the pleasurable things from women, and sons and stored-up heaps of gold and silver, and excellent horses, cattle and farm-land. Such are the provisions of the life of this world. The excellent abode ¹⁹ is, however with Allah .
- زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا
وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ﴿١٤﴾
15. Say : Shall I inform you of something better than that ? For the righteous, ²⁰ with their Lord are gardens underneath which rivers flow, wherein they will live eternally and for them there will be pure spouses and they will enjoy Allah's pleasure. ²¹ And Allah keeps an eye on His slaves ²².
- قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

15. This prayer which has been uttered by those who are mature in learning represents their faithful passion. They take care to keep away from the evils of interpreting the allegorical verses and are watchful against those who create disruption in the religion and they pray to the Almighty Allah to safeguard their faith.

16. Those people are meant who refuse to believe in the Quran being the Book revealed by Allah.

17. Possessions and progeny, wealth and children have been mentioned because often their love causes an obstruction in the way of Truth.

18. This is a reference to an event in the Battle of Badr, which was fought in the year 02 A. H. between the Muslims and the infidels at the place called Badr. This was the first battle that the followers of the Quran fought under the leadership of the Prophet of Islam. In this battle the infidels had an army of about one thousand while the Muslims numbered only three hundred and thirteen. When the battle actually started the Muslims appeared to the infidels as if they were twice the number of the infidels, which frightened them. All this happened because the help of Allah was with the faithful. As a result of which the people of faith who were small in number became victorious and the disbelievers who were very large in number faced defeat.

A reference to this event here points to the magnificent future for the people of Truth because in this conflict of truth and falsehood the help and support of Allah has manifested itself in favour of the believers.

19. The things which have been mentioned here are such as are liked and loved by man naturally and accordingly his love for them is not objectionable. But to allow this love, this attachment to these things to cross the limit and to

think of them as the purpose of life instead of as a means of test, is to allow these things to carry him to a bad end. The purpose of this verse is to save man from this imbalance. In the context in which this verse has been revealed, it shows that the things which act as obstacle for a man to accept the message of Quran is his love for and attachment to the material things, because the message of Quran considers it absolutely wrong that man should fall a prey to the lure of the material things and may spend his life in an irresponsible luxurious manner. According to Quran the worldly things and material provisions are ephemeral and will last only for a short while and that these things have been granted to man in order to test him, and that is why they have been beautified and made attractive. As regards the future and the everlasting reward, it will be made available in the Hereafter, provided man qualifies himself deserving to get it,

20. "Taqwa" the word used here is an all embracing terminology, and here its this aspect is more prominent: that is to adopt a correct and balanced attitude in connection with the desires of the self and to make the gifts of the Hereafter as the ideal is the main and real taqwa (righteousness).

21. The pleasure of Allah is superior to all the gifts and pleasures. When Allah is pleased with His slave, then what fortune is there that he did not achieve ?

In Paradise man will not only get material and physical gifts and pleasure but also the spiritual wealth of the happiness of the Lord's pleasure.

22. That is: Allah has in His view the conditions of His slaves, therefore the slave who will follow the right path and will adopt the right attitude there is no worry for him. He will definitely be blessed with the pleasure of his Lord.



16. These are the people who say: "Our Lord! we have indeed believed, forgive us, then, our sins, and save us from the agony of fire (of Hell).

الَّذِينَ يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ ⑮

17. These people are patient ; truthful, extremely obedient, who spend (for Allah), and who pray for forgiveness in the hours prior to dawn.^{23,24.}

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُذْنِبِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ⑯

18. Allah gave witness that there is no god but He, and the angels and the men of learning (too give witness) -Maintaining justice in His administration, there is no god but He, the Exalted in Power, the Wise^{25.}

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَائِمُ
قَائِمًا بِالْقِسْطِ ⑰ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ⑱

19. Verily, with Allah, the religion²⁶ is Islam. And the people of the Book differed only after knowledge²⁷ came to them, merely on account of rancour among themselves ; and whosoever denies the Signs of Allah (let him know that), Allah is swift in calling to account^{28.}

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑲

20. So if they (even after this) dispute with you, say: "I have submitted myself to Allah and so have those who follow me." And say to the people of the Book and to the unlearned²⁹: "Do you also submit yourselves (to Allah)." If they do, they are rightly guided. But if they turn away, your duty is to merely convey the Message. And Allah keeps an eye on His slaves.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ⑳

21. Indeed, those who deny the guidance of Allah, and kill³⁰ His prophets unjustly and kill those who rise up from among the people to enjoin justice; announce to them a painful doom.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ
بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ
النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ㉑

22. These are the people whose deeds have gone waste³¹ in this world and in the Hereafter, and there will be none to help them.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ㉒

23. Have you not seen those whom a portion of the Divine Book³² was given? When they are invited to the Book³³ of Allah so that it may judge between them³⁴ a group of them turns away; and deviation is their habit^{35.}

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فُرُوقًا
مِنْهُمْ وَهُمْ مُّعْرِضُونَ ㉓

23. The hours prior to dawn are very suitable and propitious for praying and most opportune for seeking forgiveness of Allah. At the time when the world is sleeping and the physical self requires rest and comfort, at such a time getting up and praying for Allah's forgiveness is an act of great endurance, which is free from all the pollutions of pretensions.

24. These qualities guarantee a man's elevation and greatness. Those whose character has these characteristics are not attracted by the beauty and glitter of the world but they make the Hereafter as their ideal.

25. In this verse Allah has given witness, so also His angels and the men of learning for His oneness and for His dispensing justice.

Every thing of this universe gives witness to Allah's existence and oneness. There is nothing that does not provide a proof of His being one and the balance which is found in the system of His universe proves that its Creator has the attribute of justice and balance.

The Oneness of Allah is the very call of man's nature and inner self. This is also an evidence of Allah's Oneness that such a feeling has been created in man. The evidence of Allah's oneness has also been provided through the revelations from Allah, and Quran is its open and unambiguous proof.

The witness of the angels is a statement of fact. The angels enforce Allah's commands in the universe and bring Allah's revelations to the prophets. Therefore, their witness is a manifestation of reality. The polytheists consider them as partners in godship but they themselves deny any kind of polytheism, and give witness to the oneness of Allah. Whenever they were sent down to the prophets from Allah, they brought the message of oneness of Allah only.

By the witness of the men of learning is meant the witness of those people who are blessed with the knowledge of the reality about God and Universe. This knowledge has been obtained by mankind through the prophets and this reality-knowing group of the learned men has been providing evidence in every age of the fact that it is 'He only who is worthy of being worshipped and it is He only whose oneness deserves to be given evidence of by our hearts and tongues.

This group has given such evidence even by offering magnificent sacrifices. The mention of the learned men along with the mention of the angels shows the importance given to the men of learning.

26. In the text the word

"Ad-Deen" is used ,

الدين

which means the real and original deen -religion, which is really sent down by Allah.

27. Knowledge here means the knowledge of truth, which is especially the knowledge of the basic things of the religion, after receiving which there is no room for any difference of opinion.

28. It means that the religion which Allah has sent down for the guidance of mankind is Islam. This religion is Allah's religion and He has been sending down this religion to all prophets. He had not sent any religion other than Islam to any prophet or messenger anywhere at any time but the followers of the Prophets disagreed among themselves and invented new religions. The Judaism and Christianity are of this type. This dissension by these followers was not on account of the fact that they had no knowledge about the truth but they did so in spite of the truth having been manifest to them due to their selfishness, mutual hostility and mischievous mentality. Since Allah is the Establisher of justice and balance, He sent down Islam anew so that the path of truth may be clear to mankind. If even after this they adopted the path of infidelity and rejected the clear signs of Allah, then He will take their account very soon.

29. The literal meaning of the word "Ummi" (Unlearned) is a person who does not know reading and writing but this word has been used in a terminological sense for Bani Ismail as a title because they had neither a divine book with them nor had they any formal education. As opposed to this Bani Israel had a divine book and they also had formal education.

30. Unjustified murder and that too of a prophet! It is sufficient to highlight the seriousness of the crime. The mention of the killing of the prophets is also found in the Bible:

"Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and killed thy prophets, who had warned them in order to turn them back to thee, and they

committed great blasphemies.” (Nehemiah. 9:26)

“O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you,”

(Matthew 23:37)

31. That is : Those persons who refuse to accept Allah’s guidance as a pretence of their religiosity and who may be guilty of murdering the prophets and who may try to harm those who make efforts to reform the society and invite people to truth and justice, the religiosity of these people has no significance in the eyes of Allah and all their religious acts and efforts will be of no avail. That they would go waste in the Hereafter is quite clear but their going waste in this world has also been seen by the people who saw what was the

fate of those who opposed the holy Quran and the Messenger of Allah to whom it was revealed.

32. By a portion of the divine book is meant the Torah and Injeel, the revealed books.

33. By the Book of Allah is meant the holy Quran. The relation between Quran and Torah and other divine books is that of the whole and the part.

34. Settling those disputes which the people of the Book had raised against the religion of Allah.

35. Deviation from truth is not a new thing. This is the speciality of their ethos, a proof of which can be found in their history.



Say: "O Allah ! Lord of Power ! you give power to whom You please and you strip off power from whom You please, you exalt whom You please, and You abase whom You please: in your hand is all good. Verily, over all things You have power . You cause the night to pass into the day, and You cause the day to pass into the night ; You bring forth the living from the dead and You bring forth the dead from the living ; and You give sustenance to whom You please, without measure. (Al-Quran)

24. This is because they say: "The hell-fire shall not touch us, but for a few days." And that which they used to invent has deceived them³⁶ about their religion.
25. But how (shall it be then) when We will gather them together on a Day about which there is no doubt, when everyone will be paid full what he has earned and they will not be wronged.
26. Say: "O Allah ! Lord of Power³⁷! you give power to whom You please and you strip off power from whom You please, you exalt whom You please, and You abase whom You please: in your hand is all good.³⁸ Verily, over all things You have power .
27. You cause the night to pass into the day, and You cause the day to pass into the night; ³⁹ You bring forth the living from the dead and You bring forth the dead from the living ; ⁴⁰ and You give sustenance to whom You please, without measure.
28. Let not the believers take infidels for their friends in preference to the believers. ⁴¹ Whosoever does that has no relation with Allah, except by way of precaution, that you may guard yourselves from them.⁴² Allah warns you to fear Himself, and to Him you have to finally return.
29. Say: whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth and Allah has power over all things.
30. On the Day when every one shall find before him whatever good he has done, and whatever evil he has done, he will wish there were a long span of time between him and that Day. Allah warns you to fear Him, and Allah is affectionate towards His slaves. ⁴³
- ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً وَعَرَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾
- فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾
- قُلِ اللَّهُمَّ لَكَ الْمُلْكُ تُوْفِقِ الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعِ الْمُلْكَ مِمَّنْ تَشَاءُ وَتَعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يُبْدِلُكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾
- تُوْلِجُ اللَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾
- لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَهُ وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾
- قُلْ إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾
- يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

36. It points to the invented tales of the jews that they are not prepared to grant the decisive role to the Divine Book because they have become careless of the punishment in the Hereafter and there is no correct concept of bad consequences of bad acts in their minds. Although in the old divine books the same concept of requital was presented as is presented in the Quran that as a man will sow in this world so will he reap in the next, yet they manipulated the divine teachings and had convinced themselves that since they belonged to a particular religious community they would have no trouble in the Hereafter. This conviction had made them exceedingly inactive from the religious point of view.

The Muslims of modern times can see their faces in this mirror. A very large number of them is under this illusion that for salvation in the Hereafter being born a Muslim is sufficient. This wrong concept of salvation has made them disregard the real faith and righteous acts, and they have been so much steeped in evil and innovative acts (bid'at) that they are not prepared to concede to Quran the decisive role in actual practice.

37. This is the position of "power" which has been presented here in the form of a prayer. Allah is the one and only Lord and Master or every authority and of every kind of governing power. There is no partner for Him in this. Whoever gets power in this world does so only if He grants it, and whoever loses power, it is because He withdraws it from him. He grants power to individuals and groups according to His wisdom and so does He take away power from them. Therefore, He, who has the sources and treasures of power and in whose hands is honour and glory deserves to be considered as the Highest Ruler and to Him only we must owe allegiance.

From Allah's being Lord of Power, it follows that man should consider all power whether it may be in the form of a personal rule or a democratic government or in any other form as a trust from Allah. and should use that power according to the direction given by Him. This Quranic concept of power negatives the concept of king worship and also the belief in the divine right of kings. It also refutes the claim of democracy that its sovereignty is absolute and that it has no concern with God.

38. One of its meanings is that goodness is only in the hands of Allah and the other meaning is that there is nothing but goodness in Allah's hand and that He is the source of goodness and blessings.

39. That is: The non-stop occurrence of night and day and the increase and decrease in their hours of duration is the doing of Allah only and none other has anything to do with it. It negates the belief of there being a night deity or a day deity.

40. For example He created man from a lifeless matter (dust), and again this very man, after dying becomes the same lifeless matter, dust. In this way He creates living creatures from lifeless matter and brings forth dead bodies from the living.

41. The relationship, based on belief and faith has precedence over all kinds of relationships. It is not proper for the faithful or the believers to take the enemies of God as their friends. They should take only those persons as their friends, who consider Allah as their friend. It may be made clear that the meaning of this direction is not to deny the general freedom of forming relationships or friendships and not to prevent the granting of human rights of the non-belligerent infidels and dealing with them with justice and fairplay, as these things have been made clear at other places in Quran. e.g. the following verses may be seen:

وَقُولُوا لِلنَّاسِ حُسْنًا (البقرة: ٨٣)

"And speak aright and kindly to the people."

(Baqarah.83)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٓأَلَا

تَعْدِلُوا ۖ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ (مائدة-٨)

"And let not enmity of any people seduce you that you deal not justly, that is nearer to piety."

(Maidah -8)

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا (لقمان-١٥)

"(Even if your parent are polytheists) Yet bear them company in this world with kindness.

(Luqman-15)

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ - (نساء- ٣٦)

“(Show) kindness to the neighbour who is of kin (to you) and the neighbour who is not of kin and the companions at your side and the way-farer ... (Nisa -36).

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ - (الممتحن- ٨)

“ Allah forbids you not, with regard to those who fight you not for (your) faith, nor drive you out of your homes, from dealing kindly and justly with them” ...

-(Mumtahinah. 8).

42. That is: If the faithful are trapped in the midst of the infidels and if they, as a means of safeguard, take them as their friends for appearances sake, then there is nothing wrong in it; but here also it is emphasised that we should fear Allah and should not indulge in doing a thing which would harm the interests of the religion or the community or which is based on cruelty or excess. For example to betray secrets to the enemy to conspire against Islam and muslims, to indulge in unjustified fighting and killing, etc.

43. The quality of affection has a major aspect of safeguard from harm and losses. Allah is affectionate therefore He has informed His slaves about the things which lead them to the fire of Hell , so that they may be saved from this most gruelling punishment.



Say: "If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. Say: "Obey Allah and His messenger ." But if they turn away, then verily, Allah loves not the infidels. (Al-Quran)

31. Say: "If you love Allah, follow me;⁴⁴ Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

32. Say: "Obey Allah and His messenger ." But if they turn away, then verily, Allah loves not the infidels.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

33. Surely, Allah⁴⁵ had chosen Adam, Nooh (Noah), the family of Ibrahim and the family of Imran⁴⁶ in preference to all the people of the world.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

34. They were descendents of one another. And Allah hears and knows all things.⁴⁷

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. And (it is worth mentioning) when the wife of Imran prayed: "O My Lord ! I have vowed to You what is in my womb, exclusively for your worship,⁴⁸ so accept this from me. Verily You hear and know all things.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

36. Then she delivered a female child, she said: "I have delivered a female child" and Allah knew best of what she had delivered,⁴⁹ And the male is not like the female⁵⁰ and I have named her Maryam, and verily, I give her and her offsprings in Your protection from Satan, the outcast."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِيسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. So her Lord accepted her with goodly acceptance and made her grow up with a goodly growth, and made Zakaria her guardian.⁵¹ Whenever Zakaria entered the cell of sanctuary,⁵² he found some food with her. He asked: "O Maryam ! Whence does this come to you ?" She replied: "It is from Allah."⁵³ Verily, Allah provides sustenance to whom He wills without measure.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُؤُمَّ لِي هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. Thereupon⁵⁴ Zakaria prayed to his Lord, saying: "O My Lord! Grant to me from Your presence goodly offspring Surely, You are the Hearer of Prayer."

هَٰذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

44. This verse clearly shows that mere oral claim or lip service about Allah's love is not sufficient, but that the proof of love for Allah should be provided by our acts and practice, and this can be done by following His Messenger, Prophet Muhammad (Peace be upon him). Through this verse all the followers of all the religions and the entire mankind have been invited to follow the teachings of the last Prophet and it has been quite clearly declared that without this no relationship of love can be established with Allah.

In this verse there is also a lesson for those muslims who claim to love Allah and in actual practice avoid following His Messenger.

45. The topic which begins here goes on up to verse No.63. Its central point is to present the personality of Prophet Eesa (Jesus) in its true colour and to clarify that the belief of the Christians about his divinity is absolutely wrong and false.

In this connection the mention of Adam, Nooh and the families of Ibrahim and Imran is made as a preamble, as they were honoured by Allah. All these were humans and none of them was a god nor the son of god. Prophet Eesa was also a virtuous slave of Allah like the other virtuous slaves. Then what is the point in elevating him to the rank of a god ?

46. Imran bin Matan was the name of the father of Maryam (Mary), who is the maternal grand father of Prophet Eesa. He was a descendent of Prophet Dawood (David). The idea is to show that Maryam and Eesa belonged to a very respectable and well-known family. Both of them were humans who were blessed by Allah with virtuousness. As it is not proper to doubt their purity, similarly it is not proper to consider them as gods.

47. It means that if you ascribe some improper thing to these virtuous persons. then know well that Allah hears all these things and He also knows your false-statements.

48. When Imran's wife (Hannah) became pregnant, Imran died. She made a pledge to Allah that when a child would be born to her, he would be dedicated for the worship of Allah and

the practice of such a dedication among the bani Israel was that the child was to be confined for worship to a secluded room attached to the cell.

49. This is a parenthetical sentence, which was stated by Allah. In between the statement of Maryam, which means that Allah knew of what grand stature the girl was ! And what a great personality has taken birth in the house of Imran !

50. Hannah had expected that a boy would be born to her. But when a daughter was born to her, she felt sorry, because she did not know how a girl would be useful for the purpose for which she had given a pledge. However, if Allah accepted this offering, it will be His great favour.

Hannah said: "A male child is not like a female child." She did not say that a female child is not like the male child, when the offspring was a girl. Such a statement would have expressed some sign of ungratefulness, which was contrary to the etiquette of praying. Therefore, she fully appreciated the favour bestowed on her by Allah and merely expressed her sorrow.

51. Maryam was an orphan and she was also required to be secluded in the place of worship, therefore the question of her guardianship arose. Accordingly, Allah made Zakaria, who was a prophet and also an uncle of Maryam, her guardian.

52. By "Mehrab" (sanctuary) is meant that room in which Maryam was secluded for worship. In Baitul Maqdis such types of rooms were constructed for the worshippers.

53. Maryam was an honoured and virtuous slave of Allah. For her Allah had made special arrangement of providing sustenance. And making such unusual arrangements is not difficult for Allah.

54. Prophet Zakaria was the guardian of Maryam and had to go to her for looking after her. He was very much impressed by Maryam's devotion to Allah and her virtuousness in her childhood. The extraordinary way in which Allah was providing her food made him wish for a virtuous offspring for him.

39. Then the angels called to him as he stood praying in the cell: "Allah gives you glad tidings of a Yahya,⁵⁵ who will confirm the truth of a word from Allah^{56, 57} will be a leader,⁵⁸ chaste and a prophet of the company of the righteous.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْغُرَابِ
أَنَّ اللَّهَ بِبَشْرِكَ بَيِّنٌ مُصَدِّقًا لِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا
وَاحْصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

40. He said: "My Lord! How can I have a son when age has overtaken me already and my wife is barren?"⁵⁹ (Allah said) "Thus Allah does what He wills."⁶⁰

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي
عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

41. He said: "O my Lord ! Appoint to me a sign." (Allah) said: "Your sign is that you shall not speak to man for three days, but by gesture. Remember your Lord very often, and recite His holiness in the evening and morning."⁶¹

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرَّتْكَ كَثِيرًا وَاسْمِعْ
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

42. And when the angels said: "O Maryam ! Allah has chosen you and purified you - and chosen you in preference to all the women of the world."⁶²

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُومُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاء الْعَالَمِينَ ﴿٤٢﴾

43. "O Maryam ! Obey your Lord sincerely; prostrate and bow down (in prayer) with those who bow down."⁶³

يَمْرُومًا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. This is of the tidings of the unseen, which We are revealing to you ⁶⁴, for you were not present with them when they cast lots⁶⁵ with their pens as to which of them should be the guardian of Maryam nor were you present with them when they disputed thereupon.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ
إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

45. And when the angels said: "O Maryam ! Verily , Allah gives you glad tidings of a word from Him: his name will be Masih (Messiah), Eesa, son of Maryam, ⁶⁶ highly honoured⁶⁷ in this world and the Hereafter, and of the company of those nearest to Allah.

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُومُ إِنَّ اللَّهَ يَبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

46. And he will speak to the people in his cradle⁶⁸ and in his riper year ⁶⁹ and he will be among the righteous.⁷⁰

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

55. In the Bible the name of Prophet Yahya appears as Yuhanna (John). He was born six months before the Christ.

56. 'Kalimatim-Min-Allah' (A word from Allah) means Prophet Eesa (Jesus Christ). As his birth had taken place without a father, by a word from Allah, "Be" he has been given the title of a word from Allah. It also makes it clear that like countless words from Allah. Prophet Eesa is also a word from Allah. and as countless creatures have been created by a word, (Kun) 'Be' from Allah: in the same way Prophet Eesa was also created. This refutes the belief of Christians about the divinity of the Christ.

57. The mention of Prophet Yahya's confirming the coming of Eesa is found in Injeel also:

John bore witness to him and cried. "This was he of whom I said." "He who comes after me ranks before me, for he was before me.

(John 1: 15)

58. That is: Prophet Yahya will have the qualities of nobility, leadership and that he would not be an ascetic, he would be a leader and guide of men.

59. It was not a negatory question, but an interrogatory question as to what would be its form.

60. That is: In spite of your being an old man and your wife being a barren woman, your wife will give birth to a child, for the main thing is Allah's will. When He will anything no external or material cause can prevent it for He rules over the world of cause and effect.

The event of the birth of Prophet Yahya has been mentioned here as a preamble to the event of the birth of Prophet Eesa. It is done with a view to showing that if the birth of Prophet Eesa had taken place without his having a father, the birth of Prophet Yahya had taken place in spite of his father being an old man and his mother being barren. If this extraordinary event did not make Yahya a god then how come the extraordinary nature of Prophet Eesa's birth can make him a god. The reality is that Allah effects changes to show to the world the perfect power that He has in the world of cause and effect and He causes extraordinary and intellect-baffling events in the world. This helps in bringing in to focus the concept of oneness of Allah, but those people who have gone astray make these also a cause of their

polytheism.

61. That is: For three nights and days you would not be able to speak. However, you would be able to remember and recite Allah's holiness. The locking of the speech for preventing the person to talk to the people and the same person's ability to recite Allah's holiness is a clear sign of the oneness of Allah and the symptom of some extraordinary event that was likely to take place.

This state cannot be termed as dumbness, for in dumbness the organs of speech do not work at all while the organs of speech of Prophet Zakaria could work in a normal way for reciting the praises of Allah.

62. Allah had chosen Maryam as a means of manifestation of His great Sign, and in this selection He had preferred her to all the women of the world. This was the great honour that was bestowed on Maryam.

63. Refers to congregational prayers. Since Maryam was confined for worship in a place of worship, she was directed to take the advantage of offering prayers in congregation.

64. The address is to prophet Muhammad (peace be upon him). The events which have been mentioned above have been referred to as the tidings of the unseen. because when these events took place the prophet (P.b.u.h.) was not present nor are these events mentioned in the Torah and Gospel in such details. In these circumstances, to relate these events with such clarity and truth is the clear proof that you (Muhammad !) are the messenger of Allah.

65. In the event of a dispute, when the rights of the parties and their claims are equal, casting lots is permissible. At that time the method of casting lots was to throw the pens in the river and the party whose pen used to return against the flow of the river was considered the winner.

66. Masih (Messiah) is the title of Prophet Eesa. The mention of his name as Eesa, son of Maryam, shows that he was born without a father and that is why he was mentioned as son of Maryam. Otherwise the usual practice is to mention the name of the child as the son of his father. In the Quran no prophet has been mentioned with the name of his father but with the name of Prophet Eesa generally the name of his mother is mentioned which not only affirms the birth of

Jesus without a father but also negates his being the son of god. This arrangement of the name shows that he was the son of Maryam and not of god.

67. Although Prophet Masih would be born without a father but it would bring no blot on his name. He will be illustrious and honourable in this world as well as in the next.

68. Prophet Eesa's speaking in the cradle was the manifestation of a great sign from Allah, so

that the chastity of Maryam and Prophet Eesa's being honourable and of extraordinary qualities may be established.

69. Reference to the child's speaking in his riper years has been made to give glad tidings to Maryam that her child is surely going to grow to be a man.

70. That is: In spite of all these good qualities, he will not be a god but will be one of the company of the righteous people.



She said: "O my Lord ! How can I have a son when no man has touched me ?" He said: "Thus does Allah create what He wills. when He decides to do a thing, He says: 'Be' and it be comes. And Allah will teach him the Book and wisdom and the Taurat and the Injeel. (Al- Quran)

47. She said: "O my Lord! How can I have a son when no man has touched me?" He said: "Thus does Allah create what He wills. when He decides to do a thing, He says: 'Be' and it be comes.

قَالَتْ رَبِّ اَتَى بِيْكَوْنُ لِّىْ وَلَدٌ وَلَمْ يَمْسَسْنِىْ بَشْرٌ قَالَ
كَذٰلِكَ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ اِذَا قَضٰى اَمْرًا فَاَتَمَّ يَقُوْلُ
لَهُ كُنْ فَيَكُوْنُ ﴿٤٧﴾

48. And Allah will teach him the Book and wisdom⁷¹ and the Taurat and the Injeel.

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْاِنْجِيْلَ ﴿٤٨﴾

49. And will send⁷² him down as a messenger to the children of Israil (and when he came to them he said): "I have come to you with a sign from your Lord, Verily, I make for you out of clay the likeness of a bird, and I breathe into it, and it becomes a bird by Allah's command. And I heal those born blind, and the lepers, and I bring to life the dead by Allah's command. And I inform you what you eat and what you store in your houses, surely, therein is a sign for you, if you did believe.⁷³

وَرَسُوْلًا اِلٰى بَنِيْ اِسْرَآءِيْلَ ؕ اِنِّىْ قَدْ جِئْتُكُمْ بِآيَةٍ مِّنْ رَّبِّكُمْ
اِنِّىْ اَخْلَقْتُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ
فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ
وَاُنْحِى الْمَوْتَ بِاِذْنِ اللّٰهِ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ
وَمَا تَدَّخِرُوْنَ فِىْ بُيُوْتِكُمْ اِنَّ فِىْ ذٰلِكَ لَآيَةً لَّكُمْ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٤٩﴾

50. "And (I have come) to confirm that which is before me of the Torah, ⁷⁴ and to make lawful some of that which was forbidden to you. ⁷⁵ I have come to you with a sign from your Lord, so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ وَاِلْحِلَّ لَكُمْ بَعْضَ
الَّذِى حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّنْ رَّبِّكُمْ فَاتَّقُوا
اللّٰهَ وَاَطِيعُوْا ﴿٥٠﴾

51. "Verily, Allah is my Lord and your Lord too, so worship only Him. That is the straight path." ⁷⁶

اِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٥١﴾

52. So when Eesa perceived in them disbelief, he said: "Who will be my helpers in the cause of Allah?" The Havarees (Companions)⁷⁷ said: We are Allah's helpers;⁷⁸ we have believed in Allah and bear you witness that we are Muslims.⁷⁹

فَلَمَّا اَحْسَ عِيْسٰى مِنْهُمْ الْكُفْرَ قَالَ مَنْ اَنْصَارِىْ اِلَى اللّٰهِ
قَالَ الْخَوَارِثِيُّوْنَ هُنَّ اَنْصَارُ اللّٰهِ اَمَّا بِاللّٰهِ وَاَشْهَدُ
بِاَنَّا مُسْلِمُوْنَ ﴿٥٢﴾

53. "Our Lord! We have believed in what you have sent down and we followed the Messenger; so write us down among those who bear witness. ⁸⁰

رَبَّنَا اَمَّا بِمَا اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاُكْتُبْنَا
مَعَ الشّٰهِدِيْنَ ﴿٥٣﴾

71. By the Book is specially meant the Shariah and by wisdom is meant the spirit of religion. Shariah is the speciality of the Torah (Law) and wisdom of the Injeel (Gospel). Prophet Eesa was the follower of the Shariah of the Prophet Moosa (Moses). He had not come with a new Shariah. However, he presented the spirit of the religion in a very effective way, while the Bani Israil had made it merely a collection of customs and rituals.

72. Sending down a messenger to the Bani Israil does not mean that his message was not for non-Israilis, because the message of the prophets does not distinguish, on the basis of race, nationality, country, etc., between man and man. However, on account of the special circumstances then prevailing their sphere of action was limited, and particularly the objective was, in view of the worsening moral and religious condition of the children of Israil, to communicate to them the reasoning convincingly, so that there may not be any excuse for them. That is why the main addressees of his message were the Bani Israil.

73. These were the miracles which Allah had enabled Prophet Eesa to perform so that they might constitute the signs of his being a prophet. Miracle is an extraordinary and mind-boggling happening, which Allah causes to be performed by his prophets, so that the people may be shaken by the occurrence of an extraordinary happening, and may take it as a sign of the prophet being appointed by Allah. The prophet does not perform the miracle on his own but does so by the leave of Allah and with His support, and he also ascribes it to God.

74. Prophet Eesa had not come with a new religion. but he had come with Islam. He did not cancel the Torah but confirmed it and stood fast by it. In the Bible he is reported to have stated:

"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them," -(Matthew 5:17)

75. It means: to declare those things lawful and halal which the theologians of the jews, in

their extremism and excesses had declared forbidden.haram and which had become undiscardable burden for the Bani Israil. The modifications and changes wrought on the original Shariah of the Torah by the Jewish theologians and the Pharisees were discarded to a very great extent by the Christ and when in this connection they accused him of being irreligious, he did not care at all and unveiled their own false religiosity.

76. In the existing Bible this statement has been ascribed to Prophet Eesa that he had been addressing God as "My Father and Your Father" but Quran denies this and states that he had referred to God as 'My Lord and Your Lord ! and in very clear words had commanded to worship only Allah and had declared that the straight path leading towards God was His worship only. This shows that in the present Bible the words 'Father' for God and 'son' for the Christ are the wrong translation of the original words in the Injeel and is a clear alteration that has been effected to prove the divinity of the Christ. Inspite of these alterations, it is also proved from the present Bible that Prophet Eesa considered Allah as his God and also of all the people, for example it is stated in the Injeel of Yuhannah:

"I am ascending to my God and your God." (John 20: 17)

"You shall worship the Lord your God and him only shall you serve." (Matthew 4: 10)

77. By the Hawarees are meant those who were the companions and sincere supporters of Prophet Eesa. In the present Bible the word disciples is used for them because they used to remain with him under his training, day and night.

78. Allah's helpers means those who support Allah's religion, His cause and follow His Messenger .

79. Here it is worth noting that the disciples of the Christ called themselves 'Muslims' and not 'Christians' because their religion was also Islam and not Christianity.

80. Witness of the facts that we have accepted Eesa as prophet and Islam as our religion.

54. And they (Bani Israil) schemed (against the Christ) and Allah countered their scheme, and Allah is the best of devisers.⁸¹

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِيرِينَ ﴿٥٤﴾

55. When Allah said: "O Eesa! Verily, I will seize⁸² you and lift you up to myself and will cleanse⁸³ you of those who disbelieve, and I will place those who follow you above those who reject you until the Day of Resurrection.⁸⁴ Then shall you all return to Me and I will judge between you of the matters wherein you differ.

إِذْ قَالَ اللَّهُ لِيَعْسَىٰ إِنِّي مَتَوِّعُكَ وَأَرْفَعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَاجْعَلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

56. As for those who reject faith, I will punish them with a severe punishment in this world and in the Hereafter, and they will have no helpers.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

57. As to those who believed and performed good deeds, He will pay them in full their rewards. And Allah does not like the wrong doers.

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

58. This (which) we recite to you is (our) revelation and the admonition full of wisdom⁸⁵.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

59. Verily, the likeness of Eesa in the sight of Allah is the likeness of Adam whom He created out of dust, then said to him: "Be", and he was.⁸⁶

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

60. This is the truth from your Lord, so be not you of those who doubt.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُتَرَدِّينَ ﴿٦٠﴾

61. If anyone disputes in this matter with you after this knowledge has come to you, say: "Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves. Then let us pray and invoke the curse of Allah on those who lie."⁸⁷

فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

81. At that time the country was ruled by the Romans. The Jewish theologians accused Prophet Eesa of preventing people from paying the taxes to Caesar and of desiring to become king himself and thus tried to incite the government against him and arranged for his arrest. As against this, the secret plan made by Allah is being mentioned in the following verse.

82. In the text the word “مُتَوَفِّيكَ”

Mutawaf- feeka' is used.. which is derived from the subject form “تَوَفَّى”

'tawaffa', which means to take fully and to seize. This word is used to mean death, though it does not essentially mean death, which is borne out by the use of this word at other places in Quran:

وَهُوَ الَّذِي يَتَوَفَّكُم بِاللَّيْلِ وَيَعْلَمُ

مَا جَرَحْتُم بِالنَّهَارِ - (الانعام-٦٠)

“It is He who seizes you in his charge in the night and knows what you earn during the day.” (Al-An'am - 60).

In this verse the word **tawaffa'** has been used to mean the state of sleep “تَوَفَّى”

حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ

تَوَفَّهُ رُسُلُنَا ط (الانعام-٦١)

“Until some one of you is to die then Our angels seize him.” (Al-An'am - 61).

In this verse the word **'tawaffa'** is related to the angels and not to death, for causing death is the work of Allah and the work of the angels is to seize in their charge.

فَأَمْسِكُوهُمْ فِي الْبُيُوتِ حَتَّىٰ

يَتَوَفَّهُنَّ الْمَوْتُ - (النساء-١٥)

“Confine them to houses until death seizes them.” - (An-Nisa -15)

In this verse the subject of the word **'tawaffa'** is death. It is obvious that the verb and the subject cannot be similar, therefore the occasion of

use is the proof of what meaning is to be taken. Here the word **'tawaffa'** does not mean death but it means seizing along with the body and this contention is supported by a reference to the context, related verses, traditions and the relevant circumstances, that Prophet Eesa was lifted alive to the heavens by Allah and He kept him safe from the scheme of the enemies.

83. That is: I will remove you from the dirty environment of the infidels and will admit you into the spiritual environment of the celestial beings.

84. And it is a historical reality that the Christians as a nation, have always been superior to Jews.

85. That is: This is not a cock and bull story, nor has it been embellished for the sake of enjoyment as done by the Christians. It is a reality that has been disclosed through the verses. These things are full of exhortation and wisdom.

86. It is an accepted fact that prophet Adam was born without a father and a mother and in spite of this fact he is not god nor does anybody think that he is a divine being. Then, how can prophet Eesa be considered god by the fact of his being born without a father?

87. After completing the argument this was a challenge from Allah to the Christians that if even after this clarification they consider their stand about Christ as right and that of prophet Muhammad (p.b.u.h.) as wrong, then let them accept this challenge of **'Mubahilah'** (curses to fall on the head of the liar). But they did not dare accept the challenge.

From the traditions it appears, that a deputation of the Christians from Najran (Yemen) had come to the prophet and on that occasion the prophet had invited them to accept the challenge of Mubahilah, but they did not accept it. They returned after agreeing to remain peaceful without acting on this challenge, which shows that they were not convinced about their stand. As opposed to this, the Prophet had come up with his family members to invoke Allah's curse on those who lie, which shows that he was fully convinced and certain about the rightness of his mission.

62. Indeed, these are true events; and there is no deity except Allah. And verily, Allah is Exalted in Power, the Wise.
63. Then, if they turn away, Allah has full knowledge of those who do mischief.⁸⁸
64. Say: "O people of the Book ! Come to a point which is common between us and you that we shall worship none but Allah.⁸⁹ and that we shall associate nobody with Him. and that none of us shall take others as Lords beside Allah."⁹⁰ Then if they turn away, say: "bear witness that we are Muslims."
65. O people of the Book ! why do you dispute about Ibrahim when the Torah and the Gospel were not revealed till after Him? Have you then no sense?⁹¹
66. "You are those who disputed about that where of you had some knowledge. Now, why do you dispute about that of which you have no knowledge? Allah knows you know not."
67. Ibrahim was not a Jew, nor a Christian, but was an upright Muslim, and he was not of the polytheists.
68. Verily, the nearest of mankind to Ibrahim are only those who followed him, as also this prophet and those who believe; and Allah is the Friend of the faithful.
69. A section of the people of the Book wishes to lead you astray, whereas they mislead themselves only, but they do not perceive.
70. O People of the Book ! why do you disbelieve in the revelation of Allah, when you yourselves are witnessing it ?
- إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩٢﴾
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٩٣﴾
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا
اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٩٤﴾
يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٩٥﴾
هَآأَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ
عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٩٦﴾
مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٧﴾
إِنَّ أَوَّلَ الْفَاسِقِينَ إِبْرَاهِيمُ الَّذِي اتَّبَعُوهُ وَهَذَا
النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٩٨﴾
وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩٩﴾
يَا أَهْلَ الْكِتَابِ لِمَ تَقْفُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ
تَشْهَدُونَ ﴿١٠٠﴾

88. The situation itself proves that those who refuse to accept Allah as the one and only God and persist in their belief in polytheism are mischief mongers, for polytheism is the cause of the destruction of the system of justice and balance.

89. That is: The belief in the oneness of Allah is mainly the common denominator between the Muslims and the people of the Book. But the people of the book by wrongly interpreting the commands of Allah, have admitted innovations and polytheism in their religion with the result that it has cleared the room for holding the concept of three gods along with one God. Despite these alterations there is in the existing Torah and the Gospels, the basic teachings of the Tawheed (Oneness of Allah) e.g. in the Torah it is stated –

“You shall have no other gods before me.

You shall not make for yourself a graven image or any likeness of anything that is in heaven above, or that is on the earth any like beneath, or that is in the water under the earth⁹, you shall not bow down to them or serve them for I the Lord your God am a Jealous God.”

(Deutonomy 5:7 to 9)

And it is written in the Gospel:

“You shall worship the Lord your God and him only shall you serve.”

(Luke4:8)

Jesus answered. ‘The first is, “Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” (Mark 12: 29.30)

90. Taking others for Lord besides Allah does not mean that they may merely call a certain being as Lord but that it also means that if people take what is declared by him permissible as such (halal) and what is forbidden by him as forbidden (haram), without any support from the Shariah then this also amounts to treating him as Lord or

god because the right of deciding what is halal and what is haram is with Allah only, and to join anybody as his partner in this right is open polytheism to remove which and to free mankind from it, Islam has come in this world. It has been a misguided practice of the people of religions that they have been allowing their learned men, theologians, priests, monks, sufis, derveshes , pandits and yogis the right of interfering in the divine Shariah and of deciding what is halal and haram. Islam considers this course of action as equivalent to polytheism, Accordingly on the plea of certain people of the Book that they did not consider their monks and priests as their Lord (god), the Prophet asked whether they did not treat as halal what they declared halal and haram what they declared haram ‘? When they admitted that it was so then he said that this very thing makes them Lord. (Tafseer Ibn Katheer. Vol. II. p. 348. with reference to Tirmizi). Thus it makes it clear that to admit for some one the right to decide halal and haram is to make him Lord (god), whether that follower may be worshipping him (in the known sense) or not.

91. Prophet Ibrahim (Abraham) is the grandfather of Bani Israil and Bani Ismail. Jews, Christians and the polytheists of Macca, all considered him as their religious leader and ascribed their religion to him. Their claim was that their religion was the original religion of Ibrahim and the religion to which Quran invites is a new religion. Refuting this claim and charge of theirs, Quran says that Judaism and Christianity came into being centuries after Ibrahim, then how can Ibrahim be a Jew or a Christian? It is obvious that it is the talk of ignorance. Similarly the polytheistic religion of the people of Macca is also an invented religion of a period long after Prophet Ibrahim. Prophet Ibrahim was not at all a polytheist. On the contrary he was the standard bearer of the belief of oneness of Allah and he was a Muslim.



71. O people of the Book ! Why do you confound truth with falsehood and conceal the truth while you know it .
يَا أَهْلَ الْكِتَابِ لِمَ تَكْسِبُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤١﴾
72. And a section of the people of the Book says: "Believe in the morning in what is revealed to the believers, but reject at the end of the day, so that they may turn away."⁹²
وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَكَفَرُوا الْآخِرَةَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾
73. " And do not believe any except the one who follows your religion." Say: "In fact true guidance is the guidance of Allah;⁹³ (lest it may happen) that any one should be given the like of that which was given to you, or that they should put up an argument⁹⁴ against you before your Lord." Say: "The grace is in the hand of Allah; He bestows it upon anyone He pleases;⁹⁵ and Allah is Bounteous, Knowing."⁹⁶
وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ دِينُكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٣﴾
74. For His mercy He chooses whom He pleases; and Allah is the Lord of Mighty Grace.
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤٤﴾
75. And there are among the people of the Book some who, if entrusted with a heap of goods, will pay it back; and there are others who, if entrusted with a single Dinar (silver coin), will not repay it unless you constantly stand demanding, that is because they say, "There is no responsibility upon us regarding these illiterates^{97, 98} (pagans)." And they ascribe a lie to Allah, while they know it.
وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ يَأْتِيهِمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٤٥﴾
76. Nay, those who fulfil their covenant and fear Allah, then verily Allah loves the God-fearing.
بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤٦﴾
77. Those who sell Allah's covenant and their oaths for a small price,⁹⁹ they shall have no share in the Hereafter; nor will Allah speak to them or look at them on the Day of Resurrection,¹⁰⁰ nor will He purify them; they shall have a painful punishment.
إِنَّ الَّذِينَ يَشْتَرُونَ عَهْدَ اللَّهِ وَآيَاتِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٧﴾

92. This was a conspiracy of a group of Jews. Their scheme was that first they should embrace Islam and later on discard it and indulge in intensive propaganda against Islam so that the people may lose confidence in it.

93. This is a parenthetical sentence that has been stated by Allah as a rebuttal to the Jews. It means that the Jews talk of religiosity but that is not true guidance. The path of true guidance may be picked by man wherever he may find it, and this is a fact that the true guidance of Allah was sent down to prophet Muhammad (Peace be upon him) in the form of Quran and to reject it just because there is no stamp of our religion on that guidance or that the people of our religion have not accepted it is to deprive man of light. After this there remains mere 'religiosity' as his lot, Allah's guidance does not go to his share.

94. This is the saying of the Jews. They used to say among themselves that they should not accept what the Prophet says, otherwise they would have to accept the Prophethood of that man and in that case the distinction of Bani Israil that only their race was entitled to have prophets would be terminated; and that if they accepted what the prophet said without accepting his prophethood, then on the Day of Judgement Muslims would have a chance to argue against them. (Please see Surah Baqarah Note No.97).

95. Prophethood is a great favour from Allah. He grants it to whomsoever He pleases.

96. That is: Allah is neither short-sighted (narrowminded) nor is His knowledge limited that He may make a wrong decision in the matter of granting prophethood.

97. By the illiterates (pagans) are meant Bani

Ismail.

98. This saying of the Jews discloses their mentality. They had reserved the prohibition of dishonesty and usury for their own race, while dishonest dealings with other nations and races was considered permissible. Their theologians had included these invented religious decrees in the Torah, which resulted in the practice of such a racial prejudice in them that they began to distinguish between their own race and others in the matter of even moral conduct and on account of these wrong religious decrees they did not hesitate in usurping the properties of other communities. Accordingly, it is stated in the Bible:

"To a foreigner you may lend upon interest, but to your brother you shall not lend upon interest;" (Deuteronomy 23 : 20)

Quran is highly critical of this mentality and does not allow unjust dealing with anybody, whether he be a Muslim or a non-Muslim, a faithful or an infidel a person belonging to one's own nation or an alien. There is no dearth of persons among Muslims, who take the support of wrong 'fatwas' and consider dealing in interest (usury) with the non-Muslims as permissible. But this verse of Quran is sufficient to render such wrong "fatwas" false.

99. By Allah's covenant is meant Allah's worship and the pledge to obey Him and by oaths are meant particularly those oaths which are taken while making promises and pledge with the people. Selling for a small price means to prefer the mean and temporary interests of the world to the everlasting benefits in the Hereafter.

100. That is: He will not look at them with the favour.



78. And there is a section among them who twist their tongues while reading the Book in such a way that you would think it is a part of the Book, whereas it is not a part of the Book;¹⁰¹ and they say: "It is from Allah," whereas it is not from Allah. They ascribe the lie to Allah knowingly.

وَأَنَّ مِنْهُمْ لَفِرِّيْقَاتٌ لَّيْسَتْ لَهُمْ بِالْكِتَابِ لِتَحْسِبُوهُ
مِنَ الْكِتَابِ وَمَا هُمْ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٨٨﴾

79. It is not possible for a human being to whom Allah has given the Book, the command and the prophethood to say to the people, "Be worshippers of me instead of Allah."¹⁰² On the contrary, he will say: "Be true worshippers of Allah as is the demand of the Book which you teach others and which you yourselves read.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ
كُونُوا رِئِيسَيْنِ بِنَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ
تَدْرُسُونَ ﴿٨٩﴾

80. And he will never command you to take the angels and the prophets for lords. Would he command you to infidelity after you have become Muslims ?

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ
أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٩٠﴾

81. (Remember) When Allah had taken a covenant (from you) about the prophet that I have blessed you with the Book and wisdom; and that when a messenger comes to you confirming the Book that is already with you, you shall surely believe in him and shall help him.¹⁰³ Allah asked: "Do you agree, and take this heavy responsibility of my Covenant ? They said: "we agree" He said: "Then bear witness and I am with you among the witnesses."

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ
عَلَىٰ ذُلِكُمْ إِصْرِي قَالُوا أَأَقْرَرْنَا قَالَ فَاشْهَدُوا
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٩١﴾

82. Then whosoever after this may turn away; they are the transgressors¹⁰⁴.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٩٢﴾

83. Do they seek other than the religion of Allah,¹⁰⁵ when to Him has submitted whosoever is in the heavens and the earth, willingly or unwillingly¹⁰⁶ and to Him they will be returned¹⁰⁷.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٩٣﴾

101. Refers to that mischief of the Jews which they used to commit to conceal the truth by reading the divine book in such a way that its meaning changed totally.

Examples of such distortion can be found even among the believers in Quran also as some "ahle bidat" (indulgers in innovations) who do not believe that the prophet was man read the verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

"Qul Innama ana basharum mislukum" (say: I am a man like you) as

قُلْ إِنِّ مَا أَنَا بَشَرٌ مِّثْلُكُمْ

"Qul Inna ma ana basharum mislukum" Say: I am surely not a man like you."

That is they read the word "Innama" separately as 'Inna' and 'ma.' This distortion changes the meaning of the verse completely.

102. This refutes all the polytheistic beliefs of religious book and had ascribed them to the prophets. Quran says that it cannot be the teaching of any prophet that they would ask them to worship any being other than Allah or should grant the place of God to the angels and the prophet. If such teaching are found in any religious book then they cannot be the teaching of any prophet but they are merely invented assertion that have been ascribed to God and the prophets. This is the standard of truth and all the teachings ascribed to the prophet should be tested according to this standard.

103. From a reference to context it appears that this covenant was taken from Bani Israil in connection with the prophethood of Muhammad (p.b.u.h.)

Accordingly in the Torah and the Gospel there were clear prophecies about the coming of prophet Muhammad (p.b.u.h.) to which Quran has made numerous references. Even in the existing Bibles, in spite of the modifications, there are traces of

these prophecies.

104. That is: Even after the firm covenant taken in respect of prophet Muhammed (P.b.u.h.), if these people deviate from their pledged word then this action of theirs is a clear proof of their disobedience, although they have put on the garb of devotion and worship and in the eyes of the world they are considered as religious people.

105. In this verse Islam is termed as Allah's religion, which clearly shows that though the many religions that are found in the world and that were practised earlier are all ascribed to be Allah's, but in reality it is Islam alone which deserves to be rightly called Allah's religion.

106. This is the proof of Islam's being the only true religion. When all the creatures of the world, including man, bow down to Allah, even the infidels are compelled to obey Allah's laws of nature. Even the staunchest rejector of faith has to walk with his feet, see with eyes and smell with his nose and all these acts are performed according to the laws made by Allah, to deviate from which is not possible for anybody. Then how can it be permissible for him in his voluntary life that he should not surrender himself to Allah and should try to adopt any religion or method for conducting his life in this world?

From this verse another point that comes out is that Islam is not a religion of any race or any group but that it is really a religion of the whole world and the entire universe and any person, who adopts it as a religion, becomes harmonious with the religion of the universe and any person who adopts another religion or apostasy or atheism, does not harmonise with the religion of the universe but deviates from the basic reality.

107. When everyone has to return to Allah then those who adopt a religion which is not approved of by Him or who adopt a life style that has no connection with Allah, what explanation would they offer when they would appear before Allah in the Hereafter?



84. Say: We believe in Allah and that which is revealed to us and that which was revealed to Ibrahim and Ismail and Ishaq and Yaqub and his descendents and that which was sent down to Moosa, Eesa, and the prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered (as Muslims).

قُلْ اَمَّا بِاللهِ وَمَا اُنْزِلَ عَلَيْنَا وَمَا اُنْزِلَ عَلَىٰ اِبْرٰهِيْمَ
وَاسْمٰعِيْلَ وَاسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اَوْفَىٰ مُوسٰى
وَعِيسٰى وَالتَّيِّبُوْنَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهُمْ
وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٥﴾

85. And whosoever adopts any other religion than Islam, it will not be accepted from him, and he will be a loser in the Hereafter¹⁰⁸.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ
وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٦﴾

86. How shall Allah guide those who reject faith after they accepted it¹⁰⁹ and bore witness that the messenger was true and that clear signs had come to them? And Allah guides not wrong-doing people¹¹⁰.

كَيْفَ يَهْدِي اللهُ قَوْمًا كَفَرُوْا وَاٰبَعَدُوْا اِيْمَانَهُمْ وَشَهِدُوْا
اَنَّ الرُّسُوْلَ حَقٌّ وَجَآءَهُمُ الْبَيِّنٰتُ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِيْنَ ﴿٨٧﴾

87. For such people the recompense is that on them shall be the curse of Allah, of His angels and of all mankind.

اُولٰٓئِكَ جَزَاؤُهُمْ اَنَّ عَلَيْهِمُ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ
وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٨﴾

88. They will dwell therein for ever. Their punishment will not be lightened neither will they be reprieved.

خٰلِدِيْنَ فِيْهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٩﴾

89. Except for those who repent after that and make amends, for verily, Allah is Forgiving, Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا فَارَآنَ اللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٩٠﴾

90. But those who reject faith after they accepted it and then go on adding to their rejection of faith, their repentance will never be accepted¹¹¹ And such people are confirmed astray.

اِنَّ الَّذِيْنَ كَفَرُوْا وَاٰبَعَدُوْا اِيْمَانَهُمْ ثُمَّ اٰزْدَادُوْا كُفْرًا لَّنْ
نُّقْبَلَ تَوْبَتُهُمْ وَاُولٰٓئِكَ هُمُ الضَّالُّوْنَ ﴿٩١﴾

91. Surely, those who rejected faith and died in the state of disbelief, the whole earth full of gold will not be accepted from any of them if it were offered as a ransom (for their salvation)¹¹². Theirs will be a painful punishment and they will have no helpers.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفْرًا لَّنْ يُّقْبَلَ
مِنْ اَحَدِهِمْ مِّسْلُ الْاَرْضِ ذَهَبًا وَّلَوْ اَفْتَدٰى بِهٖ
اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَمَا لَهُمْ مِنْ نَّاصِرِيْنَ ﴿٩٢﴾

108. This is an open declaration from Allah that only the authorized currency will be accepted in the realm of Allah and that is Islam. Besides this all other currencies would be declared counterfeit, of whatever religion that currency may be or if no stamp of any religion may be imprinted on that currency. In other words if a method unauthorized by God is adopted or if a lifestyle having no concern with God is adopted, neither will be acceptable before Allah. On the contrary in the Court of the Hereafter such people would be for dealing in counterfeit currency and they will have to suffer punishment for their counterfeiting activity.

109. Refers to the people of the Book who were blessed with faith but who subsequently adopted the path of rejection of faith.

110. That is: So long as man is not prepared to give up his practice of doing wrong things the path of guidance is not shown to him.

111. That is: Those who lived like infidels

throughout their lives and when death approached, they repented; in the repentance of such people there is no sincerity therefore it would not be acceptable. Only that repentance will be accepted which is sincere and which is supported by the desire of reform.

112. The idea is to show the helplessness of the infidels when the command for everlasting punishment will be issued by the Court of Allah for the infidels, there will be no chance of salvation for them. If it is taken for granted that some infidel had the whole earth full of gold, then he will be ready to give it as ransom for his salvation; but on that day no one will have anything to give. nor will any ransom be accepted from anybody.

Those who busy themselves in this world to earn the worldly wealth and materials. regardless of the salvation in the next world they would have the correct estimate of their folly on the Day of Judgment only.

92. You shall never attain virtue unless you spend of that which you love¹¹³ and whatever you spend, Allah knows it.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

93. All these articles of food¹¹⁴ were lawful to the Children of Israil except those which Israil had forbidden for himself¹¹⁵ before the Torah was revealed. Say: "Bring the Torah and read out, if you are truthful¹¹⁶."

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّمَنْ بَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٣﴾

94. If even after this, some people attribute to Allah false things, they are indeed wrongdoers.

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ قُلْ لَكُمُ الظُّلُمُونَ ﴿٩٤﴾

95. Say: "Allah has spoken the truth; so follow the religion of Ibrahim, the upright; he was not of the polytheists."

قُلْ صَدَقَ اللَّهُ ۚ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

96. Indeed, the first House¹¹⁷ built for mankind is that which is at 'Bakkah,'¹¹⁸ full of blessing¹¹⁹ and of guidance¹²⁰ for the people of the world.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

97. In it there are clear signs,¹²¹ there is the Place of Ibrahim,¹²² whosoever entered it, attained security. And incumbent on the people is pilgrimage to the House for Allah, on him who can afford to reach there; and as for him who disbelieves, Allah is independent of people of the world.¹²³

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

98. Say: "O People of the Book ! Why do you reject the signs of Allah, and Allah sees everything that you do ?"

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾

99. Say: "O people of the Book ! why do you obstruct the faithful from the path of Allah,¹²⁴ seeking to make it crooked,¹²⁵ while you are witnesses.¹²⁶ Allah is not unaware of what you do".

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100. O You who believe! If you follow a faction¹²⁷ among the people of the Book, they would make you disbelievers, after your belief.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فِرْقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرًا ﴿١٠٠﴾

113. To do a virtuous or righteous deed is one thing and to attain virtue is another where there is formal religiosity, some righteous acts would be performed there, but there will not be the desire to spend for Allah from the things that are loved and there will be no spirit of offering sacrifices in the cause of Allah. On the contrary where there would be ever ready to spend for Allah from his loved things and to offer sacrifices in the cause of Allah. This is a criterion on which the love for Allah and the claim of loyalty to him can be tested. The Jews were very stingy in the matter of spending for Allah. Therefore this touchstone unveiled the reality of their faith.

The best example of spending one's best things in the cause of Allah is that which was shown by Abu Talha (R): He had a garden in Madina, "Beerha" which was very much liked by him. The Prophet used to visit this garden and liked to drink its water. When the verse under reference was revealed, Abu Talha (R) said to the Prophet that the garden was to be given in charity for Allah, and that the Prophet could dispose of it in any way he liked. The Prophet said that the property was very good and he would like it to distribute among his (Abu Talha's) relatives. Abu Talha requested him to do so, and accordingly the Prophet distributed it among Abu Talha's relatives. — (Tafseer Ibn Katheer Vol. I p.381).

114. Means those animals whose flesh is halal to be eaten according to the Shariah of Islam.

115. Israil was the title of Prophet Yaqub. He was a prophet. As a prophet does not declare anything forbidden without the Divine permission there is no room for presuming that he considered certain thing unlawful for himself by his own sweet will.

116. The main objection of the Jews was that Islam was making lawful those things which are unlawful in the Shariah of Ibrahim. They particularly meant the camel, whose flesh was declared lawful by the Quran, while the Jews considered it as forbidden. In the Torah it is stated:

"Nevertheless among those that chew the cud or part the hoof you shall not eat these: the camel because it chews the cud but does not part the

hoof is unclean to you." (Lev.11.4)

The answer of the Quran to this objection is that the things which are being declared lawful by the Quran were also lawful in the Shariah of Ibrahim which also includes the camel and this was so before the revelation of the Torah. But subsequently the things which were declared unlawful either by prophet Yaqub or by the Torah are of a different nature that is they were declared haram for Bani Israil especially and for special reasons too. Therefore the claim that they were lawful in the Shariah of Ibrahim is not right. This wrong claim of the Jews is also refuted by the Torah. because in the Torah there is no mention or clarification that these things are unlawful from the very beginning. In it too there are instances which refute the claim of the Jews, for example in the story of the prophet Nuh (Noah) it is mentioned:

"Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything. Only you shall not eat flesh with its life, its blood." (Gen 9: 3.4)

117. By the first House is meant the House that was built for the first time for the purpose of worshipping Allah or the first place of worship. In this verse it has been clarified that it is the House of Ka'ba which is situated in Macca. At another place in connection with its construction the Quran has stated that it was built by prophet Ibrahim and prophet Ismail, which throws light on the following points:

(a) Before prophet Ibrahim there was no permanent place of worship for worshipping Allah.

(b) The narratives which state that first the House of Ka'ba was built by Prophet Adam and subsequently Prophet Ibrahim renovated it are refuted by this statement of the Quran. If the reality would have been what has been stated in these narratives then Quran would have definitely mentioned it. because to mention only the renovator without saying anything about the original builder is not according to the style of the Quran. Besides, these narratives do not enjoy the authenticity of the Sahih hadith. Ibn Katheer, quoting a narrative from Baihaqi that the Ka'ba was first built by prophet

Adam states that this quotation was one or the single narratives of Ibn Lahia'h and is weak and probably rests on Abdullah bin Amar (that is: it is not a quotation of the prophet) (Ibn Katheer Vol.I.P. 383). And in the History of Ibn Katheer it is stated:

«هَـٰذَا بَيْتُ اللَّهِ الَّذِي بَنَىٰ لَهُ إِبْرَاهِيمُ
(الجامع اللطيف ص ٦٩ بحواله تاريخ ابن كثير)

“There is no sahih hadith (authenticated tradition) from the prophet (Peace be upon him) on this subject (Al-Jami-ul-Latif, P .69, with ref. to Tarekh Ibn Katheer).

(c) Baitul Maqdis was built after the House of Ka'ba. Accordingly it is stated in the Bible that it was built by Prophet Sulaiman:

In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord.

(I King6:1)

Therefore, the claim of the Jews that Baitul Maqdis is an older place of worship than Ka 'ba is false historically.

(d) The concept of oneness of Allah is as old as man. One of its historical proofs is the House of Ka'ba, whose foundation was laid by that great personality that is regarded as Imam (the leader) by the three great communities of the world, viz. the Jews, the Christians and the Muslims (a great majority of the modern world).

118. 'Bakkah' is the old name of Macca, which means city. It has been mentioned in the Zabur (Psalms), but the Jews changed the words 'the Valley of Bakkah' into 'the Valley of Buka', which means the valley of wailing.

“ As they go through the valley of Baca they make it a place of springs;

The early rain also covers it with pools. They go from strength to strength;”

(Psalms 84 : 6,7)

However, in the English Bible its translation is found as Valley of Baca.

By such modifications they tried to veil the reality, so that the people may be confused in recognising the House of Allah and the last prophet. By mentioning its old name, Quran un-

veiled the reality.

119. That is the source of spiritual blessings.

120. That is: It illuminates the path of the belief in oneness of Allah and man is guided to God-worship.

121. Signs of oneness of Allah. Signs of the popularity of this House. Signs of this religion being the true religion and signs of the fact that under the shadow of this House great personalities were brought up and it has breathed in them that spirit of life of striving which no power in the world could subdue.

122. 'Maqam-i-Ibrahim' or the place of Ibrahim means the place where prophet Ibrahim stood, that is the place where prophet Ibrahim used to stand for offering prayer. This place is in Masjid-i-Haram. It is specifically mentioned here to show to the Jews that the original worshipping place of prophet Ibrahim where he himself offered prayers is the Masjid-i-Haram and not Baitul Maqdis. The Jews tried to hide this fact and for this purpose made changes at various places in the Torah. Despite this, there are in the present Bible also such statements as support our contention. Accordingly in the Book of Genesis, it is stated:

“Thence he removed to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called on the name of the Lord. And Abram journeyed on, still going toward the Negeb. (Gen 12: 8,9)

Here Bethel means Baitullah, in Hebrew El means God. Therefore, the literary meaning of the words Beth El is House of God. In the east of the House of Ka'ba are the hillocks of Safa and Marwah, Prophet Ibrahim had his abode on the hill of Safa and the great event of the sacrifice of Prophet Ismail took place on the hill of Marwah. The reference to prophet Ibrahim's proceeding towards south means the journey to Arafat, for Arafat is in the south-east of the House of Allah.

This meaning of the Place of Ibrahim is in its original and wider sense. Otherwise Maqam-i-Ibrahim (Place of Ibrahim) is the name of that stone also on which prophet Ibrahim used to stand when building the House of Ka 'ba and on which the marks of his feet have been permanently imprinted and even today this stone is

there with the impression of his auspicious feet, which is kept near the House of Ka 'ba in Mataf. In other words history has preserved the marks of the feet of prophet Ibrahim so that there should remain no doubt about his being the builder of the House of Ka'ba.

123. That is: If even after these clear signs the people do not accept the belief in oneness of Allah and the position of Ka 'ba as the centre of the oneness of Allah, then they are infidels and Allah, after clearly manifesting His signs does not care who adopts the path of faith and who the path of rejection.

Hajj or pilgrimage is a compulsory duty (Farz) of Islam and is its fifth pillar. If a person does not undertake this pilgrimage inspite of his be-

ing capable to do so, then Allah does not care if that person dies as a Jew or as a Christian.

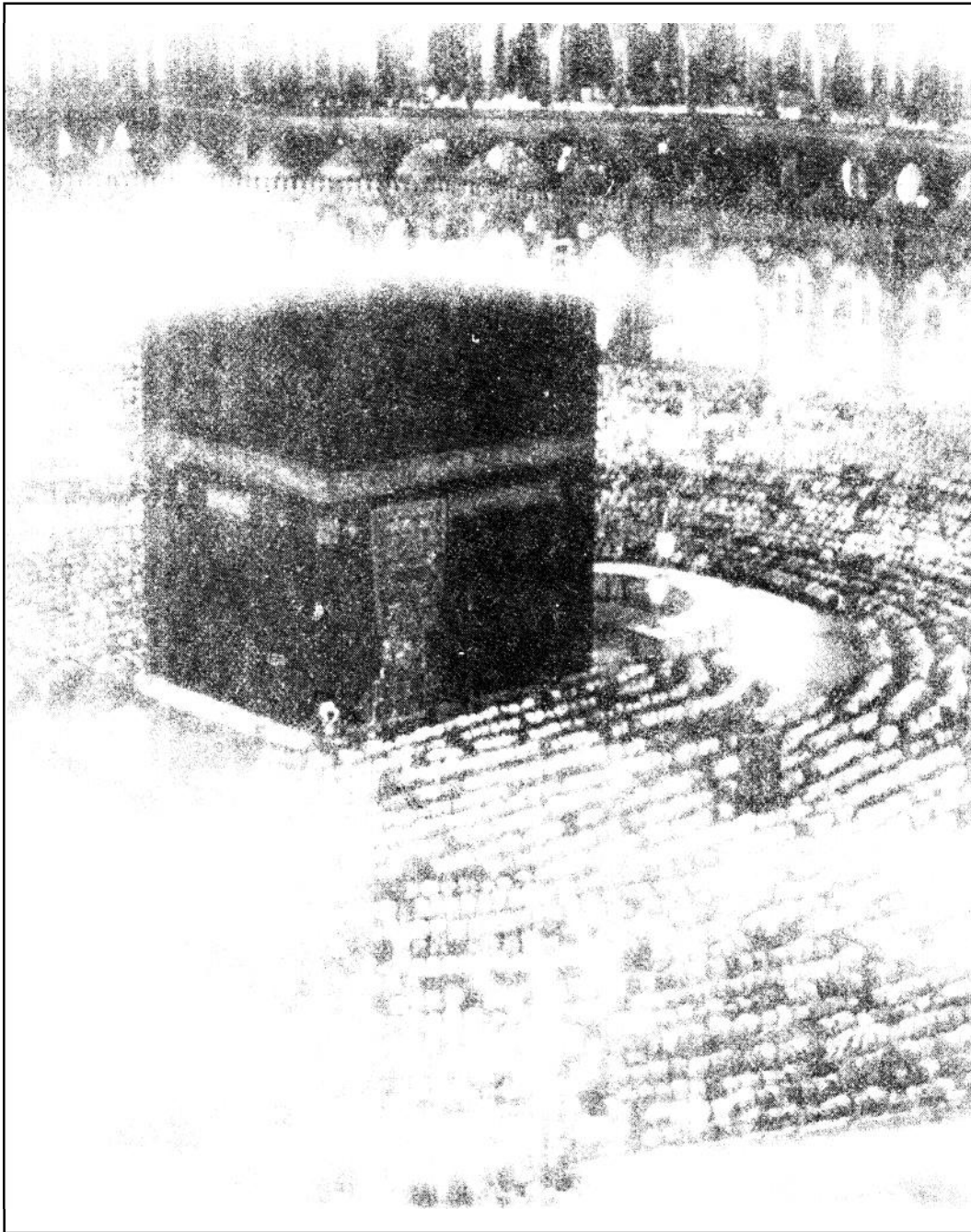
124. Refers to those doubts and misgivings which the people of the Book tried to create in the hearts of the people in respect of Ibrahim's Millat (Muslims), Baitullah and the last prophet.

125. Making the path of Allah crooked. means to alter the original religion of Allah and introduce innovations. etc. in that religion.

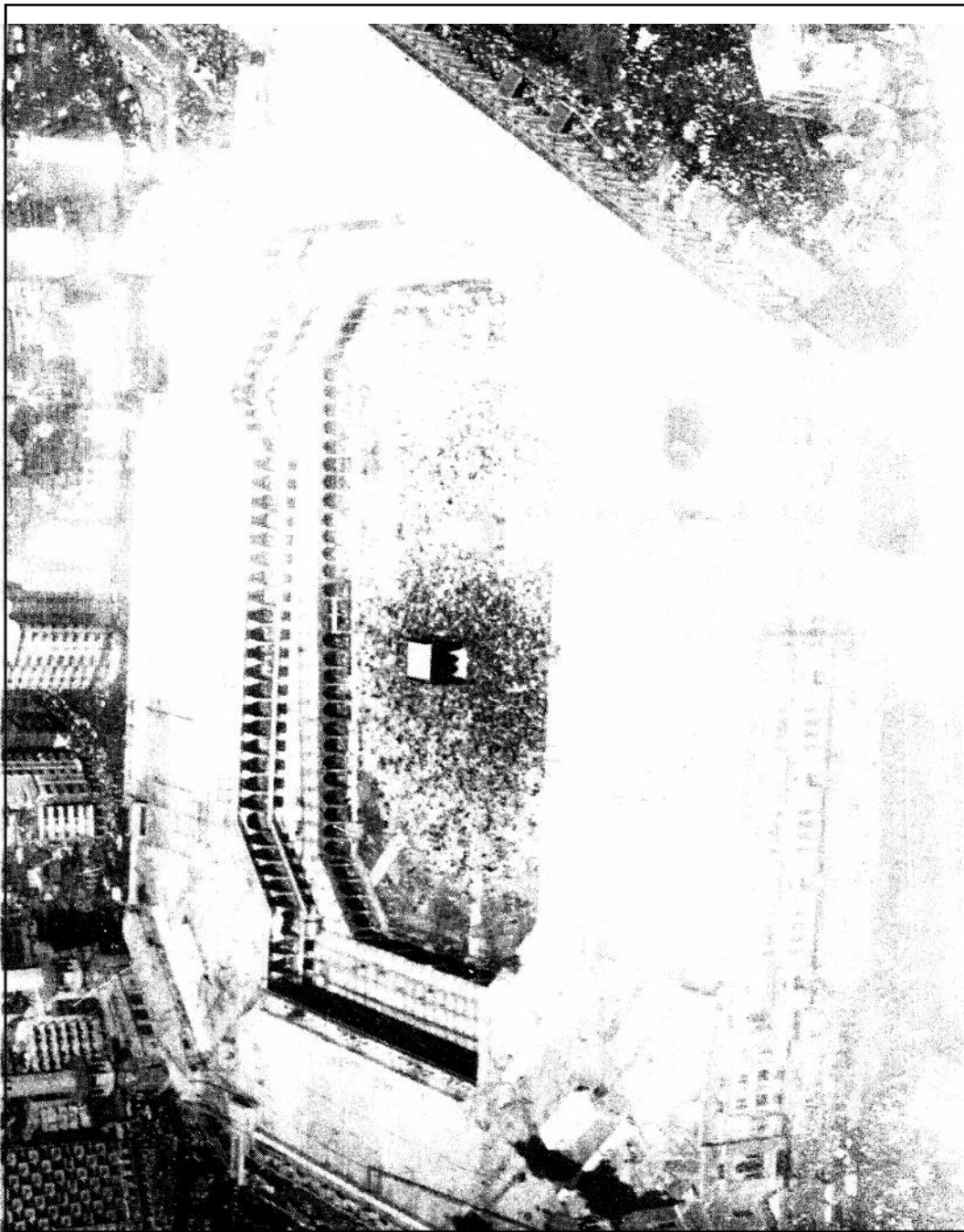
126. That is: You were sent as witnesses of Truth but you adopted the policy of being witnesses of falsehood and of concealing the reality.

127. Refers specifically to that faction of the people of the Book about whose objections and disputations a mention has been made above.





KA'BA (Baitullah)



Macca City and Masjid-e-Haram

101. And how can you deny faith when Allah's revelations are recited to you and His messenger is in your midst?¹²⁸ He who holds fast to Allah,¹²⁹ he indeed is guided to a right path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ
وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

102. O you who believe! Fear Allah as He should be feared,¹³⁰ and die not except as a Muslim.¹³¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

103. And hold fast, all together, to the rope¹³² of Allah, and be not divided among yourselves,¹³⁴ and remember Allah's favour to you, for you were enemies¹³⁵ and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you, that you may be guided.¹³⁶

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم
مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

104. Let there be a group among you that should invite (the people) to all that is good, enjoining what is right and forbidding what is wrong,¹³⁷ they are the ones who are successful.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

105. And be not like those who are divided amongst themselves and fall into disputations after receiving clear teachings,^{137A} for them is a very severe punishment.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ
الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

106. On that day a number of faces will be bright (white) and a number of faces will be black; to those whose faces will be black (will be said): "Did you reject faith after accepting it? So taste the punishment for rejecting faith."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ
وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. However, those whose faces will be bright, they will be in Allah's mercy, they will abide therein for ever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ ﴿١٠٧﴾

108. These are revelations of Allah, we recite them to you in truth. Allah does not intend to do injustice to the people of the world.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ
بِغَيْرِ ظُلْمٍ لِّلْعَالَمِينَ ﴿١٠٨﴾

128. That is: At a time when Allah's revelations are being recited in your presence and His messenger is also present in your midst, you are adopting the line of rejection of faith; this would be very serious and extremely unfortunate for you.

129. To hold fast to Allah means to establish deep attachment and relationship with Him.

130. This is the desired standard that man should fear Allah as He deserves to be feared. As regards the limit of fear from the legal and the Fiqh point of view, it is stated at another place:

فاتقوا الله ما استطعتم

"Fear Allah as much as is possible for you" (Taghabun- 16).

131. That is: For the whole of your life remain steadfast with Islam and when you die, die as a Muslim.

132. 'Habl' (Rope) here means Allah's Book (Quran), which joins Allah's slaves with Allah and which is like a covenant and an agreement and therefore, to hold it is to hold Allah. In a hadith, the prophet has said: Allah's Book is Allah's Rope which is stretched from the sky to the earth." - (Ibn Katheer, Vol. I, P. 389, with reference to Tabri).

133. That is: The Muslims not only individually but also collectively hold fast to the Quran, and only this Book should enjoy the central position in the Ummah and they should establish a deep attachment to it.

134. Differences and divisions creep in when the attachment with the Divine Book is weakened and when in practice it is not given the central position and its appointed centre of attention, though there is no let up in the respect shown to the Book. Instead of making the Divine Book the centre of attention, the saying of mortal persons and their books are given more importance, and then such circles of spiritual attachments are formed and the followers hold firmly the ropes of their own particular 'Imam', 'Sufi', 'Buzurg', 'Qaid' and 'Allama' that they do not even feel the slipping away of the Divine Rope, Quran, from their hands. As a result severe disputations and sectarian divisions emerge in the Ummah and the community be-

comes a prey to disruption.

It is really sad that inspite of this warning, Muslims were divided into different sects. This sectarianism among the Muslims can be eliminated if Muslims, regardless of their schools of Fiqh and sect, give the Divine Book the position which it rightly deserves and deeply attach themselves to this Book.

135. Refers to the mutual enmity of the Arabs, as a result of which one tribe used to be always at war with another tribe.

136. That is: Appreciate and respect that religion which has created in you feelings of extreme love, integration and brotherhood: It means that Islam is the basis, by correctly adopting which the human society can have brotherly relationship, perfect integration and emotional harmony in the real sense of the world.

137. 'Amr bil Ma'roof' (Enjoining what is right) and 'Nahi anil Munkar' (Forbidding what is wrong) is the essential quality of a Muslim, as is clear from the clarifications in the Quran. But the work of dawah of the religion needs preparation as well as capability and moreover it demands spending of time and making untiring efforts. Therefore, for this service, the earmarking of a group for this purpose is necessary so that this duty may be performed satisfactorily. It is the great responsibility of the Muslim Ummah that it should, from among itself, prepare a group of missionaries of truth who should be learned and capable, and to provide to such a group all the means and resources for undertaking this work. If the Ummah is careless in this work, then it would prove to be a failure in its duty because this Ummah has been called the 'balanced Ummah' for this reason only and it has to perform the duty of giving witness for the mankind.

In the verse the word 'good' means Islam, which contains all the good of this world and the next, e.g. fear of God, good treatment to the parents, doing good to the relatives, neighbours, assistance to the helpless, truth, honesty, trust, justice and help to the oppressed, etc. etc. By wrong and forbidden are meant those evils whose being evil is quite clear, e.g. denial of God, unjustified killing, oppression, falsehood, breaking the promise, lewdness, shamelessness. etc.

etc. These are the good and the evil things which are universally considered as good and evil by the human nature. Therefore man knows about their being good or evil and from this consideration everybody is responsible for his acts and answerable to God. The details of good and evil presented by Islam contains these good and evil thing at the head of the list, which are pointed out by the human nature.

To inform people of what is good and to keep them away from what is evil requires advice, persuasion and efforts and sometimes force also that is why direction is given to raise' such a group as would perform this duty specifically and where Muslims are in power, there' the power should be used to promote what is good and to forbid the commitment of what is evil.

137.^A The word, 'those who are divided among themselves and fall into disputations after receiving clear signs', point to the Jews and Christians, who were given a clear concept of the right religion through the Torah and the Gospels, and who were convincingly explained the meaning of oneness of Allah. They were also imparted the teachings of the religion in clear-cut terms but they engaged in rhetorics and theo-

logical hair-splitting and created thousands of problems which resulted in their dividing into various sects and becoming a prey to differences and disruption.

The purpose of referring to the course of action of the Jews and the Christians is to warn the Muslims that they should appreciate the truth that has been revealed to them by the Quran and the clean teachings that they have received through it and should not follow the footsteps of the misguided nations and communities.

A great pity that inspite of this warning of the Quran, Muslims created new problems in the Quranic teachings, so much so that they have done so in matters of belief also, which has tarnished the concept of the religion and they have become a prey to differences and disruption. The intensity of differences gave birth to the sects, and now the position is that the concept of religion of every sect is different. The real and effective remedy for this condition is that as directed by the Quran a group should rise that should be above the sectarian, groupist and schools-of-Fiqh prejudices and should directly and unhesitatingly invite all to that religion which Quran has called 'Khair' (good).



And whatever good that they would do will not be denied, and Allah knows well the God-fearing people. (But) the riches and the children of those who rejected faith will not avail them aught against Allah; they will be the companions of the fire, dwelling therein (for ever). (Al-Quran)

109. And to Allah belongs all that is in the heavens and on the earth; and to Him all matters will be presented.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُورُ ﴿١٠٩﴾

110. You are the best ummah¹³⁸ that has been raised up for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. And if the people of the Book had faith, it would have been better for them,¹³⁹ among them are some who have faith, but most of them are transgressors.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللّٰهِ
وَلَوْ اَمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ
وَالَّذِينَ اَلْفُسُقُونَ ﴿١١٠﴾

111. They will not harm you barring a trifling annoyance: if they fight you, they will show you their backs.¹⁴⁰ Then they will not be helped.

لَنْ يَضُرُّوكُمْ اِلَّا اَذًى وَاِنْ يُقَاتِلُوْكُمْ يُؤْتُوْكُمْ
الْاَدْبَانَ ثُمَّ لَا يَنْصُرُوْنَ ﴿١١١﴾

112. They are struck with ignominy wherever they are found, except when under a covenant from Allah and from men (they receive temporary refuge).¹⁴¹ They incurred the wrath of Allah and they were struck with wretchedness.¹⁴² That is because they rejected the signs of Allah, and slew the prophets wrongfully. That is because they disobeyed and transgressed beyond bounds.¹⁴³

ضُرِبَتْ عَلَيْهِمُ الذَّلٰةُ اَيْنَ مَا تُقِفُوْا اِلَّا اِجْبِلَ مِنَ اللّٰهِ
وَاجِبِلَ مِنَ النَّاسِ وَاَبَاءُ وَبَغَضٍ مِنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ
وَيَقْتُلُوْنَ الْاَنْبِيَاءَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا
وَكَانُوْا يَعْتَدُوْنَ ﴿١١٢﴾

113. Not all of them are alike. Of the people of the Book there is a group that stands (by the covenant); they recite the revelations of Allah during the hours of night, and prostrate before Him.

لَيْسُوْا سَوَآءً مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قٰآِمَةٌ يَتْلُوْنَ
آيٰتِ اللّٰهِ اِنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿١١٣﴾

114. They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and are active in good work. They are from the righteous¹⁴⁴.

يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ
فِي الْخَيْرٰتِ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿١١٤﴾

115. And whatever good that they would do will not be denied, and Allah knows well the God-fearing people.

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوْهُ وَاللّٰهُ
عَلِيْمٌ بِالْمُتَّقِيْنَ ﴿١١٥﴾

116. (But) the riches and the children of those who rejected faith will not avail them aught¹⁴⁵ against Allah; they will be the companions of the fire, dwelling therein (for ever).

اِنَّ الَّذِيْنَ كَفَرُوْا وَلَنْ تَغْنِيَّ عَنْهُمْ اَمْوَالُهُمْ وَلَا اَوْلَادُهُمْ
مِّنَ اللّٰهِ شَيْئًا وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٦﴾

138. Best Ummah or the best community because this is the very Ummah that follows the right religion. The people of the Book adopted deviated ways in religion and therefore lost the original faith. Now Allah has raised the Muslim Ummah for the reformation and guidance of humanity. The quality of this Ummah is this that it is equipped with faith and performs the duty of enjoining what is right and forbids what is wrong. For this reason it has been called the best Ummah and not because of its birth or racial connections, as the people of the Book think about themselves.

The really deserving people to be called the best Ummah were the companions of the holy Prophet and the people who immediately followed them, in whom these qualities were found. As regards those Muslims who have no interest in faith and whose every effort is directed towards enjoining what is wrong and forbidding what is right are not worthy of this high office. (See Surah Baqarah Note No. 166).

139. That is: If these Jews and the Christians would have embraced Islam and would have joined the best Ummah, it would have been better for them. But among them there are only a few who have faith and the majority of them are wrong doers and transgressors.

140. It is about the people of the Book of that time that they were very weak-willed, and therefore could talk only of inflicting harm. They cannot stand in opposition to the true people of faith. Subsequent events confirmed this statement of the Quran, as the people of the Book were made to taste the ignominy of great defeat.

141. They do not stand on their strength. If at some place they have been given shelter by an Islamic state under a covenant, then at another place other nations have given them refuge. These supports are temporary. Their own honour and dignity is nothing.

142. As a fruit of their love for this world, there was no willingness in them to give preference to the Hereafter over the world and to offer sacrifices for the faith, and they had reached the nadir of moral downfall and evil-doing.

143. There is evidence of these crimes of theirs in the Bible also:

O Jerusalem, Jerusalem, Killing the prophets and stoning those who are sent to you.

(Mat: 23:37)

"Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and killed thy prophets, who had warned them in order to turn them back to thee and they committed great blasphemies therefore thou didst give them into the hand of their enemies,

(Neh 9: 26,27)

144. This refers to that group of the people of the Book which stood by the covenant made with Allah. They were righteous and faithful and as the truth about the prophet and the Quran went on becoming clear to them, they accepted the faith and joined the group of Muslims. Quran here has eulogised only such people of the Book, only.

145. That is: The thing which prompts them to reject faith is the love of wealth and children, but these things, wealth and children will not save them from the divine punishment.



117. What they spend in the life of this world may be likened to the frosty wind which strikes and destroys¹⁴⁶ the harvest of the people who have wronged themselves. It is not Allah who has wronged them, but they wrong themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٤﴾

118. O You who believe! Take not into your confidence others beside yourselves¹⁴⁷, who would spare no pains to ruin you. They only wish your distress. Their hatred is revealed by (the utterance of) their mouths; but what their breasts conceal is greater. We have made clean to you the directives, if you will understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَاطِنَهُمْ مِنْ دُونِكُمْ لَا يَأْتِيَنَّكُمْ خَبْرٌ لَكُمُودًا وَمَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٥﴾

119. You are the ones that love them while they love you not,¹⁴⁸ and you believe in all the Books. When they meet you, they say: "we believe,"¹⁴⁹ but when they are alone they bite their fingers in rage (at you). Say: "Perish in your rage." Indeed, Allah knows well what is hidden in the breasts.

هَآأَنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوْمُ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَهْدَكُمْ أَلَا تَأْمَلُ مِنَ الْغِيظِ قُلْ مُوتُوا بِغِيظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٦﴾

120. If any good befalls you, it grieves them: but if some misfortune overtakes you, they rejoice at it.¹⁵⁰ But if you observe patience and are God-fearing¹⁵¹ not the least harm their cunning will do to you. Verily, Allah is surrounding all that they do.

إِنْ تَمَسَّسْكُمْ حَسَنَةٌ سَأَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَلَنْ تُصِيرُوا وَتَتَّقُوا أَلَيْسَ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١١٧﴾

121. And¹⁵² remember when you set forth at daybreak from your household to assign to the faithful their positions for the battle. And Allah is Hearer, Knower .

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٨﴾

122. At that time two of your groups¹⁵³ were about to show weakness, although Allah was their protector. And in Allah should the faithful put their trust.

إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١٩﴾

123. And undoubtedly Allah had provided you with help in Badr¹⁵⁴ when you were contemptibly weak. So fear Allah in order that you may be thankful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٠﴾

146. In this example wind signifies good acts and charity, and by the icy and frosty wind is meant lack of correct faith and rejection of belief. The harvest means the earnings, etc in the material world. As the wind, which is generally useful for agriculture but the same wind when it becomes icy cold and brings frost with it, proves to be highly disadvantageous for the harvest, in the same way good acts and charity, inspite of their being useful, are destructive to the reward of the Hereafter if they are bereft of feelings of faith and are contaminated with the poison of rejection (kufr).

147. In this verse Muslims are directed not to take any persons outside the Islamic nation into their confidence, and the reason for the same has also been stated. These people on account of their hatred of Islam and Muslims will spare no pains to harm your interests. This direction was given at the time of the battle when it was feared that Muslims might reveal their war secrets to the Jews on account of their old friendly relations because the Jews were supporting the enemies of the Muslims and rancour had developed in the heart of the Jews against Islam.

The guiding principle which can be derived from this verse is that wherever the striving for the supremacy of Islam has entered the stage of jihad or where the Muslims are in power politically, there the Muslims should be extra cautious in respect of the war secrets and political manoeuvres, etc. and they should not reveal their secrets to or take into confidence those who have refused to accept the faith and join the Islamic nations.

148. That is: You are their well wishers, while they do not wish you well. They are morbadly anti-Islam and anti-Muslim.

149. The Jews claimed that they believed in Allah and the Last Day, therefore they were faithful, although they were not prepared to recognise Quran as the revealed Book from Allah. Quran says that as long as a person is not prepared to accept all the revealed Books including Quran as Divine Books, he cannot be faithful and his faith is not at all reliable.

150. This is the picture of those who do not like that Islam should propagate and prosper

and the Islamic nation should attain supremacy. They are always prejudiced against Islam and Muslims, and every success of Muslims is an utterly painful event for them.

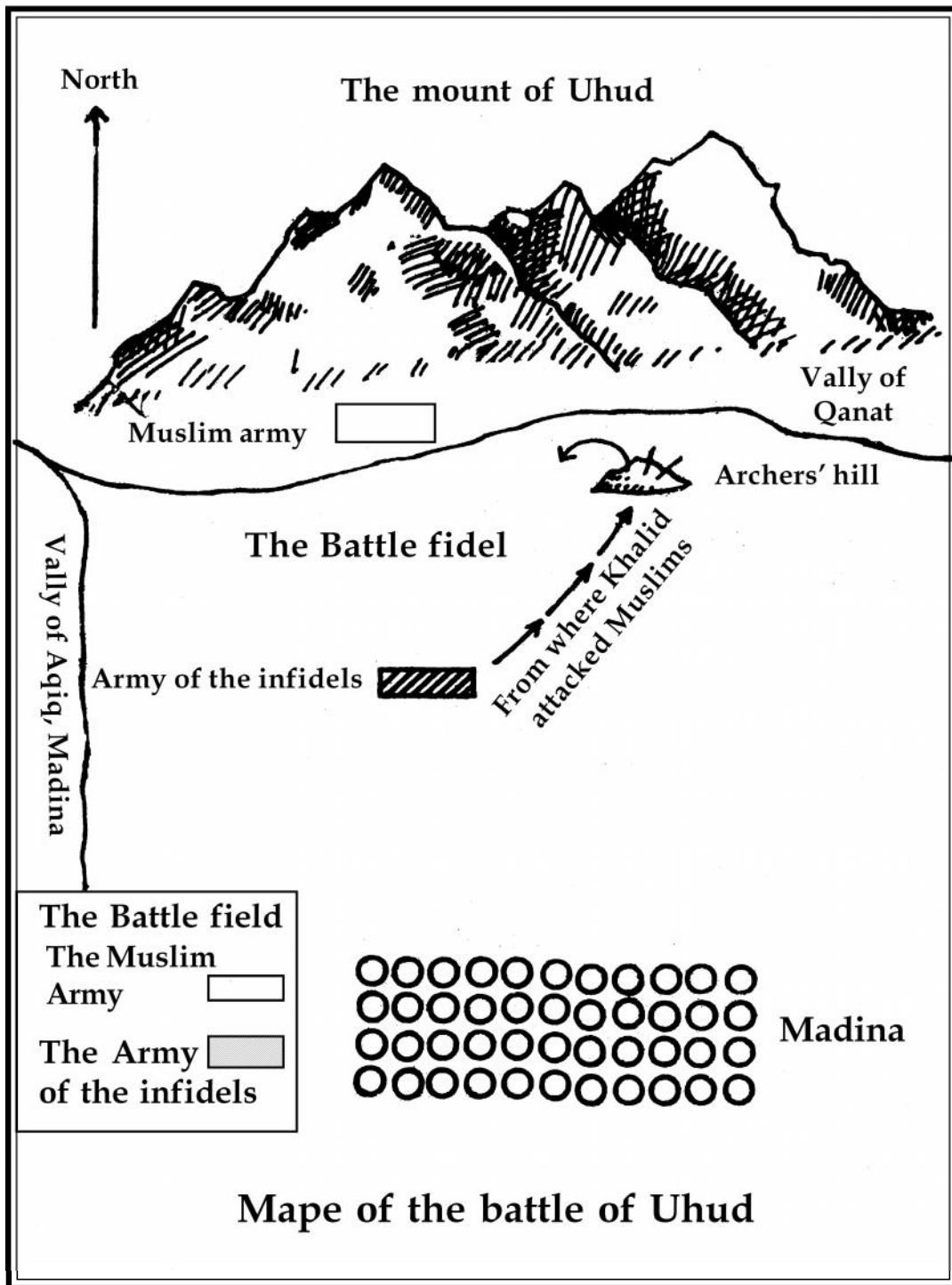
151. Here righteousness refers to following the directions that have been given above.

152. From here a review of the conditions and events of the Battle of Uhud begins. 'Uhud' is a hill three to four miles away from Madina in the north. This battle was fought in its valley in the month of shawwal, in the year 03 A.H. (625 A.D.) The infidels of Macca had come as aggressors to launch an attack on Madina. They had camped near the Mount of Uhud. The prophet (Peace be upon him) consulted Muslims whether resistance be offered outside Madina or from within the city. Many advised that the enemy be engaged outside the city limits, while the chief of the munafiqueen (hypocrites) Abdullah bin Ubai suggested that the fight be given from within the city. After consultation, the prophet decided to offer resistance outside the city and he set forth with an army of one thousand Muslims. Abdullah bin Ubai, however, returned with his three hundred companions, from midway because his opinion was not accepted. The Prophet was thus left with only seven hundred Muslims, and they too were mostly ill-equipped and illarmed. The prophet proceeded further and offered a fight at Uhud to the infidels, who were three thousand in number and were fully armed and well-equipped.

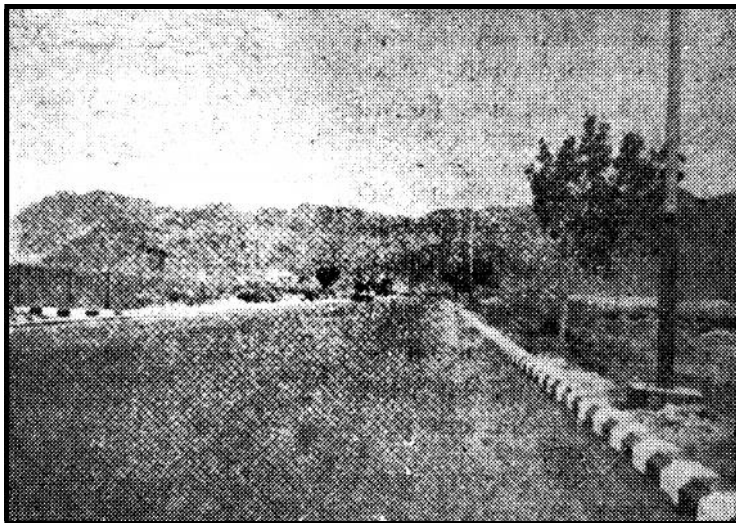
153. Refers to Banu Salmah of the tribe of Khazraj and Banu Haritha of the tribe of Aus.

In the battle of Uhud the infidels were three thousand in number and Muslims were only one thousand. Out of this three hundred were removed by the chief of the hypocrites, Abdullah bin Ubai, who separated from the Muslims. This event adversely affected the morale of the two groups among Muslims, to which a reference has been made in this verse. Quran has taken an exception to this and has stated that in the path of Allah for Muslims the deciding authority is only Allah, therefore full trust be placed in His help.

154. The battle of Badr was fought in the month of Ramadan in 02 A.H. (624 A.D.), in which Muslims were victorious.



**“Uhad loves us and we love Uhud”
(Hadith)**



**The Mount of Uhud
- There miles away from Madina
The Battle was fought here in
Shawwal. 03 A. H. (625 A.D.)**

124. When you were saying to the faithful: Is it not enough that Allah should help you with three thousand angels (specially) sent down?¹⁵⁵

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ اللَّهُ رُبَّكُمْ بِثَلَاثَةِ
أَلْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾

125. Nay, but if you observe patience and are God-fearing and (the enemy) attack you suddenly, your Lord will help you with five thousand angels, having special marks¹⁵⁶.

بَلْ إِنْ تَصْبِرُوا وَاتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا
يُبَدِّلْ دُكُمُ رَبَّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. And Allah made it but a message of good tidings for you; and an assurance to your hearts; (in any case) there is no help except from Allah, the powerful, the wise¹⁵⁷.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. (Your help) In order that he might cut off a part of those who disbelieve or overwhelm them so that they return frustrated.

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا
خَاسِرِينَ ﴿١٢٧﴾

128. In this matter you have no authority,¹⁵⁸ He may forgive them or He may punish them, for indeed they are wrong-doers.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allah belongs all that is in the heavens and in the earth. He forgives whom He pleases and punishes whom He pleases¹⁵⁹. And Allah is Forgiving, most merciful.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يُغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

130. O you who believe! Devour not usury (interest), doubling and multiplying.¹⁶⁰ Fear Allah so that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمُ الرِّبَا أَضْعَافًا
مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

131. And fear the fire, which has been prepared for those who reject faith.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

132. And obey Allah and the Messenger so that you may be shown mercy.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

133. And hurry up towards your Lord's forgiveness and the paradise whose width is that of the heavens and of the earth,¹⁶¹ prepared for the righteous.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Those who spend (in charity), whether in prosperity or in adversity, who control their rage and are forgiving towards men. And Allah likes such people of good character.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

155. This thing was stated by the prophet at the time when Abdullah bin Ubai, with his three hundred companions, separated from the Muslim army. At that time to boost the morale of the Muslims, the prophet said: Is it not enough for you that in the place of these three hundred men Allah may send three thousand angels for your help?

156. This was stated by Allah in support of the Prophet that you would not be helped by three thousand angels but by five thousand angels, provided you remain steadfast and remain righteous. Accordingly this promise of Allah was fulfilled and Muslims defeated the infidels. But after inflicting the defeat, a squad of Muslims disobeyed the directions of the Prophet and engaged themselves in collecting the booty, leaving their positions, which resulted in the reversal of the Muslim army.

By the angels having marks is meant that the angels that would come for their help would be having a mark of jihad in the path of Allah and they would be sent down specifically for this purpose.

157. That is: This promise of help through the angels was a sort of glad tidings. Even if this glad tidings were not to be given, you should have known that the help and victory come from Allah only. He is the most Supreme and He may grant supremacy to whomsoever He may please. And he is Wise, therefore none of His acts are without wisdom.

158. The addressee is the Prophet. By authority here is meant the authority to decide who is liable for punishment from Allah. It means that those people who are your enemies today may not remain so after some time. It is likely that Allah may grant them the guidance of repenting and they may embrace Islam and Allah may then for-

give them and it is also possible that on account of their wrongdoing they may be deprived of repenting and may become liable for Divine punishment. The hint of repentance in this verse was, subsequently came to be a reality. Accordingly these enemies of Islam who had fought in this battle against the Prophet, e.g. Abu Sufyan. Khalid bin Walid, Safwan bin Umayyah, etc. later on embraced Islam and became the supporters of the Prophet.

159. For explanation. please see Note No. 478. Surah Baqarah.

160. Forbidding the double and multiple interest does not mean that only compound interest is forbidden, but that every kind of usury is haram, whether it may be simple or compound and whether its rate may be high or low as is clear from the Verse No .275 to Surah Baqarah.

Here the quality of the interest as double and multiple has been mentioned merely to stress its obnoxiousness so that a hatred against it may be created because once a man considers it permissible and starts taking interest, he does not hesitate in adopting its worst form for himself. In connection with forbidding of usury. please see Note Nos. 456 to 464. Surah Baqarah.

161. That is: In your love for world you want to get a rivulet of material benefits, which are for a short life of this world while Allah wants to grant you a vast sea of his blessings that is a paradise so vast that its width is equal to the width of the heavens and the earth and which is everlasting. It seems that in the Hereafter the space between the earth and the sky would be the space for Paradise and that the people of the Paradise will be able to enjoy its pleasures conveniently. From the example of the width of the sky and the earth given here, the vastness of Paradise can be only imagined. The reality is known to Allah only.



135. And those who, having done some shameful act, or having wronged themselves (by committing some sin), remember Allah and ask for forgiveness for their sins,¹⁶² and who can forgive sins except Allah? and are never obstinate in persisting knowingly in what (wrong) they have done¹⁶³.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. The reward of such will be forgiveness from their Lord and gardens underneath which rivers flow, where in they will abide for ever. What an excellent reward for (righteous) workers !

أُولَٰئِكَ جَزَاءُ وَهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَ جَنَّاتُ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

137. Traditions of Allah have gone forth before you, travel through the earth and see what was the fate of the believers.¹⁶⁴

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

138. This is a statement¹⁶⁵ to men, a guidance and exhortation to those who fear Allah.

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. And do not be discouraged and do not grieve; you will dominate (and be superior) if you are true believers¹⁶⁶.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٩﴾

140. If you have received a wound, they (the enemies) have also received a similar wound¹⁶⁷. Such days, ¹⁶⁸ We rotate among the people, (and this day has been brought for you) so that Allah may know those who believe and may choose witnesses¹⁶⁹ (martyrs) from among you. And Allah likes not wrong-doers.

إِنْ يَسْسِسْكُمْ قَوْمٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ
وَتِلْكَ الْأَيَّامُ نَدَاؤُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ
لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

141. And (This mishap occurred so) that Allah may purge to purify believers and punish the infidels.

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَهْذِقَ الْكَافِرِينَ ﴿١٤١﴾

142. Did you think that you would enter paradise while yet Allah has not known those of you who have striven hard (in His way)¹⁷⁰ and (This trial is also necessary) so that He may see who are the steadfast?

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

143. And verily you used to wish for death before you met it.¹⁷¹ Now when you have seen it, you keep on seeing (flinching).

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

162. It refutes the belief of the Christians that the authority for forgiving sins is possessed by Prophet Eesa and the Priests of the Christian church. In the Bible, this statement is wrongly attributed to Jesus that he told his disciples: "If you forgive the sins of any they are forgiven: if you retain the sins of any they are retained. (John-20:23)

163. If they commit a sin being overcome by some temporary passions, then Allah's remembrance prompts them to seek His forgiveness and repentance and they do not persist in their sinning.

164. By traditions are meant those regulations of Allah, under which He punishes the nations. The manifestations of these traditions were existent in the land of Arabiya in the form of the remains of the ruined and destroyed nations, like the ruins of the nation of Thamud and the Nation of Lot. etc. By travelling through these regions, man can learn a great lesson by looking at the fate which they met. The journey that is undertaken with a view to finding out the reality and learning appropriate lesson would definitely be very fruitful and here the exhortation is to undertake such a journey only. As regards the travel which is undertaken merely to see the historical ruins and to add to our geographical and technical knowledge cannot fulfil this great purpose.

165. That is: This is a statement that reveals the reality.

166. That is: If you are faced with defeat temporarily and that too because of your own errors, then it would not be proper to be affected by it to such an extent that you are unable to do anything. Your morale should be high and you must believe that in the fight of the Islam and rejection, your side will be victorious provided you have shown yourselves to be true and steadfast in your faith, because how is it possible that the faithful people

may fulfil all the requirements of their faith and may stake their lives and wealth in the companionship of the Prophet in the cause of Allah. yet they may remain deprived of the help from Allah ? History is a witness that this promise of Allah was proved to be correct and was duly fulfilled.

It may be noted that the promise of coming out superior and glorious is for the group of the faithful and not for the individuals and it is on a condition that a war is going on between Islam and Kufr that is when the conflict is going on only for the purpose of raising the word of Allah above every thing and when piety and patience are adhered to.

167. Refers to the Battle of Badr, in which the infidels were defeated.

168. By days are meant those historic days in which the events of the victories and defeats of nations occurred. These events had taken place under the rule of trial, laid down by Allah.

169. Martyrs (shaheed) are those who are killed in the cause of Allah. He is called a shaheed (witness) because he gives the witness about the reality of Islam by laying down his life. Martyrdom is a very high rank. About the cause of the martyrs who were killed in the Battle of Uhud it is stated that Allah wanted to give them a very high rank.

170. It is wrong to suppose that the path of truth is not the path of trials and that man can enter Paradise by merely claiming to have accepted the faith and that he would not have to pass through a stage where his claim to faith would be put to a test and when he would be required to offer sacrifices.

171. Refers to those youths who did not get a chance to fight in the battle of Badr. They were expressing their wish to achieve martyrdom and guided by this wish they had advised to give a fight to the infidels outside the city of Madina.

144. And Muhammad is but a messenger ; other messengers have already passed away before him. If he dies or were slain, will you then turn back on your heels?¹⁷² If any did turn back on heel, not the least harm will he do to Allah. And Allah will reward those who are grateful¹⁷³.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَلَا يَنْفَكُونَ مِمَّا قَالُوا أَنَّهُمْ قَالُوا
يَنْفَكُونَ عَلَى عَقَبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٧٣﴾

145. And no soul can ever die except by Allah's command at a term appointed and written.¹⁷⁴ Whosoever desires the reward of the world, we bestow on him thereof; and whosoever desires the reward of the Hereafter, we bestow on him thereof. We shall reward the thankful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا
وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ
ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٧٤﴾

146. And many prophets have passed in whose company a number of godly men have fought.¹⁷⁵ They were never discouraged if they met with disaster in the way of Allah nor did they weaken nor did they give in. And Allah loves those who show fortitude.

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا
وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٧٥﴾

147. And all that they said was: "Our Lord! forgive us our sins and excesses we have committed in our duty,¹⁷⁶ make our foothold firm, and give us victory over the disbelievers.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَاسْرَفْنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٧٦﴾

148. So Allah gave them the reward of the world and the excellent reward of the Hereafter. And Allah loves those who do good¹⁷⁷ deeds.

فَاتَّهِمُوا اللَّهَ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٧٧﴾

149. O you who believe! if you obey those who disbelieve, they will make you turn back on your heels and you will be the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُؤْخَذُوا
عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٧٨﴾

150. But Allah is your Friend, and He is the best of helpers.

بَلَىٰ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٧٩﴾

151. Soon shall we cast awe¹⁷⁸ into the hearts of the infidels, for the reason that they ascribe partners to Allah, for which He had sent no authority. Their abode will be the fire, and evil is the abode of the wrong-doers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا وَالرُّعْبَ بِمَا أَشْرَكُوا
بِاللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَهُمْ فِي النَّارِ
بِشَيْءٍ مِّثْوًى الظَّالِمِينَ ﴿١٨٠﴾

172. Turning back on heels means to return to kufr (rejection of faith) and to non-islamic life. Here the point that is proposed to be brought home is that as there had come many messengers from Allah in this world, in the same way Muhammad (peace be upon him) was also one of His messengers. As the other prophets had to die, in the same way this prophet would also have to taste death. His being a prophet does not mean that he would not die nor that he would not be slain. This world is a place for test and trial and even prophets have been subjected to trials.

From a reference to the context it can be seen that the idea is to remove the impression which was formed in the minds of some muslims after they had heard the rumours of the death of the Prophet in the Battle of Uhud.

It may be noted that during the battle of Uhud the infidels had spread the rumour that the Prophet was slain in the battle which caused a disorder in the battle lines of the Muslims, although some of his brave companions had given the morale-building reply that why should they not lay down their lives for the same purpose for which the Prophet has laid down his life, or that when the Prophet is not there, what is the use of living without him.

173. That is: Those who valued highly the blessing which they received in the form of Islam, Allah will give them reward regardless of the fact whether their Prophet is present among them or is dead.

174. Allah has fixed the time of death of every person, which is noted in a book. Death comes exactly at that appointed time, neither before nor after. Therefore, it is not proper to run away from the religious duty of jihad for fear of death.

175. The allusion is to those battles which were fought under the leadership of prophets Samuel, Dawood (David) Sulaiman (Solomon) and others. The idea is to raise the morale of the Muslims that they should not be discouraged by the hard-

ships which they were experiencing in the battle of Uhud. Encountering of hardship and adversities in the way of Allah is not a new thing. The past prophets and their companions had also to pass through these stages and after passing through these stages only they reached the high places and ranks.

176. That is: While facing these difficulties and hardships they did not speak ill of their God and messenger, but they acknowledged their weaknesses and begged for forgiveness of their sins and transgressions. The outcome of their attitude was that they were successful in this world and in the next world also they bagged the best rewards from Allah.

177. In the text the word 'Mohsineen' (those who do good) has been used, that is those who do 'ehsan' or the good work in their lives meaning righteous and virtuous people those who not only perform their duties but also do it in an excellent manner. In the above verses the people who have been said to have the quality of laying down their lives in the cause of Allah have been called 'Mohsineen.'

It shows that in the meaning of 'Ehsan' (good work), striving for religion even at the cost of one's life and to offer sacrifices for Allah are included to a great extent.

178. Faith is the foundation of determination and courage, therefore the morale of the faithful is always high and this high morale creates awe in the hearts of the disbelievers. The Prophet has said:

نصرت بالرعب مسيرة شهر

(I was helped with such awe that if the enemy was at a distance of one month's journey, he would feel terror.)

-(Tafseer Ibn Katheer Vol. 1, P. 411)

And events have confirmed this. Accordingly not only Cyrus and Caesar were in awe of Muslims but the people in India and Spain were also awed by them.



152. And Allah verily made good His promise to you when you were extirpating them¹⁷⁹ by His leave until you exhibited weakness and you disagreed about the command and disobeyed after He had shown you that for which you longed. Some of you desired the world¹⁸⁰ and some of you desired the Hereafter. Then He diverted you from your foes¹⁸¹ in order to test you, but He forgave you. And Allah is full of grace to those who believe¹⁸².

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِأِذْنِهِ
حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ
مِنْ بَعْدِ مَا أَرَكُمُ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ
ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

153. When you were vacating your posts and would not look back at anyone, and the messenger in your rear was calling to you,¹⁸³ wherefore Allah inflicted upon you one¹⁸⁴ sorrow after the other, so that you , should not grieve for that which you have lost nor for that which might befall you. And Allah is well aware of all that you do.

إِذْ تَصْغِدُونَ وَلَا تَلَوْنِ عَلَى أَحَدٍ وَ الرَّسُولُ
يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَابَكُمْ عَنْهُ بَعْجٌ
لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

154. Then after grief, He sent down calm on a group among you, overcome with slumber,¹⁸⁵ while another group concerned about themselves thought unjustly of Allah, the thought of ignorance. They said: "Have we any part in this affair?" Say: "The affair wholly belongs to Allah." They hide in their hearts what they dare not reveal to you. They say: "If we had, had anything to do with this affair, we would not have been slain here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their slaughter¹⁸⁶ but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. And Allah knows the secrets of your hearts.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَغْشَى طَائِفَةً
مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ
ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ
الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ
لَوْ كُنَّا لَنَا مِنَ الْأَمْرِ شَيْءٌ لَقَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ
اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُبَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

155. Those of you who turned back on the day when the two hosts met,¹⁸⁷ it was Satan who caused them to slip,¹⁸⁸ because of some (evil) they had done. Allah forgave them. Allah is Oft-forgiving, most forbearing.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥٥﴾

179. That is: The promise of Allah was fulfilled even at the time of the battle of Uhud. The Muslims, inspite of their being less in number and ill-equipped, were superior to the polytheists, which is testified by the fact that their standard-bearers were being killed one after the other until their flag fell to the ground, which was the sign of defeat in those days. But after this the Muslims showed some weaknesses as a result of which they had to see the reversal.

180. These were the weaknesses and the error of the Muslims seen at the Battle of Uhud. First of all, when the Muslims saw that they were in a winning position, they slackened their efforts, thinking that victory was in their pocket.

Secondly, the Prophet had stationed a squad in the rear at the pass for security and had warned them not to leave it at any cost, but when they saw their side winning they thought that there was nothing wrong in leaving the post and collecting the booty although the commander of the squad, Abdullah bin Jubair had tried to stop them; but except for a few all disobeyed.

Thirdly, by disobeying the commands of the Prophet they busied themselves in collecting the booty of the battle and only a few persons stuck to their posts. The enemy took advantage of this situation and struck from the rear, which terribly affected the morale of the Muslims.

Fourthly, some of the Muslims hastened to collect the spoils of the battle, giving undue preference to the wealth of the world over the success in the Hereafter.

181. That is: The outcome of these weaknesses was this that you had no courage to resist the enemy.

182. "It means that for Muslims the promise of Allah's help is not unconditional and that they cannot adopt any attitude they like and God's help will always be with them. The help comes under the condition that Muslims should not slacken or show laxity in performing their duties, should not dispute the commands of their leaders, and should not disobey the commands of Allah and His messenger. They should not become desirous of the world in preference to the Hereafter. If such a thing is found in Muslims, Allah does not subject them to His wrath immediately, but He puts them to such tests as remove their weaknesses and make them deserving of Allah's help. This is also a

form of His forgiveness and magnanimity. Accordingly at the end of the verse, a reference is made to this forgiveness and magnanimity.

-(Tadabbur-i-Quran, Vol. I page 795).

183. When the battle lines of the Muslims were disrupted, the Prophet with some of his brave companions that included Ali, Abu Bakr and Talha, stood firm at his post and called the Muslims to come to him that he was the messenger of Allah. After this the prophet was wounded.

184. Distress or grief for the reversal that Muslims suffered in this battle. Seventy Muslims were martyred, in which were personalities like Hamza and Abdullah bin Jahash. Besides a large number of Muslims were wounded. In addition there was that rumour that the Messenger of Allah had attained martyrdom.

185. There came an occasion in the battle when Allah imposed a state of slumber on Muslims to remove fear from their hearts. This state of slumber was imposed when the battle was stopped for some time and the Muslims had gathered round the prophet and were trying to consolidate their position.

186. That is: One group among you was nursing some sort of misgiving about Allah. That group thought that if the battle were offered staying in Madina, then they would not have been killed. In refutation of this thought, it was stated that their misgiving was ill founded: had you been in your homes. the written command of Allah would have taken effect and your death would have taken place at the spot where it was destined to take place, for Allah has written down the time and place of everyone's death, and this fact is confirmed by the events that take place every day. A man goes to a place and dies where he had never imagined that he would die.

187. Means the Battle of Uhud (please see Note No.152)

188. By the mischief of the hypocrites, some weak kind of Muslims were also affected, but afterwards they realised their error therefore, Allah forgave them. Reviewing this position, it is stated that on account of some of their past sins Satan caused them to falter, because the weapon of Satan becomes effective in the case of those persons who are lax in the matter of avoiding sins.

156. O you who believe ! Be not like the unbelievers, who say of their brethren when they are traveling through the earth or engaged in fighting: "If they had stayed with us, they would not have died or been slain." It is so that Allah may make it a cause of sighs and regrets in their hearts.¹⁸⁹ It is Allah who gives life and death and Allah sees well all that you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا كَلِمَاتٍ مُّكَذِّبَاتٍ وَتَقَالُوا
لِإِخْوَانِهِمْ إِذَا صَرُّوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ كُفَرًا
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي
قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١٥٦﴾

157. And if you are slain or die in the cause of Allah, forgiveness and mercy from Allah are far better than all that they could amass.

وَلَيْنَ قَتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And if you die or are slain indeed, it is to Allah that you are to be brought together.

وَلَيْنَ مِّتُّمَ أَوْ قَتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. It is by the mercy of Allah that you are gentle¹⁹⁰ with them, for if you were stern and hard-hearted, they would have dispersed from around you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs¹⁹¹ (like jihad and campaigns, etc.). Then when you have taken a decision, put your trust in Allah. Verily, Allah loves those who put their trust (in Him).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allah helps you, none can overcome you. If He forsakes you, who is there after Him that can help you? In Allah then, let believers put their trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. And it is not for any prophet to be dishonest to his trust.¹⁹² If any person is dishonest, he shall on the day of Judgment, restore what he misappropriated;¹⁹³ then shall every soul receive its due, whatever it earned and none shall be dealt with unjustly.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُفَ وَمَنْ يَفْعَلْ يَأْتِ بِمَا غَلَّ يَوْمَ
الْقِيَامَةِ ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Is the one who follows the pleasure of Allah like to him who draws on himself the wrath of Allah and whose abode is Hell? a woeful abode.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا أُورِثَ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

163. There are degrees (of reward and punishment) for the people with Allah, and Allah is watching all that they do¹⁹⁴.

هُمُ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

189. That is: Those who think that their own efforts achieve everything they give wrong interpretation to the events that occur through the destiny ordained by Allah and such interpretations and explanations become a matter of anguish and regrets for them as they remain regretting that if they would have done like this then the things would have happened in this way.

190. That is: The lenient attitude that you have adopted in respect of your companions should be continued in future also, lest the defects that were witnessed at the time of the battle of Uhud might harden your attitude. This leniency will make them your loving followers and they will turn to self-reform.

It is thus clear that leniency and gentleness is a moral virtue and it is necessary that a reformer and a missionary must have this quality or virtue and this very quality makes a man popular.

191. Here the Prophet has been directed to consult his companions in his affairs and from the reference to context it is seen that the affairs here mean affairs of campaigns of jihad or things about which no clear command has been received from God or if the command is there, the question of how to put it into effect is required to be settled. Otherwise in matters of Divine Commands there is no question of consultation. Pondering over this command regarding consultation, the following points come into light:

(1) Consultation is an extremely important principle of the Islamic social order and is the basic characteristic of the Islamic political system.

(2) The direction for consultation is for important affairs and campaigns, that is those affairs and problems which affect the social life of the Ummah, in which are included all the problems connected with politics, war, peace and all important matters concerning the Islamic state. Besides all the problems connected with the welfare of the Ummah and the striving for the Islamic Dawah.

(3) When the Prophet is directed to consult, then obeying this direction becomes extremely essential for the Ummah also because the

Ummah needs it more than the prophet.

(4) Decisions on very important issues should be taken only after consultation and this decision should be the outcome of the consultation. In other words, the democratic opinion will be decisive. If it is not done, and the ruler decides the issue according to his individual opinion, then there would be no importance of the consultative body and consultation would become unimportant and insignificant. Moreover, it would nourish dictatorial tendencies, which would finally result in throwing out democracy and paving the way for the oppressive fascism. Those who say that the majority is not the proof of rightness, they give the authority of decision to the ruler as against the people, in other words they regard the ruler as a proof of rightness, while this supposition is in itself wrong. The fact is that so far as the proof of rightness is concerned, neither the people nor the ruler is any proof of rightness. However, looking to the circumstances, Islam has given weight to the opinion of the people and has given it a decisive role. And in the modern times when self-opinionated attitudes and selfishness are ruling the roost, to make the ruler independent of the people's opinion and to give him extraordinary authority and power is to invite serious dangers.

192. Refers to the thinking of the archers who left their posts so that they may not be left behind in collecting the booty of the battle and others getting the benefit. when the leadership of the army was with the Prophet of Allah this kind of thinking and misgiving. was absolutely uncalled for. for no prophet acts in a way that would amount to being false to the trust reposed in him. It may be noted that there is no proof that anybody had accused the prophet of being untrust-worthy. Even then Quran has clearly stated that no prophet can be false to his trust. This explanation was necessary so that there might not be any misgiving or doubts about the distribution of the spoils of war.

193. About misappropriating the trust, very severe punishment has been promised and the prophet had directed the executives of the government treasury to be so scrupulously careful about the public monies that none of them

liked even to hide a single needle. He has said:

يا ايها الناس من عمل لنا منكم عملاً

فكتمنا منه مخيطة فما فوقه فهو غل ياتي

به يوم القيامة. (ابن كثير جلد ١ صفحہ ٢٢٢ بحوالہ احمد)

O people ! If any of you, who has been appointed to work for us, hides a needle or a lesser

thing, then it is misappropriation, which he will have to restore on the Day of Judgment."

(Ibn Katheer. Vol. I. page 422. with reference to Ahmed).

194. That is: When the people are not alike from the standpoint of their acts, then how can they be alike from the standpoint of their gains or the degrees of ranks that they will get from Allah?



And think not of those who are slain in the cause of Allah as dead. Nay, they are alive, finding their sustenance in the presence of their Lord. Happy, in the bounty provided by Allah; and with regard to those left behind, who have not yet joined them, they rejoice in the fact that there shall come no fear upon them neither shall they grieve. (Al-Quran)

164. Verily Allah conferred a great favour on the believers when He sent among them a messenger from among themselves, who recites for them His verses, purifies them and teaches them the Book and wisdom¹⁹⁵, while before that they were in obvious error.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٩٥﴾

165. What is this ! When a single disaster smites you, although you smote (your enemy) with one twice as great, do you say: "Whence is this¹⁹⁶?" Say: "It is from yourselves."¹⁹⁷ Verily, Allah has power over all things¹⁹⁸."

أَوَلَمْ يَأْتِكُمْ مُّصِيبَةٌ قَدْ أَصَابَكُمْ مِثْلُهَا أَفَلَمْ تَلَمَّ أَفَى هَذَا
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٩٦﴾

166. And what you suffered on the day when the two armies met, was by the leave of Allah only, in order that He might know the believers.

وَمَا أَصَابَكُمْ يَوْمَ التَّتَى الْجَمْعَيْنِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ
الْمُؤْمِنِينَ ﴿١٩٧﴾

167. And He might know the hypocrites also. It was said to them; "Come fight in the way of Allah or (at least) defend yourselves," They said: "Had we known there would be fighting, we would certainly have followed you."¹⁹⁹ "They were that day nearer to unbelief than to faith, uttering with their tongues what was not in their hearts. And Allah has full knowledge of all they conceal.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ هُمْ لِلْكَفْرِ يَوْمَئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ تَالَيْسَ فِي قُلُوبِهِمْ
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٩٨﴾

168. Those who, while they sat at home, said of their brethren: "If they had obeyed us they would not have been slain." Say (to them): "Then avert death from yourselves if you are truthful."²⁰⁰

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا أَلَا طَاعُوا مَا قُتِلُوا قُلْ
فَادْرُؤُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٩﴾

169. And think not of those who are slain in the cause of Allah as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.²⁰¹

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ
عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿٢٠٠﴾

170. Happy, in the bounty provided by Allah; and with regard to those left behind, who have not yet joined them, they rejoice in the fact that there shall come no fear upon them neither shall they grieve.²⁰²

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٠١﴾

171. They are receiving the glad tidings of Allah's bounties and favour and of the fact that Allah does not waste the reward of the faithful.²⁰³

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ ﴿٢٠٢﴾

195. It is necessary that a distinction be made between the good and the evil. (Please see Note No.149 Surah Baqarah).

196. That is: If you have sustained losses in the battle, then your enemy had before this in the Battle of Badr sustained twice as much losses. In the Battle of Badr 70 infidels were killed and 70 were taken as prisoners, while in the Battle of Uhud 70 Muslims were martyred. Even in this battle a few of the infidels were also killed by the Muslims. But in the end the Muslims had to face the reverses on account of their own mistake.

197. That is: As a result of your own defects and errors.

198. He has power to make you victorious and also to make you suffer the defeat.

199. Refers to the munafiqeen (hypocrites) who avoided taking part in the jihad for fear of death and they were offering the excuse that they thought that the fighting would not take place, Had we known that the fighting would take place then certainly we would have joined it. But at the same time they were saying about the persons who were killed in the battle that if they had taken their advice they would not have been slain. It shows that the main thing was their fear of death because of which they did not come out to fight.

It may be noted that in these battles the Prophet had himself in his person, taken part, and when the prophet himself is participating, then for a Muslim to sit at home was against the honour of faith. Therefore, the Muslims who were really hypocrites have been severely condemned in Quran.

200. If it is possible for you to avert your own death then save yourselves from it and prove that

you are truthful.

201. Martyrdom in the cause of Allah is a guarantee for eternal life. Apparently it is seen that those who are killed in the path of Allah have died but in reality death affects their bodies only and not their souls. The soul of the person who is martyred is given a special kind of life in the next world, and this life is so full of happiness and contentment that it cannot be properly imagined in this world. (Please see Note No. 185, Surah Baqarah).

It is hadith of Sahih Muslim that the Prophet has said:

"The souls of the martyrs are in the covers of the green birds and their place is near the lanterns hanging from the Arsh (Divine Throne). They roam about in the paradise wherever they like and then they return to the lanterns. Their Lord asks them: "What is your wish?" They say: "What can be our wish when we can roam in the paradise in any way we like." Allah asks them three times about their wish. When they see that they are being repeatedly asked this question, they say: "O our Lord! We wish that our souls be returned to our bodies so that we may again be killed in your cause." When Allah sees that no need of theirs has remained unfulfilled, He leaves them to their condition."

202. The souls of the martyrs become very happy in the world of Barzakh (world in between this and the next world) on receiving limitless bounties and honour. Their rejoicing increases further by the thought that those of the righteous people who have been left in the world will soon meet them and for them there is no fear nor any grief.

203. That is: On the Day of Judgment when Allah will hold the Court.



172. As for those who responded to the call of Allah and the messenger,²⁰⁴ even after being wounded, for such of them who do right and fear Allah is a great reward;-

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ:
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. Those to whom men said: "Lo! the people have gathered against you, so fear them," it only increased their faith;²⁰⁵ and said: "For us Allah is sufficient. Most Excellent is He in whom we trust!"²⁰⁶

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

174. So they returned with grace and favour from Allah and no harm touched them. They followed the pleasure of Allah and Allah is the Lord of great bounties.

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ دِيَارِهِمْ لَمْ يَأْخُذْ بِهِمْ لُتُفٌ شَرٌّ وَلَا يَنْصِبُوا
رِضْوَانُ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. It was only the devil who was frightening men of his companions. So fear them not, fear Me, if you are true believers.

إِنَّمَا ذِكْرُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَائِهِ فَلَا تَخَافُوهُمْ وَخَافُوا
مَنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And let not those, who are very active in the cause of unbelief, grieve you, not the least harm will they do to Allah, Allah intends not to provide for them a portion in the Hereafter, but they will have a grievous punishment.

وَلَا يَحْزَنكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا
يُرِيدُ اللَّهُ أَنْ يُجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Those who buy disbelief at the price of faith, not the least harm will they do to Allah; but they will have a grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not the unbelievers think that Our respite to them is good for themselves; we grant them respite that they may grow in sinfulness.²⁰⁷ And they will have a disgraceful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ النُّبُلَ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ
إِنَّمَا نُبُلٌ لَهُمْ لِيَزَادُوا إِلَيْهَا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. Allah will not leave the believer, in the state in which you are now, until He separates what is impure from what is pure.²⁰⁸ Nor will He disclose to you the secrets of the unseen.²⁰⁹ But He chooses of His messengers whom he pleases. So believe in Allah and His messengers. And if you believe and fear Allah, you have a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْغَنِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ
وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمَتُوا بِاللَّهِ
وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

204. This is a reference to the event which took place immediately after the Battle of Uhud. After defeating the Muslims, the infidels proceeded to return to Macca. But on reaching Ravha, a place thirty miles away from Madina, they realised that they had committed an error by returning so soon. At this time they should have attacked the city of Madina and should have dealt a decisive blow to the Muslims. Accordingly, they again thought of fighting. When the prophet came to know of this, he, with his sincere companions, set out after the infidels and reached Hamara-ul-Asad, which is eight miles from Madina. This took place on the second day of the battle of Uhud, viz. on 16 Shawwal, 03 A.H. "The infidels were informed of this and they felt that the morale of the Muslims was still high. So they changed their mind and returned to Macca. The Muslims returned to Madina, successful and satisfied. In this verse, these very loyal and sincere companions have been mentioned, that they had proved their courage even after being wounded, and they set forth on a new campaign.

205. That is: The efforts of the people to frighten them and discourage them resulted in the increase of their faith and determination, as if these things spurred them on to courageous deeds.

206. The condition of trust in Allah produces courage and determination in the hearts of the faithful people. In ahadith it is stated that the words: "Hasbunallahu wa Ne'mal Wakeel" (Allah is sufficient for us...) were uttered by Prophet Ibrahim when he was thrown into the fire.

207. Here by the companions of the devil is meant the army of the infidels.

Allah gives respite or rein to the infidels so that they may get full opportunity to think over and reform themselves, so that they may realise their errors and return at some time to the fold of the faithful. But when they take undue advantage of this respite becoming firm in their disbelief and keep on committing sin after sin, then they have to face the adverse end. In this way, this respite from the viewpoint of the result becomes the cause of their ruin, as if God had given them respite so that they might prepare for their own ruin.

208. That is: Allah will cause the group of Muslims to pass through various trials, so that the character of the true believers and the hypocrites may be known.

209. Allah will not disclose to you the secrets of the people's hearts, showing that some of them are Muslims and some hypocrites but He will create such situations that the reality will come out in the open.



180. And let not those who covetously with hold of the gifts which Allah has given them of His grace, think that it is good for them. Nay, it will be the worse for them. Soon shall the things which they covetously withheld be tied to their necks like a twisted collar²¹⁰ on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth;²¹¹ and Allah is well acquainted with all that you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ
الْقِيَمَةِ ۚ وَاللَّهُ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

181. Verily, Allah has heard the saying of those who said: Truly Allah is poor and we are rich ! ²¹² "We shall record their saying with their slaying of the prophets unjustly and We shall say: "Taste the punishment of burning."

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ
أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۖ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

182. It is that which your very hands have provided for you. And Allah is not an oppressor of His slaves.

ذٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ
بظَالِمٍ لِّلْعَبِيدِ ﴿١٨٢﴾

183. Those are the people who say: " Allah enjoined us that we should not believe in a messenger unless he offers before us a sacrifice which the fire should devour ." Say (to them): "There came to you many messengers before me, with clear signs and even with what you ask for; why then did you slay them, if you speak the truth?"²¹³

الَّذِينَ قَالُوا إِنَّا نَعْبُدُ اللَّهَ عِندَ الْبَيْتِ لَا نُؤْمِنُ لِرَسُولٍ
حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ
مِّن قَبْلِي بِالْبَيِّنَاتِ ۖ وَالَّذِينَ قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. Then if they belie you, even so did they belie the messengers who were before you, who came with clear signs²¹⁴ and scriptures and the lightgiving Book.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

185. Every soul shall taste of death.²¹⁵ And you will be paid recompense in full on the Day of Resurrection. Then whosoever is saved from the fire and admitted to the paradise, has indeed succeeded and this life of the world is nothing but the chattel of deception.

كُلُّ نَفْسٍ ذٰلِقَةُ الْمَوْتِ ۚ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ
يَوْمَ الْقِيَمَةِ ۚ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ
الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيٰوةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

210. That is: Those people who do not spend the wealth granted by Allah in His cause and in order to please Him and those who avoid fulfilling the financial responsibilities imposed by the Shariah, will have their wealth as a heavy collar round their neck on the Day of Resurrection. The heavy collar also hints that the necklaces and the jewellery worn around the neck in this world will be turned into a heavy collar and tied round the necks of those who had failed to pay the dues imposed by Allah.

211. That is: The wealth that man has got in this world is a trust with him. Finally all things are to return to Allah only. Therefore, no man should think that his wealth and property are really his, but that his possession and control over that wealth and property are only temporary, therefore, he should not hesitate in spending it in the way of Allah. The concept of Allah's being the inheritor of all the wealth cuts at the root of love for wealth and property.

212. It is an allusion to incidents: when in the Quran people were exhorted to spend in the cause of Allah by the verse: 'Who is there that would lend to Allah', the Jews and some hypocrites from among the Jews made fun of the Quranic statement saying that now Allah has become poor that He is asking for a loan from them.

213. Some prophets of Bani Israel performed this miracle that as a token of the acceptance of their sacrifices, a fire came down from the sky and devoured the sacrifice, e.g. about Prophet Elia (Elijah) it is stated: "Then the fire of the Lord fell and consumed the burnt offering and the wood and the stones and the dust," (I-kings 18:38)

"When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifice." (2 chronicles 7: 1)

(Please also see Judges 6:19 to 21, Leviticus 9:24)

But nowhere it has been made a condition for being a prophet, that unless a prophet shows this miracle his prophethood should not be accepted. This condition was imposed by the Jews as a mischief. Therefore, in view of this mentality of the Jews this answer was considered sufficient that before Prophet Muhammad (Peace be upon him) other prophets had come and performed the miracle of fire devouring sacrifice but even then they had killed them. For example, in the Bible it is stated:

"He (Eli'jah) said, 'I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away.'" (I-Kings 19:14)

Therefore, if the desired miracle is performed by this Prophet, these people who are bent on mischief would find out some excuse for not accepting faith.

214. Among the clear signs, miracles also are included.

215. Death is such a reality as can be observed by everybody. Man, inspite of all his scientific progress has not been able to control death and looking to the constitution of man's physical body it does not seem possible that he would be able to gain control over it in the future. When death is certain, then the question: what is beyond death should attract his foremost attention. Not to think over such an important problem seriously and to adopt an unreal belief is that basic mistake which would direct the entire life of man in a wrong direction. Another great reality which is unveiled by Quran is that death is not the end of human life, but that death is that bridge by crossing which man reaches the world of results from the world of action.

186. You shall surely be tried in your possessions and in your personal selves; and you shall certainly hear much that will hurt you from those who were given the Book before you and from the polytheists. But if you persevere patiently and fear Allah, then it will be a deed of determination and courage.

لَتَبْلُوَنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

187. And remember Allah took a covenant from the people of the Book, you shall expound it to the people and shall hide it not but they cast it behind their backs, and bartered it for a small price.²¹⁶ And vile was the bargain they made.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيْلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

188. Think not that those who exult in what they have brought about and love to be praised for what they have not done,²¹⁷ can escape the punishment. For them is a grievous punishment.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ بِمَقَازٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

189. And to Allah belongs the sovereignty of the heavens and the earth. And Allah has power over all things.

وِلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

190. Undoubtedly²¹⁸ in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of understanding^{219, 220}.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾

191. Such as remember²²¹ Allah, standing, sitting and while lying down on sides, and ponder²²² over the creation of the heavens and the earth, (and call out): "Our Lord! You have not created all this in vain. You are pure (from doing things in vain). Save us from the punishment of the Hell-fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

192. "Our Lord! Whom you caused to enter the fire, truly You humiliated him. For evil doers there will be no helpers.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

193. "Our Lord! We heard a caller, calling (us) to belief, 'Believe in your Lord,' so we believed. Our Lord! forgive us our sins, blot out from us our evil deeds and let us die along with the righteous.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

216. Please see Note No.64, Surah Baqarah.

217. Those who are not religious in reality and who, when they put on the garb of religiosity, want to hear the praises of their piety from the people: they are always desirous of hearing their panegyrics being sung.

218. From here till the end of the Surah, the verses mark the conclusion. It is mentioned in the hadith that the Prophet used to wake up after midnight and recite these verses, looking towards the sky, which means that for remembering God and reciting His words the last part of the night is the best time because at that time man can concentrate his attention.

219. According to Quran wise men or the men of understanding are those who study the universe in such a way that they get an understanding about the Creator of the Universe from this study and its purpose and objectivity become clear to them. Those are not wise who have a fixed prejudiced view in their mind and then study the sciences of astronomy and physics with a view to increasing their knowledge. Such people roam the skies, yet return empty-handed; they neither find God nor on them the reality of the Hereafter is revealed. It is obvious that the person whose objective is to collect information and knowledge, how can he reach the reality. Only he can reach the 'reality' who undertakes the journey to search for that real-

ity.

220. That is: The creation of the heavens and the earth and the system of the alternation of night and day are an evidence of the fact that this universe is not without God nor are there many gods, but that this is the creation of only one Great God, the plan conceived by the Wisest Being, the just system of a Just Administrator and it is the manifestation of the grace and kindness of the Most Gracious and the Most Merciful God, Almighty. Therefore, the existence of man and this universe cannot be without a purpose. Allah is pure and free from doing anything in vain and without purpose.

221. There is no restriction that Allah should be remembered at a particular time only but that He is desired and sought after at every time and in every condition, whether man is standing or sitting, whether he is busy or free, taking rest. As taking breath is essential for human life, so is Allah's remembrance for the spiritual life and the quality of the wise is that they are never without the remembrance of Allah.

222. This is another characteristic of the wise that their remembrance and recitation are not without pondering and thinking and in Islam both these things – thinking and recital of the name of Allah – are desired, that is with the recitation there should be the thinking for making provision for the Hereafter.



194. Our Lord! Grant us what You have promised us through Your messengers, and humiliate not on the Day of Resurrection. Verily, You never break your promise.
- رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ
إِنَّكَ لَا تَخْلِفُ الْوَعْدَ ﴿١٩٤﴾
195. Their Lord accepted of them,²²³ saying "Never will I waste the work of any worker among you whether male or female,²²⁴ one of you being from the other.²²⁵ So those who emigrated and were driven out from their homes and persecuted in My cause and who fought and were slain, --verily I will blot out from them their evil deeds and admit them into gardens beneath which rivers flow; -- a reward from Allah and with Allah is the best reward.
- فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقَتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَهُمْ جَدَّتْ بَحْرِي مِّنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾
196. Let not the activities of the infidels in the countries deceive you²²⁶.
- لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾
197. It is but a little provision. And afterwards their abode will be Hell. What an evil resting place!
- مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾
198. But for those who fear their Lord, are gardens, underneath which rivers flow, therein are they to dwell forever, ----(This is their hospitality from Allah) and that which is with Allah is the best for the righteous²²⁷.
- لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَدَّتْ بَحْرِي مِّنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾
199. And there are certainly among the people of the Book, who believe in Allah and in the revelation to you and in the revelation to them,²²⁸ humbling themselves before Allah; and do not barter the revelations of Allah for a small price. For them is their reward with their Lord, verily Allah is swift in reckoning.
- وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ بِاللَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ شَيْئًا قَلِيلًا ۚ أُولَٰئِكَ لَمْ أَجْزِهِمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾
200. O you who believe! ²²⁹ Be patient, remain steadfast in struggle, be prepared²³⁰ (for jihad), and fear²³¹ Allah so that you may become successful.
- يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

223. This prayer was with the passion of faith and was, therefore accepted by Allah.

224. When this surah was being revealed, Muslims were undergoing terrific sufferings. The women had also to undergo these adversities, therefore by making a special mention of them, their morale is being boosted.

225. That is: Men and women are from one kind only and for Allah the standards of decisions are not different for men and women. Therefore, some one's being a woman would not cause one to suffer in anyway.

226. That is: Seeing the material progress of the infidels, their worldly well-being and their international activities, you should not be misled to think that they are living a right and successful life. No, this is a short-lived spring. After this they will directly go to hell.

227. Quite appropriate to the occasion, weak and oppressed Muslims are being given comfort and courage by this verse that if they followed the line of righteousness, they would be entertained in a grand manner in the Hereafter. Allah has kept ready the best of things for his loyal slaves.

228. These people of the Book had really believed in Allah. Accordingly, they had Faith in the previous scriptures and they also had Faith in the holy Quran. In other words, these people of the Book in reality were Muslims, therefore, there

was no hesitation from them in believing in Quran and the Prophet, after the Quran had been revealed.

229. This is the concluding part and according to the prevalent conditions those directions are given which were necessary for resisting the anti-Islamic forces.

230. That is: Be prepared in every way for resisting the forces that are opposed to Islam. In the word 'Rabetu' is included the meaning of to make material preparation for jihad, to provide power, to arrange for defence, to watch and guard and to be ready to fight and die. In the hadith, 'Rebat', (to be ready for jihad and to guard) has been declared the best service:

"In the cause of Allah, one day's duty of guarding (Rebat) is better than the world and what is therein."

---(Ibn Katheer, with reference to Bukhari Vol. I, page 445).

231. At the commencement of the Surah Baqarah, it was stated: "This guidance is for the righteous;" and here at the end of Surah Al-i-Imran it is stated: "Adopt righteousness (that is fear Allah) so that you may be successful". It shows that the command, injunctions and the directions given in these two surahs are such that taking care of them and following them amounts to righteousness and righteous are those who have developed these qualities in themselves.



SURAH
AN-NISA

4. SURAH AN-NISA (Introduction)

NAME: The name of the surah is An-Nisa which points to the topics in which the rights etc. of women have been discussed.

TIME OF REVELATION: It is a **Madani** surah. i.e: revealed in Madina. It seems to have been revealed after the revelation of surah Al-i- Imran. from the end of 03 A.H. to 05 A.H. at different times. The various verses were later on collected together under one Surah.

CENTRAL THEME: In this surah commands and laws in respect of the family and social life have been discussed but the style is neither dry nor complicated. It is simple, appealing to the mind and the heart and enlightening. Along with the commands and the laws, the Quranic dawah is also presented so that the sight may be focussed on the real aim of life and the commands and the laws may be observed in the proper Islamic spirit and not merely to meet the legal and Fiqh requirements.

In one part of the Surah the mischief mongering and the machinations of the munafiqeen (hypocrites) are criticised because the circumstances prevailing at the time of the revelation of this Surah demanded that the increasing activities of the hypocrites should be taken notice of and secondly because the proper and correct observance of the religious commands and injunctions is possible only when the follower is sincere in his belief and faith otherwise he would find innumerable excuses for avoiding them and it would put obstacles in the enforcement of the Shariah laws. In other words the real danger to muslim society is from the hypocrites only and in the matter of enforcement of the Shariah laws these people can place great obstacles.

ORDER OF THE VERSES: This surah is linked with its previous Surah, Al-i-Imran and also with Surah Baqrah. In the last verse of the Surah Aal-i-Imran the believers were exhorted to fear Allah and this surah begins with the injunction to fear Allah. As if they are the musical notes of the same tune. As for its link with surah Baqrah in that surah also direction have been given in respect of the family and social life. Further directions are given in this surah. In this way the direction of the surah is towards completing the laws of the

Shariah.

The position of Verse No. 1 is that of a preamble. Whatever is stated in that is like the foundation of the Islamic family and social life.

Verses Nos. 2 to 43 state the commands and the laws relating to family and social life. e.g. the rights of the orphans, the rights of the kinsmen, the laws of the distribution of the inheritance, the rights of women, the laws of nikah, sanctity of life and property. etc. These commands end with the directions about salat (prayer).

In verses Nos. 44 to 57 the people of the Book have been warned on their straying and they have been invited to believe in the holy Quran.

In Verses Nos. 58 and 59 the requirements of faith have been presented, which concern the Islamic state and the Islamic social system.

Verses Nos. 60 to 70 criticise the attitude of the hypocrites and they have been invited to consider what a high place will be given to those who will be faithful to Allah and His messenger.

The subject matter of the verses Nos. 71 to 126 is in the same context. The hypocrites were trying to avoid giving sacrifices, whether they were in connection with migrating to some other place or to going on jihad (fighting). In this background, there is exhortation for migration and for jihad. It has been made clear that these sacrifices are a means of good fortune for the faithful people. In the discussion commands in respect of the problems arising from jihad have been given. e.g. salat-i-khauf (prayer at the time of danger) and a mention is also made of the conspiratorial activities of the hypocrites and it has been made clear that Islam is the right and true religion.

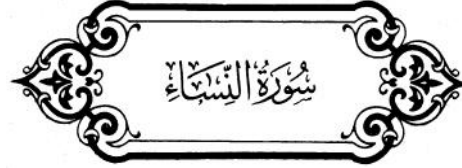
The contents of Verses Nos. 127 to 175 form the last part of the Surah, in which answers to questions which arose in connection with the commands in the beginning of the surah are given. Thereafter, the believers are addressed and they are given guidance, till the end of the Surah, and the hypocrites and the people of the Book are warned for their certain evil deeds and their attention is invited to reform.

Verse No.176 is like a supplement in which a question regarding inheritance has been answered.

4. SURAH AN-NISA(WOMEN)

Verses 176

(Translation of the Text).



In the name of Allah, Most Gracious,
Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Mankind ! Fear your¹ Lord, who created you from a single soul² and from it created its mate³ and from these two spread many men and women⁴. Fear Allah, by Whom you demand (your rights) of one another⁵ and abstain from breaking off kinship.⁶ Allah ever watches over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ①

2. And give to orphans⁷ their property. And exchange not their good things with your bad things, nor devour their wealth by adding it to your wealth. Indeed, that is a great sin⁸.

وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْاِخْيَاطَ بِالْاِطْيَاطِ
وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ
حُوبًا كَبِيرًا ②

3. And if you fear that you shall not be able to deal justly with the orphans⁹, marry of those women who are lawful to you, two or three or four¹⁰ and if you fear that you cannot do justice¹¹ (to them) then marry one only or that which have come in your possession¹². That will be more proper to prevent you from doing injustice.

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ
لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ
أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ③

4. And give the women their dower as a free gift,¹³ but if they, of their own sweet will, remit any portion of it to you, you may enjoy it with pleasure.

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ
عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ④

5. And give not to those of weak understanding¹⁴, ¹⁵ your wealth, which Allah has made the mean of your maintenance but feed and clothe them from it and speak to them kindly.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ
قَوْلًا مَعْرُوفًا ⑤

(COMMENTARY)

1. This direction is like a foundation for the responsibilities of the human rights and the society that have been mentioned in this Surah. The fact is that an honest fear of Allah produces in man the true spark of humanity and prompts him to respect rights of others and to sympathise with the weaker sections. Those people who consider that fear of Allah is unimportant on account of their disregard for religion and then formulate plans of building up the human society are making castles in the air. This is the reason why they are unable to develop men who are true sympathisers of humanity and who are the guardians of their rights and conscious of their duties. As against this, whoever adopts this direction of the Quran that is whoever honestly fears God, he would become in reality a standard-bearer of humanity. Quran has presented the best examples of such persons in every age and this process still continues. Accordingly even today the real quality of love for humanity will be found only in those who have absorbed in themselves this teaching of the Quran-fear of Allah.

2. That is: From Adam, who is the father of all mankind.

3. That is: Hawwa (Eve) was born out of Adam. The saying of the Quran that all were created from a single being proves that Hawwa was also created from Adam. If Hawwa would have been born from any separate source then it would have been said that all were created from two souls. As regards the detailed manner in which Hawwa was created, it is neither mentioned in Quran nor is it in hadith. Therefore, we have to accept and be content with the broad saying of the Quran.

4. Here two important realities have been mentioned. One: that all humans were created by Allah and He alone is their Lord. Second: The human race began with Adam therefore all humans, whether male or female whether black or white and to whatever nation or country they may belong are the offshoots of only one father Adam and one mother, Hawwa. Therefore, there is no difference among them in the matter of their humanity. All are equally deserving of respect and the right of every one should be respected.

This teaching of Quran about humanity refutes the concept of racialism. It also cuts at the root of the polytheistic concept that the high caste people are born from devtas (gods) and the low caste or

the shudras from rakshasas (demons).

5. Men appeal to others for sympathy, justice and respecting the rights of others in the name of the God. It means that the inner spontaneous call of human soul is that Allah is the Lord of all mankind and that the concept of His greatness makes men respect the rights of others. Quran confirms this inner, spontaneous call and it declares fear of Allah as the basis of mutual respect for rights of one another.

6. Abstaining from breaking the kinship means to be sympathetic to your relatives. The stress with which this teaching is imparted shows what a great sin it is to be unjust to our own relatives. It also throws a light on the importance of being kind to our kinsfolk and relatives. In the hadith instructions have been given in a very effective way to be kind to the relatives and breaking up relation with the kinsmen has been discouraged. The Prophet says:

الرحم شجنة من الرحمن فقال الله من وصلك
وصلته ومن قطعك قطعته. (مشكاة بحواله بخارى)

"Rehm is derived from Rehman: accordingly Allah says: whoever will join you, I will be joined with him and whoever will cut you, I will be cut off from him." (Mishkat-with reference to Bukhari)

لا يدخل الجنة قاطع رحم. (مسلم)

"Breaker of relationship with kinsmen will not enter paradise."-(Muslim).

7. The orphaned children are the weakest section of the society. After the passing away of their fathers they become quiet helpless therefore for respecting their rights and paying their dues very strict instructions have been given.

8. It is necessary to keep the wealth or property of the orphans separate. Any misappropriation in that is a major sin. And it is also not permissible for the guardian to take any benefit from an orphan's property. If the wealth of an orphan is invested in some business, then the profit from that business should also go to the orphan. As regards joining in eating and drinking etc, such a permission has been given in Surah Baqarah.

Verse No.220 (See Note No.321.)

9. Orphan is that minor whose father is dead but in Shariah even a major can be considered so till he reaches a moderate level of understanding.

In this verse, the word yatama is used, which is the plural of yateem (orphan) and it is used both for the male and the female. Here it means orphan girls and the address here is mainly to their guardians.

10. It means that if you feel that as guardians of the orphan girls you will not be able to do justice to them after marrying them, then marry those other women marrying whom is not forbidden by the Shariah. In the pre-Islamic days, the guardians of the orphan girls, on account of their wealth and beauty, generally used to marry them themselves and then ill-treat them and be unjust to them. They also used to usurp their inheritance and did not even pay their mehr (dower). Therefore the guardians of the orphan girls were allowed to marry their wards only on the condition that they would respect their rights, pay their dues and be just to them.

The permission to marry more than one woman is based on various moral and social reasons, for example for solving the problem of widows or for being childless. or if the wife is a permanent invalid, or for man's not being satisfied with one wife. This and similar other kinds of reasons justify this permission. The Shariah has permitted marrying of more than one woman in view of the reasons mentioned above so that a man may not take the wrong course and his wants may be met by a permitted method. In the pre-Islamic days there was no limit to the number of women a man married but Quran limited the number of wives by this verse and allowed a maximum of four wives to a man and that too with the condition of doing justice to all of them.

It should be clear that there is a consensus of opinion of ulema on the limit of four wives.

11. It is clear from this that marrying more than one wife is with the condition that justice is done. A man who marries more than one wife without caring for this condition imposed by Allah, is taking undue advantage of the permission given by Him and for such a man very severe warning has been given in the hadith:

من كانت له امرأتان يميل لا حدهما على الاخرى جاء

يوم القيامة يجرّ احد شقيّه ، سا قطا او مائلا . (ابن السنن)

"A person who had two wives and he was favourably inclined towards one, he would come on the Day of Judgment in such a condi-

tion that his one arm would be falling and he would be dragging it."-(Ahlus- Sunan). And by justice to the wives means to be just in matters of food, drinks, living conditions, sleeping with wives etc. In all matters a man should be able to deal with all the wives fairly and justly.

12. At the time when the Quran was being revealed there were female slaves in Arabia and other places. On the one hand Islam encouraged freeing these female slaves and made certain rules in their regard and on the other hand it made arrangements to save them from sexual misdemeanour. Accordingly it allowed those persons who possessed female slaves to have sexual relations with them. For details regarding female slaves, please see note No. 64

13. Mehr (dower) is that gift which a husband gives to his wife on being united with her by the tie of marriage. Its position is like the essential gift which nobody has a right to drop or to render void because this is a duty imposed by Allah. However, a woman has right to forgo whatever part of dower she wishes. In Islam Mehr is not the price of the woman nor is it a compensation for nikah but it is a religious duty and sincere gift, whose main aim is to establish the relationship of love and regard between the parties and to create a sense of importance about the tie of nikah. It should be noted that the dower is the right of the woman and not of her parents.

14. Allah has made wealth the means of maintenance therefore it is necessary that man should recognise its importance and value and save it from being wasted, particularly the wealth and property of the orphans. Any person who has the property and wealth of an orphan or orphans in his trust should safeguard it in a way as if it is his own wealth or property.

15. Means orphan children. The idea is to make it clear that the instruction to hand over the wealth of the orphans to them does not imply that the wealth should be handed over to minors and children of weak understanding but that it is the responsibility of the guardian to see that the wealth of the orphan is not wasted and that he safeguards it in the best possible manner. From this wealth he can spend for the food and clothes of the orphans as long as they are minors and when they come of age and gain a moderate level of understanding, their property and wealth should be handed over to them.

There is a share for men in what has been left by parents and nearest relatives and there is a share for women in what has been left by parents and nearest relatives, whether the property be small or large a fixed share. (Al-Quran)

6. And examine the orphans until they reach the age of marriage¹⁶; if then you find sound judgment in them,¹⁷ release their property to them: and consume it not extravagantly and hastily against their growing up. Whoever is rich let him abstain: and whoever is needy, let him eat reasonably.¹⁸ And when you hand over their property to them, call witnesses in their presence, and Allah suffices as Reckoner.
7. There is a share for men in what has been left by parents and nearest relatives and there is a share for women in what has been left by parents and nearest relatives, whether the property be small or large - a fixed share.¹⁹
8. And if at the time of division other relatives, and orphans and poor are present, give them some thing out of it and speak kind words²⁰.
9. People should be afraid that if they had left behind them helpless children what would have been their anxiety about them.²¹ So they Should fear Allah and speak properly.
10. Verily those who devour the property of orphans unjustly, devour only fire in their bellies; soon they will enter a blazing fire.
11. Allah enjoins²² you in the matter of (inheritance) your children, the male shall have a portion equal to the portion of two females;²³ but if there are more than two females, they shall have two-thirds of that which he (the deceased) has left,²⁴ and if only one she shall have the half.²⁵ And for the parents of the deceased, each of them shall have the sixth of that which he has left if he has a child,²⁶ but if he has no child and the parents are the only heirs, the mother shall have the one third;²⁷ if the deceased has brothers and sisters, the mother shall have the sixth.²⁸ The distribution (in all cases) should be after the payment of a bequest²⁹ he may have bequeathed or a debt.³⁰ Your parents and your children, you do not know who are nearer to you in benefit.³¹ These are settled portions ordained by Allah and indeed Allah is All-Knowing, All wise.³²

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللهِ حَسِيبًا ﴿٦﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوُهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

16. To reach the age of marriage means to be adolescent. According to Shariah, it is fixed on the manifestation of the natural growth of the human parts of the body. It means that according to Quran the age for marriage of a boy or a girl is on his or her reaching the age of adolescence.

17. For handing over the property of the orphans to them, their reaching adolescence is not sufficient but it is necessary that they should have sound judgment so that they may be able to spend their wealth with responsibility. If in an orphan boy or a girl this ability is found lacking then a little time may be allowed to pass.

18. That is: If the guardian of an orphan is needy, he can draw according to his need from the wealth of the orphan as a compensation for his services. But in this connection a reasonable and proper procedure must be adopted.

19. This is the preamble of the Law of Inheritance which is mentioned further. After the orphans, the other weaker section is that of women, which was being deprived of the benefits of inheritance. During the pre-Islamic days, women had no share in the inheritance nor were children given any shares. Only men were considered as the legal heirs. Their concept about inheritance was this that only men have the ability to fight in battles; women and children are unable to fight, therefore, they cannot have any share in the inheritance. This cruel and false law had totally deprived the widows and the orphan boys and girls of inheritance.

Islam, declaring this customary law of the pre-Islamic days as false, proclaimed that along with men, women also have a right to a share in the inheritance. Similarly Islam also declared children as inheritors and fixed the shares for all. In the history of mankind this was a great step forward in the reform of law and society, which was taken by Islam and whose deep influence was imprinted on the lives of the peoples of the world. The esteem in which women were held by other nations was not much different from that of the Arabs, so much so that among the uncivilised nations women were mere chattel and were considered a part of the inheritance, and therefore question of giving them share in the inheritance did not arise.

"Women do not inherit because they are themselves the property of their husband." (Ency. of Religion and Ethics Vol. VII, P. 306).

"Women as inheritable property—many primitive people especially in Africa, regard wives and daughters as an important part of the estate to be transmitted in accordance with the regular rules of inheritance with the rest of the property. The explanation is to be sought partly in the economic value of women either as workers or in the case of daughters, as potential wealth in the shape of a bride-price." - (Do p. 290).

This verse also clarifies the law about succession that inheritance in all conditions should be distributed, however low its value may be. This law will be applied to every kind of moveable and immovable property and if anything is indivisible, then it would be sold and its price so collected would be distributed among the heirs according to their shares.

In the verse the word "Aqrabun" has been used. which means the nearest kins. This means that in the presence of nearest of kin the distant relations cannot inherit.

20. The address is to the heirs. They have been exhorted that among the kindred there can be persons who may not have a share in the inheritance according to Shariah but they may be poor and needy and similarly there some orphans and poor people may present themselves. They should be given something from the inheritance and if this is not practicable then at least they should be spoken to kindly.

A point that can be derived from this is that if the orphaned grandchild does not inherit and the grandfather did not make a will for him, then the other heirs should, on account of his being a near relative and also an orphan, give him something from the inheritance of his grandfather and thus comfort him.

21. People should reflect that as the children of other persons have become orphans, their children too can become orphans. This thought would restrain them from usurping the rights of the orphans and from breaking their hearts.

22. In these verses the distribution of inheritance has been detailed and which Allah has declared to be His command. It means that this is a very important and compulsory command.

There is another point also: that in Surah Baqarah, 180, the absolute command that was given to the faithful to make a will in favour of their parents and their near relatives, this command has now restricted it therefore in favour of those whom Allah has declared as heirs. There is no necessity for the believers to make any will. That is now the will can be made in favour of those relatives only who do not inherit according to Shariah.

23. Allah has fixed the share of a male twice as much as that of the female in the inheritance not because women are lower than men. If it were so then in no condition the share of women would have been fixed equal to that of men. When in a number of cases the share of women is fixed equal to that of men: e.g. when the deceased has children, where the father gets one-sixth share, the mother also gets one-sixth share. Similarly the share of the uterine brother and sister of the deceased has been made equal.

The main reason for not keeping the shares of the sons and daughters equal is that Islam has placed the responsibility of earning the livelihood on men, who are responsible for maintaining the wife and also the children, while the woman has not been made responsible even to support herself. Moreover, man has been burdened with paying the mehr (dower) to his wife. In view of these responsibilities, justice demands that man's share should be twice that of the woman.

The meaning of giving two shares to the son as against one share of the daughter, is that if the deceased has left behind one son and one daughter then after giving the shares to other heirs—if they are there—the remaining inheritance should be divided into three parts and one part should go to the daughter and two parts to the son; and if there are more sons and daughters then the inheritance will be distributed in this way: every son will get two shares and every daughter one share. However, if there are only sons, then all of them will get equal shares.

It may be noted that in the presence of one's own begotten son, the grandson cannot be an heir as in the presence of the father the grandfather cannot be an heir.

24. If the deceased has left behind only daughters, and if they are more than two then they are

to get two-third share. The same command is there in respect of only two daughters, that is: if the deceased has left behind only two daughters, they would get two-third share. This point is clear from the context, because it is said earlier that a son's share is twice that of a daughter's, it means that if there is one son and one daughter then the son would get two-third, and the daughter would get one-third, this share of the son is equal to the shares of two daughters. As this point was clear from the context, the command regarding the share of more than two daughters was explained clearly. Moreover in Verse No. 176 the shares of two sisters have been stated to be two-third therefore the shares of the two daughters would convincingly be two-third.

That the share of the two daughters is equal to two-third is also confirmed by the hadith. Accordingly it is narrated in Tirmizi that the widow of Saad bin Rabi' went to the Prophet and stated: "O Prophet of Allah! These are the two daughters of Sa'ad; their father was martyred in the battle of Uhud and their uncle has usurped their entire property. Now who would marry them!" On this, the Verse about inheritance was revealed and the Prophet called for the uncle of the orphaned girls and told him to give them two-third share from the property and one-eighth share to their mother and then whatever should remain might be taken by him.

(Tafseer Ibn Katheer. Vol. I. P. 457).

This two-third share of the inheritance will be distributed equally among all the daughters and other heirs would claim the remaining one-third share.

25. That is: If the deceased has left behind only one daughter, and no son then she would get half the portion of inheritance and the remaining half portion would go to the remaining heirs.

This point is also derived from this command that if there is only one son, then he would get twice the share of the daughter—that is the whole inheritance. However, if there are also other heirs like father and mother, then he would get the whole share of what remains after distributing their share.

26. There may be one child or more children, and whether it is a son or a daughter, the parents of the deceased would each get one-sixth share.

Ordinarily, the right of the parents should have been more compared to the children but the reason for keeping the share of children more and that of the parents less is that generally the parents have reached such an age when they do not need much wealth as against the children who being younger in age have more need of the wealth. It shows how wise is this distribution.

27. That is: If there are no heirs except the parents then the mother would get one-third share and the father get the remaining share.

28. That is: If the deceased has brother and sister then the mother would get one-sixth instead of one-third and the remaining would be given to the father because in these circumstances the responsibilities of the father are increased.

It may be noted that in the event of the deceased's father and mother or only father being alive, the deceased's brother and sister do not get anything.

29. A Muslim has the right to make a will about his wealth and property to the extent of only one-third of the whole property and wealth, as is clear from the hadith. Besides, any will in favour of any heir is not proper and nor such a will would be considered operative, save if the heirs may permit it to be executed. The permission is given to make will to the extent of one-third of the property because those of the relatives who would not be getting any share in inheritance, like the orphaned grandson or orphaned grand-daughter, or widowed daughter-in-law etc, may be provided in the will by the man concerned. Similarly such a will can be made in favour of other deserving people or for utilising the money for some good cause. (Note No, 233 of Surah Baqarah may also be kept in view).

30. First of all the debts will be paid, then the will would be executed and thereafter inheritance would be distributed. The mention of the will has been made before the payment of debts

because people act carelessly about this matter. As the will is without any compensation and the payment of which is generally felt to be burdensome. As against this the debt is a liability which is an accepted fact and payment of which is absolutely necessary.

31. That is: In the matter of heritage man cannot take a correct decision on account of his limited knowledge neither can he determine the heirs correctly nor their shares. Accordingly whenever man has tried to make rules for the distribution of inheritance without paying heed to the divine guidance he has become a prey to personal desires and has made unjust decisions. If in the old pre-Islamic days women were deprived of inheritance then in the present non-Islamic times women have been considered equal to men, while the responsibilities of the two are not equal.

In the Civil Code of Napoleon, the spouses have been deprived of the inheritance in the presence of the blood relatives. The Hindu code Bill does not accept the right of the father to inherit in the presence of the children of the deceased however it allows a share to the mother. According to the Indian Succession Act, 1925, if the deceased has children then his parents have no share in the inheritance. This is the proof of the fact that man has been a prey to his personal desires, contemporary theories and tendencies and all the rules that have been made in this connection have not been made on any solid foundation : but the Islamic laws are based on Divine Knowledge and therefore they are perfectly balanced .

32. Allah is All-Knowing and All-Wise, therefore His distribution cannot be wrong. Our own proclivities and theories can be wrong and against the demands of justice and fairplay. Only Allah knows what is good for us and most suitable, therefore, we must believe that His Shariah is right and correct, and we should accept only the Divine Shariah and follow it scrupulously.

12. And you shall have half of that which your wives leave if they leave no child: but if they have a child you shall have the fourth of that which they leave, after paying a bequest they may have bequeathed or a debt. And they shall have one-fourth or that which you have left if you have ³³ no child. But if you have a child, then they shall have one-eighth of that which you have left after paying a bequest you may have bequeathed or a debt. And if the man or woman whose inheritance is to be distributed, is Kalala (i.e. has left neither father nor a child) but has left a brother or a sister, each one of the two shall have a sixth: but if more than that, they shall share in a one-third ³⁴ after paying a bequest that may have been bequeathed or a debt, provided that it does not cause harm. ³⁵ This is a commandment from Allah, and Allah is All-Knowing, Most Forbearing. ³⁶

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدٍ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدٍ وَصِيَّةٍ تُوَصُّونَ بِهَا أَوْ دَيْنٍ وَلَنْ كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدٍ وَصِيَّةٍ يُوَصَّى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ١٢

13. These are the limits ³⁷ fixed by Allah: those who obey Allah and His Messenger, He will cause them to enter gardens with rivers flowing beneath, wherein they will abide, and that will be the great achievement.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ١٣

14. And whoever, who disobeys Allah and His messenger, and transgresses His limits. He will cast him in the fire, wherein he will abide and shall have a humiliating punishment ³⁸.

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ تَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ١٤

15. And as for those of your women who may commit the act of indecency, ³⁹ call against them for witnesses ⁴⁰ from amongst you; if they testify, confine them to the houses ⁴¹ until death completes their time or Allah opens for them some other way ⁴².

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ١٥

16. And those two among you (man and woman) who are guilty, harm them both. ⁴³ Then if they repent and set themselves right, turn aside, ⁴⁴ for Allah is one who accepts repentance and is Most Merciful.

وَالَّذِينَ يَأْتِيَنِهَا مِنْكُمْ فَأْذَوْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ١٦

33. In the case of the deceased not having a child, the share of his widow would be one-fourth while in the case of having a child, one-eighth. If there are more than one wives then they will all be sharing equally in this one-fourth or one-eighth share.

34. There is a consensus of opinion that this command is concerning the uterine brothers and sisters i.e. having a common mother. As for the full brothers and sisters and consanguine brothers and sisters i.e. having a common father, instructions about their share are given at the end of the surah.

In case of uterine brothers and sisters the command is this: If there is one brother or one sister . he/she will get one-sixth and if there are two or more brothers and sisters then they will all have equal shares in one-third. It may be noted that the brothers and sisters of the deceased, whether full or half, get a share in the inheritance only if the deceased has no child and if the father of the deceased is not alive.

35. That is: No undue advantage be taken of the provision about legacies and debts in the law of inheritance e.g. some one may make an improper will in order to deprive the rightful heirs to get their lawful shares or he may admit of a debt as payable by him although he has not actually taken the debt. This kind of acts which cause harm to the rightful heirs is declared to be a major sin in the hadith.

36. Here Allah has referred to His two attributes: knowledge and forbearance, in order to indicate that whoever disobeys Allah's law of inheritance should understand that Allah is aware of his acts and that He is not punishing him instantly because of His attribute of forbearance. But it does not mean that such a person will escape Allah's punishment.

37. By limits are meant laws, rules and regulations. The commands of inheritance mentioned in Quran are the Divine Law, obeying which is compulsory for all His slaves.

38. After detailing the law of inheritance, a warning is given that those who would disobey this law would meet with severe punishment. From this the seriousness of the crime of those who want to change the Islamic law of inheritance or who want to introduce a new Succession Code for

Muslims would be understood: This can be the work of such people as have nothing to do with obeying the commands of Allah and His messenger otherwise no Muslim can dare disobey Allah's commands.

39. Means adultery.

40. If a Muslim woman is found guilty of adultery she can be punished only if her crime is proved by four Muslim witnesses. For proving the commitment of the adultery the evidence of four witnesses is considered necessary as against the evidence of two witnesses in other crimes because adultery is a very serious crime, after committing which a person loses all honour and shame and he or she dies a moral death. It is therefore, absolutely necessary that great precaution is taken before accusing a person of such a grave crime.

41. Those women, who are found to be guilty of adultery and whose crime is proved by four witnesses have been ordained to be confined within the four walls of the house so that they may not further indulge in their immoral practices and moreover, they may also be protected against being kidnapped, etc. These commands are for special circumstances, which would be explained further.

42. This points to the fact that the command for the confinement within the house for the women found guilty of adultery has been given for special conditions. As regards the general command it would be given later. Accordingly, subsequently in the year 06 A.H. in Surah Noor the punishment for this crime has been fixed as one hundred lashes (Surah Noor, Verse No. 2). It does not mean that the command for confinement has been revoked. Had it been so, the recitation of these verses in the Quran would not have been continued. When the recitation has been continued, it means that this command is for those circumstances in which the Muslim society is not in a position to enforce the command of lashes against those guilty of this crime. However, that Muslim society which is in a position to enforce the punishment of striking lashes should enforce that punishment only. For proving the commitment of adultery, the evidence of four witnesses has been kept unchanged even after the coming of the command regarding punishment by lashes, it proves that this verse cannot be treated as revoked.

The fact of the matter is that no verse in the holy Quran is revoked. Some commands which apparently appear to be different, in reality there is no contradiction in them. Actually it is like this: one command is for one set of conditions and the second command is for the second set of conditions, e.g. at one place the command is given: leave the infidels to their conditions and at another place the command is to fight against them. It is obvious that these commands are for different stages and different circumstances, and that the subsequent command does not revoke the earlier one.

43. By harming them is meant to reproach them, to rebuke them and to beat them in order to reform them. This is command of punishment operative for both man and woman who have been found guilty of adultery.

44. In the case of setting himself or herself right harming them would be avoided but the command in Verse No.15 about confining the woman to the house is in addition to the command about harming and there are other considerations also for executing it therefore the command about confinement would be executed.



TABLE OF HEIRS WITH THEIR SHARES

S.No.	Heir	Kind	Normal Share or portion		CONDITION.
			In case of an individual	In case of two or more persons.	
(1)	(2)	(3)	(4)	(5)	(6)
1.Son		Residuary	Twice that of daughter.	Every son gets twice that of daughter.	when the deceased has both sons and daughters and only they are the heirs.
- do -		- do -	Whole	Equal shares in whole	when there is only one son or more sons as heir.
- do -		- do -	what remains after giving to	after giving to the Quranic	when the deceased has left behind, father, mother, hus- band or wife.
			the Quranic sharer.	sharer, what remains to be equally shared by all .	then whatever remains. after giving them.
2. Daughter		Quranic sharer	1/2	Equally shared in 2/3	when the deceased has no son.
- do -		Residuary	Half that of the son.	Every daughter to get half of the son's share.	when the deceased has left behind a son.
3. Father		Quranic Sharer	1/6		when the deceased has a son.
- do -		Quranic Sharer & Residuary	1/6 and what remains after giving to the Quranic Sharer		when the deceased has a daughter and has no son.
- do -		Residuary	whole		When the deceased has no child living, nor mother. husband or wife.
4. Mother		Quranic Sharer	1/6		when the deceased has left behind children, or brother and sister, two or more in number.
- do -		- do -	1/3		when the deceased has left behind no child, nor brother and sister, at least two in number.
- do -		Quranic Sharer	1/3		when the deceased has left behind father, wife, or husband In such a case. after giving the share of husband or wife 1/3rd of the remaining inheritance will be given to the mother.

S.No. Heir	Kind	Normal Share or portion		CONDITION.	
		In case of an individual	In case of two or more persons.		
(1)	(2)	(3)	(4)	(5)	(6)
5. Husband	Quranic Sharer	1/2			when the deceased has left behind no child.
- do -	- do -	1/4			when the deceased has left behind a child.
6. Wife	Quranic Sharer	1/4		All equal Shares in 1/4	when the deceased has left no child
- do -	-do -	1/8		All equal Shares in 1/8	when the deceased has left a child.
7. Uterine Brother or Sister	Quranic Sharer	1/6		All brothers and sisters equal sharers in 1/3	when the deceased has left behind no child or father.
- do -	Excluded	Nil		Nil	when the deceased has left a child or father.
8. Full Sister	Quranic Sharer	1/2		2/3	when the deceased has left behind no father, child and no full brother.
- do -	Residuary	what remains after giving to the daughter		All equal sharers in giving to the daughter	when the deceased has left behind a daughter, but no father male child or a full brother.
- do -	Residuary	Half share of the brother		Every sister to get half share of the brother	when the deceased has left behind full brother but no father or no male child.
- do -	Excluded	Nil		Nil	when the deceased has left behind father or a male child.
9. Full Brother	Residuary	Whole		All equal sharers in whole	when the deceased has not left behind father, a male child, wife or husband and uterine brother or sister,
- do -	- do -	what remains after giving to the Quranic sharers		All equal sharers in what remains after giving to Quranic sharers	when the deceased has left no father, no male child, but daughter or mother or uterine brother and sister or husband or wife, then after giving their shares what remains will be given to the full brother.
- do -	Excluded	Nil		Nil	when the deceased has left behind father or male child.

S.No. Heir		Kind	Normal Share or portion		CONDITION.
			In case of an individual	In case of two or more persons.	
(1)	(2)	(3)	(4)	(5)	(6)
10. Consanguine Sister		Quranic sharer	1\2	2\3	when the deceased has left no full brother,sister. consanguine brother, father or child.
- do -		-do-	1/6	1/6	when the deceased has left behind only one full sister, and no consanguine brother, father or child.
-do-		Residuary	what remains after giving to the daughter	All equal sharers in what remains after giving to the daughter	when the deceased has left a daughter,but no full brother, or sister,consanguine brother, uterine brother & sister, husband or wife, father or a male child.
- do -		Residuary	Half sharer of the Brother	Half share of the Brother	when the deceased has left a consanguine brother, but no full brother, father, husband or wife, or a male child.
- do -		Excluded	Nil	Nil	when the deceased has left two full sisters or full brother, or father or a male child or a full sister as a residuary.
11. Consanguine Brother		Residuary	Whole	All equal sharers in whole	when the deceased has left behind no mother or father or child or husband or wife or full brother, or full sister, consanguine sister or uterine brother or uterine sister.
- do -		- do -	what remains after giving to the Quranic Sharers.	All equal sharers in what remains after giving to the Quranic Sharers.	when the deceased has left no daughter, or mother or husband or wife or full sister or uterine brother, or uterine sister
- do -		Excluded	Nil	Nil	If there is a consanguine sister, then twice her share will be given to the consanguine brother. when the deceased has left behind father, son, full brother or full sister.

NOTE

- In this table only shares of those heirs have been shown whose mention has been made in the Quran with clarity.
- There is a consensus of opinion on this point that in the absence of the son the grandson and in the absence of the father, the grandfather will be the heir and so on.
- If out of the stated heirs, none is living then the distant kindred get the shares.

These injunctions and laws are based on the hadith and conjecture and ijtihad of Islamic Jurists (fuqaha).

Acceptance of repentance is incumbent on Allah in the case of those only who commit evil in ignorance and then repent immediately thereafter. Those are the persons whose repentance is accepted by Allah, and Allah is All- knowing, All wise. (Al-Quran)

17. Acceptance of repentance is incumbent on Allah in the case of those only who commit evil in ignorance and then repent immediately thereafter.⁴⁵ Those are the persons whose repentance is accepted by Allah, and Allah is All-knowing, All wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٤﴾

18. And the repentance is not of those who go on doing evil, until death confronts one of them and he says: "Now have I repented indeed," nor (is the repentance a real repentance) of those who die as infidels.⁴⁶ For them We have prepared a punishment most grievous.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ اللَّهَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾

19. O You who believe! It is not lawful for you to become inheritors of women forcibly⁴⁷ nor should you treat them with harshness that you may take away a part of that which you have given them, unless they have been guilty of flagrant indecency.⁴⁸ Live with them, in a good manner. If you dislike them, it may be that you dislike a thing and Allah has placed (for you) much good⁴⁹ therein.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٦﴾

20. And if you intend to take one wife in place of another and you have given to one of them heaps of wealth, take nothing from it.⁵⁰ Would you take it by slander and a manifest injustice?

وَلِنْ أَنْ تَرْتَمُوا اسْتَبْدَالَ رَوْحٍ مَكَانَ رَوْحٍ وَآتَيْتُمُ إحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا بِأَمْنِهِ شَيْئًا أَتَأْخُذُونَ بِهِتَانًا وَإِنَّمَا مِيبَتَا ﴿١٧﴾

21. And how can you take it back when you had enjoyed among yourselves the relationship of a husband and wife and they had taken from you firm pledge⁵¹?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿١٨﴾

22. And marry not women whom your father had married⁵² except that which has already passed.⁵³ It is indecent and odious and an evil practice indeed!

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿١٩﴾

45. Here the reality of repentance has been explained in relation to the reference made to repentance above. The meaning of 'Taubah' or repentance is to give up sinning and to turn towards Allah's obedience. The person who commits sin in ignorance or being overwhelmed by his desires and does not persist in it but is sorry and turns towards Allah and seeks His forgiveness—the repentance of such a person is the real repentance and Allah has promised to accept the repentance of such a person.

46. That is: Those persons who continue committing sins throughout their life and when the angel of death appears they start repenting. The repentance of such persons is not the real repentance, for when the hour of the examination is over and the time of declaring the results has come, there is no meaning of repenting at such a time. Therefore, Allah does not accept the repentance of such persons nor of those who remain non-believers till the last. When death comes and man sees the reality being unveiled, at this time he seeks Allah's forgiveness. This is not the time of test but of the declaration of the result. Therefore, if the matter is of committing sin, man should immediately give it up and if so far his attitude has been of rejection and infidelity, then he should immediately change his attitude without further delay and he should embrace the faith. Nobody knows when death would come and the time for repentance may suddenly end.

47. It was the custom in the Arabia of the non-Islamic days that the widows of the deceased were also considered a part of the heritage. Accordingly after the death of the father, the son used to become the inheritor of his step-mother and used to establish the relation of a husband and a wife with her. Quran has declared it haram and has

explained that woman is not a property to be inherited which the inheritors of the deceased may claim and possess, but that she, after passing the time of 'waiting'(Iddat), can marry anybody she likes. This is also a revolutionary change and reform which Islam introduced' concerning women.

48. That is: In case of their committing any immoral act, you have the right to harm them.

49. That is: it is not proper to ill-treat the wife or divorce her on the grounds of not being beautiful or having some defect. If she is a chaste woman, then every effort should be made to carry on with her as far as possible because it is likely that she may have other good qualities which may be important for a conjugal life and may be Allah may bless this union on account of the beauty of character. Therefore, no haste should be shown in the matter of breaking the relationship,

50. The Mehr (dower) and whatever gifts given to the wife during her relationship as a wife, cannot be demanded back by the husband, as of right, in the event of a divorce.

51. The knot of marriage has been termed as a strong pledge because with it are attached rights and responsibilities. This is not an ordinary relationship but a very strong and important relationship and a firm pledge. Therefore, if man wants to end this relationship at his own sweet will then he has no right to take back whatever he had given to her, whether it be dower or other presents.

52. Quran has declared the custom of establishing conjugal relationship with the step-mother on the death of the father, as was being practised in the pre-Islamic days, as absolutely haram and forbidden.

53. That is: Now the past relationship would not be probed.



23. Forbidden⁵⁴ to you (for marriage) are: your mothers⁵⁵, daughters⁵⁶, sisters⁵⁷, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster - mothers (who breast - fed you⁵⁸) foster-sisters, your wives mother, your step daughters which are your wards, born of your wives to whom you have gone in - no prohibition if you have not gone in;⁵⁹ and the wives of your sons who are from your loins⁶⁰; and also that you have two sisters together (in wedlock⁶¹), except that which has⁶² already passed. Verily, Allah is Oft - Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ الْمَنِيِّ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ الَّتِي فِي جُفُوفِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمُوهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

24. And (prohibited are) women already married⁶³, except those who come in your possession⁶⁴ (as captives in wars). It is the law of Allah to be obeyed by you⁶⁵ with the exception of these women, all others are lawful for you, provided you seek them with⁶⁶ (gifts from) your wealth taking them in marriage, not committing fornication. Then to those whom you have enjoyed (of conjugal life) given them their dowers as an obligation, but if after a dower is prescribed, you agree mutually (to vary it) there is no sin for you.⁶⁷ Verily Allah is All-knowing, All-Wise.

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ يَدَّبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ الْمُحْصَنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

25. And if any of you have not the means where with to wed free believing women, he may wed from among the believing slave-girls that have come into your possession. Allah has full knowledge of your faith.⁶⁸ You are one from the other.⁶⁹ So marry them with the leave of their masters and give them their dowers⁷⁰ according to what is reasonable, (However, it is necessary that) they should be in honest wedlock, not fornicating nor taking secret paramours, if they commit indecency after being married, their punishment is half that of free women⁷¹. This (permission of wedlock with slave-girls) is for those among you who fear of committing sin, but it is better for you if you practise self-restraint,⁷² and Allah is Oft-Forgiving, Most Merciful.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مَشْغُودَاتٍ أَخَذَ إِنْ قَدْ أَحْصَىٰ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

54. In this verse marriage with the nearest relative women has been declared haram (forbidden). This prohibition is based on this demand of the human nature that these relationships with the nearest relatives should be established on nobler passions of love and regard and there should be no trace of any sexual feelings in this relationship otherwise there will be a great disturbance in the human society.

55. Mother, whether real or step is haram (prohibited) for purposes of marriage. So also the father's mother and mother's mother.

56. Daughter of the son and daughter of the daughter are included under the command concerning daughter.

57. Sister, whether full or consanguine or uterine, all are equally haram (forbidden).

58. The woman who breast-feeds a child is like a mother to that child therefore, Islam has given due regard to this consideration. Accordingly the Prophet (sallallahu alaihi wa sallam.) has said:

"The relationship that has been forbidden on account of blood is also forbidden on account of sucking (foster ship)." – (Tafseer Ibn katheer p.469 with ref. to Muslim)

59. The daughter of the wife from her former husband. Such a daughter is forbidden if the man has established sexual relation with the mother of this girl. But if the daughter is from such a mother with whom the man has not been able to consummate marriage and has divorced her before the sex act, then marriage with the daughter of such a woman is allowed. As regards growing up under the guardianship is not the necessary condition but only to remind of the delicacy of the relationship. If the step daughter is of the wife with whom the man has established a sexual relationship she in all circumstances is haram whether she had been under his guardianship or not.

60. This restriction has excluded, the divorced wife of the adopted son from the list of forbidden women. Marriage is haram only with the divorced wife of one's own begotten son.

61. To have two sisters at one and the same time as wives has been forbidden so that there may not arise jealousy between them, which is quite inevitable and that would cause disruption

of the blood relation. Accordingly such an act has also been declared haram. The same disruptive element is present in collecting in marriage a woman and her sister's daughter i.e. aunt and niece so also a woman and her brother's daughter. Through in the hadith, the Prophet has prohibited it.

62. That is: Whatever has happened before the revealing of this command has happened but from now onwards if you desist from it, Allah would forgive your sins committed in the past.

63. A woman who is married to another man is haram. because she cannot be allowed to be the wife of two persons at one and the same time. Polyandry is against human nature therefore the revealed Divine commands always declared it forbidden. The system of polyandry was practised either by the wild tribes or else the modern apostate civilization appears to favour its adoption.

64. That is: Those women who have been taken captive in the war and their husbands are in Darul Harab (Country at war) are not haram because in such a case their earlier marriage is annulled.

To understand properly the Islamic injunctions concerning slaves – male and female the conditions prevailing at the time be kept in mind. During those days the custom of taking prisoners of war as slaves was common on international level. There was no practice of confining them to prisons or at least it was not common. It was not possible to make arrangements for accommodating and feeding war prisoners. Therefore, they used to be handed over to the individuals as slaves. In these circumstances, Islam which encouraged freeing of slaves, and not making more slaves, and which considered this as a virtuous act, tolerated taking prisoners of wars as slaves as it was an international problem. However, the general directions were that the war prisoners be freed as an act of virtue or they may be released against taking some ransom amount as is clear from Verse No. 4 of surah 'Muhammad'.

In the wars that were fought during the time of the prophet, generally this very procedure was followed in the case of war prisoners; Since this was an international problem which could not be done away with immediately. Islam prescribed

some rights for the male and female slaves and issued the necessary commands. One such command has been mentioned here, which means that the earlier marriages with the disbeliever husbands of those women who have been taken as captives in the war and who have been officially handed over to the Muslim individuals will be annulled and the man to whom such a captive woman has been handed over and who is responsible for maintaining her will also have the right to have sex with her and moreover he will also have the right to give her in marriage to any other needy Muslim, if she had become a Muslim. But as is clear from the subsequent verse none will be permitted to make these women a prey of lust or a means of prostitution.

Here one reality cannot be overlooked and that is as a result of the policy adopted by Islam in the matter of slaves quite a large number of people were enriched by the wealth of faith, and a great many persons achieved a very high position in the Islamic society.

65. That is: These commands regarding the family life have the status of the Divine Law, which must essentially be obeyed. The obvious demand of it is that in the Muslim Society only the family laws prescribed by Islam should be enforced and the question of any other family laws being acceptable to Muslims does not at all arise.

66. In the text the word used is 'Ehsan' which means that man should take the woman under his protection with the intention of making her his wife and the woman should also enter the tie of wedlock with the same good intention. This purpose is not achieved by establishing a temporary and passing relationship. Therefore, by putting this condition, Quran has once and for all ended the abominable system of "Muta'h" which was in vogue in the pre-Islamic days.

67. That is: The husband and the wife can mutually agree to increase or reduce the amount of the dower, that was earlier prescribed.

In this direction there is a solution of the present day exaggerated problem of the dower. In some societies, there is a custom of fixing a very large amount as the dower, the main idea or purpose of this custom is to reflect their importance or high rank, but ordinarily the financial

condition of the husband does not allow of such a high fixation like paying the amount equivalent to 40 tolas of gold. Therefore, generally the question of payment of the dower does not arise at all while the Mehr or the dower is meant to be actually paid and not merely to be fixed. Therefore, those persons whose dowers are fixed so unreasonably high and whose payment may be absolutely out of their power, can request their wives to review the position and by mutual agreement the amount of the dower can be re-fixed.

68. The main basis of honour and respectability is faith and it is very likely that a slave girl may be better than a free woman, on account of her Faith.

69. That is : By birth all are descendents of Adam and Hawwa (Eve), whether he may be a free man or a slave. Therefore there is nothing wrong in marrying a slave-girl:

70. The command is given to pay the Mehr to the slave-woman, if a man marries her and that it is not to be given to her master. In other words, Mehr or dower is the right of the woman whether she is slave-woman or a free-woman. It also shows what a high place has been given by Islam to a slave-woman by giving her the right to property.

71. That is: if after the marriage the slave-woman is found to have committed fornication, then she would get half the punishment of what is prescribed for a free woman i.e. hundred lashes for free woman '(Surah Noor, Verse No.2). This concession in punishment is for the reason that the slave woman did not enjoy the same safeguards which were generally available to a free woman.

72. Permission to marry the slave-woman has been given to those persons who are likely to go astray if they are not provided with legal wives. Those who do not feel that there is any danger of this kind for them, it is better for them to practise self-restraint.

In the event of marrying the slave-women of others, it would have been difficult to do justice to the rights of the husband and also that of the master. Therefore, marriages of this kind were not encouraged.

Allah does intend to make clear to you His commands and to guide you to the ways of those who have preceded you and to turn to you mercifully. Allah is All-Knowing, All-Wise. And Allah desires to turn to you with mercy, but those who follow their lusts want that you should go tremendously astray. (Al-Quran)

26. Allah does intend to make clear to you His commands and to guide you to the ways of those who have preceded you⁷³ and to turn to you mercifully. Allah is All-Knowing, All-Wise.
- يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦
27. And Allah desires to turn to you with mercy, but those who follow their lusts want that you should go tremendously astray.
- وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَبِيلُوا مِيلًا عَظِيمًا ٢٧
28. Allah desires to lighten your burden and (the fact is that) man is created weak⁷⁴.
- يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ٢٨
29. O you who believe: Do not devour one another's property by false methods;⁷⁵ however there can be a trading by your mutual good-will;⁷⁶ nor kill one another among yourselves⁷⁷. Verily Allah is Most Merciful⁷⁸ to you.
- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩
30. And whosoever will do that aggressively and unjustly soon shall We cast him into the Fire, and that is ever easy for Allah.
- وَمَنْ يَفْعَلْ ذَلِكَ عُدَاوًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ٣٠
31. If you eschew the great sins⁷⁹ from which you are being forbidden, We will remove your minor sins and admit you to a place of great honour.
- إِنْ تَجْتَنِبُوا كِبْرًا مَأْتُهُنَّ عَنْهُ تُكْفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ٣١
32. And do not covet the thing in which Allah has made some of you excel others.⁸⁰ To men is allotted what they earn, and to women is allotted what they earn. However, ask Allah for His grace. Verily Allah has full knowledge of all things.
- وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ٣٢
33. And to everyone we have appointed heirs to the inheritance left by parents and relatives.⁸¹ And for those with whom you have made a pledge give them their share.⁸² Surely, Allah is watching over all things⁸³.
- وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ٣٣

73. Means the practices and ways of the prophets and the virtuous people. Quran guides to that way for the family life which was practised by Allah's prophets and virtuous people. This makes it abundantly clear that the people who have turned away from God want to misguide you and take you to adopt a false culture in the name of following the practices of their forefathers or to adopt false theories in the name of modern civilization or to adopt man-made laws in the name of Modern Civil Code.

74. That is: By nature man cannot bear unnecessary and unnatural restrictions; the burden of man-made Shariah and invented customs needs to be thrown away.

The Islamic Shariah is free from undue formalities and is a simple Shariah in which man has been made to carry a burden which he can bear in a natural way.

75. By false methods are meant those methods which are morally unsound or which have been declared as forbidden by the Shariah.

76. That is: Trade and traffic should be with mutual good-will and agreement. The dealings in which deception and trickery are involved are not permissible.

Bribery also comes under the definition of false method because it is morally unsound and improper in which undue advantage is taken of others helplessness or some one's rights are trampled.

77. When for amassing wealth man adopts improper and false methods, he also indulges in killing his fellow-beings, which means that killing and murdering is the result of adopting false and forbidden methods of amassing wealth.

78. And it is His kindness that He is preventing you from indulging in acts which are the causes of your destruction and doom.

79. By great sins are meant those sins against committing which clear commands have been given and for committing which warning of very severe punishment has been given. In a tradition the Prophet has mentioned polytheism, killing, disobedience of parents, false-witness, usury, misappropriation of orphan's property, to run away

from fighting in jihad and such other misdeeds as great sins and has explained some of these to be of a higher degree of great sins. But it does not mean that the great sins are limited to only these few crimes, as these are only a few examples of them. Accordingly when Ibn Abbas was asked whether major sins were seven, he replied that it is more probable that they are seven hundred than merely seven.

(Tafseer Ibn Katheer Vol. I, p. 486).

80. Allah has kept a difference between the physique and the constitution of man and woman. Their temperaments are also different and for this reason the Shariah has prescribed different duties and responsibilities to the two different sexes. Therefore, the desire of men to become women, or of the women to become men and under the influence of this desire to try to resemble one another is an attempt to interfere with the system of the nature and from the viewpoint of the result it is quite useless. Similarly deviating from the rights and duties prescribed by the Shariah, to fix up the rights and duties of men and women on the basis of equality amounts to challenging and resisting Nature and Shariah. For this reason direction is given to eschew such a mentality and to seek Allah's grace.

81. It refers to the law of distribution of inheritance which is given in Verse No.7. This verse makes it more emphatic that the real inheritors are only those who have been fixed by Allah and that no changes should be made in this arrangement to suit our desires.

82. That is: The inheritors are only those who have been fixed by Allah. As for those whom you have promised to give something, give them what is their due according to the lawful bequest made in their favour, it may be noted that in the pre-Islamic days people used to make agreements to be one another's inheritors. Islam stopped this practice and appointed kinsmen as the real heirs and allowed only one-third of the property to be given as a bequest after death.

83. It refers to the point that if you deviated from this law of inheritance, then it would not be hidden from God.

34. Men have authority⁸⁴ over women, because Allah has made the one superior to the other, and because they spend of their wealth (to support women). Therefore, the righteous women are obedient⁸⁵ and guard (the husband's) secrets under the protection of Allah.⁸⁶ As for those women from whom you fear defiance, admonish them, leave them alone in their beds and beat them.⁸⁷ Then if they obey you seek not an excuse against them. Verily Allah is Most High, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

35. And if you fear a breach between the two appoint an arbiter from his relatives and an arbiter from her relatives.⁸⁸ If they both desire reconciliation, Allah will effect harmony between them. Verily, Allah has full knowledge. And is aware of everything.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

36. And worship Allah⁸⁹ and do not associate anything with Him; and do good to parents⁹⁰ and to kinsfolk, to orphans, to the needy, to neighbours who are near,⁹¹ to neighbours who are strangers, to the companions,⁹² to the way-farer and the male and female slaves⁹³ in your possession. Verily, Allah likes not the arrogant, the vainglorious.⁹⁴

وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

37. Those who are niggardly themselves, and enjoin others to niggardliness, and hide the bounties which Allah has bestowed on them; we have prepared a disgraceful punishment for such ungrateful people;

إِلَّذِينَ يَبْخُلُونَ بِأَمْوَالِهِمُ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

38. And those who spend their wealth in order to be seen by the people, and believe not in Allah nor the Last Day; and whosoever has Satan as a comrade, an evil comrade is he!

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

39. And what would befall them if they were to believe in Allah and the Last Day, and if they spent out of what Allah had given them? Allah knows them well.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ يَرَاهُمْ عَلِيمًا ﴿٣٩﴾

84. Allah has granted men the position of authority. One reason for this is stated to be that man is superior to woman on account of his nature and constitution, which provide him the ability to shoulder this responsibility. Accordingly, man has also the ability to guard and protect woman. and also to strive for earning the livelihood. The second reason is that the responsibility of maintaining and feeding his wife and children falls on the shoulder of man.

The Western civilization which has presented the highly exaggerated theory of equality of men and women has been unsuccessful in fixing the leadership of the family, as a result of which the family life in the western society has been deprived of discipline. While obviously it is an undeniable reality that man has superiority over woman in strength, activity and courage:

“ A connected result of male superiority in strength, activity and courage is the element of protection in male love and of trust on the side of female.” – ERE Vol. VIII P. 156). (For further explanation. please see Note No. 337. Surah Baqarah).

85. In a hadith the Prophet is reported to have said:

خير النساء امرأة اذا نظرت ، اليها سرتك و اذا امرتها اطاعتك و اذا اغبت عنها حفظتك في نفسها و مالک > (تفسير ابن كثير بحواله ابن جرير)

“The best of women is that woman who when seen by you, pleases you, who when you give her an order, obeys you, who in your absence, guards her self and your property.” (Tafseer Ibn Katheer with ref. to Ibn Jarir).

From this verse the negative aspect of this quality also becomes clear, that is: those women who disobey their husbands and want to live like men are not righteous but are transgressors.

86. That is: A righteous woman is a trustee of man's secrets. and a protector of his house. wealth and her own honour.

87. These are the disciplinary authorities that have been given to man and these are to be brought into use only when a woman is found to be defiant. It would not be proper to take se-

vere steps against a woman for every kind of default and error. In the matter of beating a woman, in the hadith directions are given that the woman should not be beaten up so severely that she may be wounded or the marks of beating are left on her body.

To keep the woman within the moral limits and to run the home in the right way; it was necessary to give man these rights, but it does not mean that man should use these rights in an arbitrary way. At the end of the verse, the mention of Allah's attributes of His being Most High and Great is to remind man that in his pride of leadership he may not be excessive in his treatment of his wife and should remember that an Exalted and High Being is over and above him watching his every action.

88. In the event of a dispute between the spouses, this last method has been advised here to be adopted, which is that an arbiter may be appointed from among the relatives of the spouses and two arbiters from the two parties should sit together and try to reach a reconciliation formula. As against going to the court of law, this method is more suitable because going to the court brings out matters between the husband and wife before the general public, which is not a desirable thing and besides the possibility of a reconciliation recedes in the background.

As for the question of the right and authority of the arbiters (panchas), the very word arbiter (Hakam) points to the fact that the decision would be joint and this decision can be of either reconciling and re-joining the spouses or of separating them and the majority of ulema support this view. (See.Tafseer Ibn Katheer V. I.,P. 493)

89. After the commands concerning the family life, come the directions about worshipping Allah and not joining any partners with Him, which point to the fact that the main thrust of all the commands of Shariah is Tawheed (Unity of Allah), and man can correctly follow the Shariah commands about the family life only when he is worshipping Allah in the right manner, for Allah's worship provided it is being performed with consciousness, prevents man from following his desires and passions.

90. After God the next greatest right is that of the parents for they took care of the growing children. This right requires that they should be treated kindly and decently.

91. In the hadith too great stress is laid on giving good and kind treatment to neighbours. The prophet has said:

ما زال جبريل يوصيني بالجار حتى ظننت
انه سيورثه. (بخاري، مسلم)

"Jibril had been regularly stressing on giving good treatment to the neighbour, so much so that I thought that he would declare him an heir."

92. Means a friend and also a person who may become a companion temporarily, e.g. a fellow-traveller, a partner in trade, class-fellow, participants in gatherings, etc. Care should be taken to see that no haram or hurt should come to them and that good treatment should be meted out to them.

93. In the hadith, the Prophet has shown what kind of treatment should be given to the slaves:

هم اخوانكم خولكم جعلهم الله تحت ايديكم فمن
كان اخوه تحت يده فليطعمه مما ياكل وليلبسه مما
يلبس ولا تكلفوهم مما يغلبهم فان كلفتموهم
فاعينوهم. (تفسير ابن كثير ج 1 ص ٢٩٥) (بخاري ومسلم)

"These are your brothers whom Allah has placed under your control. Then the person under whose control his brother is should give him the same food which he eats, should clothe him in the same kind of clothes which he himself puts on. and see that you do not place such a burden on them that they are unable to bear it and if you put a heavy burden on them then assist them." – (Tafseer Ibn Katheer Vol.I.P.495 Ref. Bukhari and Muslim)

94. To be vainglorious and to be conceited is contradictory to good and kind treatment. Those who think that the favour bestowed by Allah are the result of their own abilities are likely to have conceit and pride and this mentality keeps them away from paying the due rights of the people and meting out good treatment.



Allah does not do injustice to the weight of a grain ; if it is a good deed He shall multiply it and shall give from His own self a great reward. Then what will be their condition on the Day when We shall bring out from each community a witness, and shall bring you as a witness against these people. (Al- Quran)

- إِنَّ اللَّهَ لَا يَظِلُّهُ مِثْقَالُ ذَرَّةٍ وَوَأَنْ تَكُ حَسَنَةً يُضَعِفَهَا
وَبُوتَ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٢٠﴾

- فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ
عَلَى هَؤُلَاءِ شَهِيدًا ﴿٢١﴾

- يَوْمَئِذٍ يُودُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّىٰ
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٧٧﴾

- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى
حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ
حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ
فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بُحُورَهُمْ وَيَذِرْكُمْ إِنَّ اللَّهَ كَانَ عَفْوًا غَفُورًا ﴿٣٧﴾

- الَّذِينَ أَوْتُوا ذِيئًا مِّنَ الْكُتُبِ يَشْتَرُونَ
الصَّلَاةَ وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ ﴿٣٣﴾

- وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى
بِاللَّهِ نَصِيرًا ۝

95. The reward of every righteous or virtuous deed will be doubled Besides this, Allah will add something more from His own bounty for which there is no limit.

96. It is narrated in the hadith that when Abdullah Ibn Masood, reciting Quran before the prophet, reached this verse the Prophet was so much moved that tears appeared in his eyes because as this verse confers an honour on him, it also places a heavy burden on him. On the Day of Judgement every prophet will have to give witness before Allah to the effect that he had conveyed the religion of Allah, without any kind of alteration to those people to whom he was sent and Prophet Muhammad (Sallal Lahu Alaihi wa sallam) will also have to give this witness. And Quran clarifies that the last prophet was sent for all the nations of the world and that he is the last of the prophets therefore the period of his prophethood is till the Doomsday.

97. In the text the word Sukara has been used. which means an intoxicating thing whether it be wine or some other solid thing or matter, is haram, (forbidden).

The command for declaring wine haram has been given in verse No. 219 of surah Baqarah. In this verse the command is given not to offer prayers in an intoxicated state. (For further explanation. please see note. 316, Surah Baqarah).

98. It means that for offering prayers consciousness and a state of being awake is necessary.

99. By 'janabat' (pollution) is meant that uncleanness which results from the satisfaction of sexual desire or emission during sleep. In such a state offering prayers is prohibited and the method of removing this state is to take bath (Ghusl). The simple way suggested by Islam of taking a ghusl is to pass water over the whole body, to gargle and to wash the inside of the nose.

100. That is : While on a journey, exception can be made in the matter of taking a bath, as is mentioned further in this verse. Here it is meant to clarify that in the state of uncleanness on account of not finding water while on a journey, prayers offered without taking the ghusl, provided "tayammum" is performed as is stated in the verse further on.

101. The word used in the text is "La mastum"

which means you have touched but this word used in Arabic connotes sexual intercourse, (Lisanul Arab), and this explanation is also reported to have been given by Ibn Abbas.

102. In the Shariah terminology it is called 'tayammum,' which is a substitute for wazu (ablution) and ghusl (bathing). The method of performing tayammum is to touch the clean earth or soil with the palms and to pass both the hands over the face and the hands. This keeps one mindful of the real method of cleanness and also gives one a sense of cleanness.

Since during illness there is a danger of some harm from the use of water for ablution or bathing, the concession of performing tayammum has been granted. Similarly such a contingency can occur while on a journey that one cannot find water. So in such a condition also the necessary concession is given. On the basis of these two conditions, other conditions can also be thought of where benefit of this concession can be derived, for example when in extreme cold, man is polluted and bathing is likely to cause harm, at another time water may be available but in very small quantity, requiring it to be preserved for drinking, or during the journey by air or rail, bathing is found to be extremely difficult, advantage of the concession given by the Shariah can be taken.

Here two conditions of uncleanness have been mentioned, one answering the call of nature and sexual intercourse. But other conditions of uncleanness are also included in this and for every kind of uncleanness, 'when water is not available, "tayammum" can be performed.

103. That is: These attributes of the Lord demand that softness should be shown for you and concession be given to you in the Shariah command.

104. In these verses mention is made of those people who oppose the muslims in connection with the commands of Shariah given above.

105. The relationship between the holy Quran and the earlier divine Scripture is that of the whole and the part. So the divine book sent down to the People of the Book was a part or portion of the whole Divine Book. While the Divine Book revealed to Prophet Muhammad (Peace be upon him) is a whole and complete Book from every standpoint.

46. From among the Jews are those who pervert words from their places and say: "We hear and disobey," and "Hear, you may not be made to hear," and "Rai'na" (O Our goat-herd), with twisting their tongues and scoffing at the religion^{106, 107}. If only they had said: "We have heard and we obey," and "Isma" (Do hear) and "Unzurna" (Do look at us) it would have been better for them, and more proper. But Allah has cursed them¹⁰⁸ for their infidelity, so little it is that they believe.

مِنَ الَّذِينَ هَادُوا وَيَحْدِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا
لَيْسَ بَالِئِنْتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا
وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ
وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣٧﴾

47. O you people whom the Book has been given, believe in the Book. We have now sent down confirming the Book which is already with you before we disfigure the faces and turn them hindwards,¹⁰⁹ or curse them as we cursed the Sabbath breakers.¹¹⁰ And the command of Allah is always executed.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا
مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْغَسَ وُجُوهَافَرُدَّهَا عَلَى أَدْبَارِهَا
أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

48. Verily, Allah shall not forgive Shirk (that partner should be associated with Him¹¹¹) and will forgive any other sin, to whom He will please¹¹² and whosoever associates any partner with Allah does commit a sin most heinous¹¹³.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا ﴿٣٩﴾

49. Have you not seen those who claim purity for themselves¹¹⁴? Nay, Allah purifies whom He pleases, and no injustice will be done to them in the least.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ
يَشَاءُ وَلَا يُلْظَمُونَ فِتْنًا ﴿٤٠﴾

50. Behold! how they invent lies against Allah. That of itself is a flagrant sin.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ
إِثْمًا مُبِينًا ﴿٤١﴾

51. Have you not seen those who were given a portion of the Book? They believe in 'Jibt' (superstitions¹¹⁵) and Taghut (rebel¹¹⁶) and say about the infidels that they are more rightly guided than those who believe.¹¹⁷

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ
بِالْجِبِّ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٤٢﴾

106. The Jews who were hurling every kind of insult at the prophet have been referred to as indulging in slandering the religion. It shows that every taunt and insult against the Last prophet is a direct attack on the religion.

107: Please see Note No. 122. Surah Baqarah.

108. It means that only those dare indulge in insulting the Prophet who are disbelievers and transgressors, and there is a curse of Allah on them on account of their disbelief and transgression.

109. Face is a nobler part of the body and a special manifestation of the favour of God. The favour with which man is blessed demands that he should be grateful to his Creator. But those who adopt the line of infidelity and disbelief, they are ungrateful for this great favour of the Creator. They are unable to see the reality inspite of having eyes, and they become mute to acknowledge the great favours and the gratitude for the Creator's gifts to them. They make use of their sight, their speech and their hearing for quite the opposite purpose. Therefore, they rightly deserve to have their faces disfigured and turned hindwards. Accordingly on the Day of Judgment they will have to undergo this terrible punishment. If man would think on the right lines, this severe warning is sufficient for him to make him sit up and take notice. Ka'ab Ahbar, a well known Jew of his time embraced Islam on hearing this verse.

110. A mention of People of Sabbath has been made in Verse No. 65 of Surah Baqarah.

111. It is "shirk" (polytheism) to associate any partners either with the person or attributes of Allah, whether it be sun or stars, fire or cobra, idol or man, angels or jinns, saints or prophets, material things or spiritual things or some imaginary devi or devta.

And example of associating some one with person of Allah is that which is found in the Christianity. The Christians believe in three gods instead of one God: Father, Son and the Holy (Ghost). The second example is that of the belief of a great religious group of India, which makes no difference between the Creator and the creatures but believes in only one existence.

That is this group considers everything as god and man is also a part of god. This theory is known

as The Theory of Unity of Existence or Wahdatul Wujood.

One example of the association of partners to Allah in His attributes is the belief that others also are sharers with Him in the administration of the world and in His sovereignty, for example to believe that some one is the devta of rain, and some one of the winds, one is a devi of disease and the other of wealth, etc. Similarly there are such concepts about saints and awliya that some one is a ghaus (helper) and some one a mushkil kusha (remover of difficulty), and that they meet the needs of men. It is obvious that the attribute of providing for the needs of men is that of Allah, and believing others, to be so attributed is to consider them as partners with Allah in this attribute. A grand attribute of Allah is that He and only He is worthy of worship and it is His right that His slaves should worship Him alone. Polytheism in this regard is to consider others also worthy of worship or to perform puja or worship of some devi or devta, idol or sun etc. All these are the forms of polytheism. Besides this, it is also an open case of polytheism that some one else besides Allah should be regarded as worthy of being obeyed totally and absolutely, that some one else should be considered as to have the right to change or modify the laws of the Shariah or the claim of the democrats should be considered right, ignoring the commands and laws of Allah that the people have the absolute legislative right and can make every kind of law.

Since polytheism is against the nature on which Allah has created man, and since this is total transgression and rebellion against Him, it is considered as the greatest of sin and is unforgivable.

Here it is necessary to understand that rejection of faith (infidelity) and apostasy also constitute polytheism, since it also means rejection and rebellion against Allah. By denying and rejecting Allah man places himself and others on the pedestal of god. It is obvious in this way he becomes essentially guilty of polytheism. The only difference being that polytheism appears in the religious form and apostasy in the secular form. Since in the background of the verse are the Jews who inspite of their believing in God, were guilty of committing polytheism therefore it has been

made clear here that polytheism is an unforgiveable sin.

112. That is: The sins which would be lesser than polytheism have a chance of being forgiven. But if a man persists in polytheism and if he does not repent and turn away from it and dies in the same state, then the decision of Allah in the matter of this sin is that it will never be pardoned.

113. That is do not regard polytheism and idolworship as ordinary sins In fact this is a very great sin, and on the Day of Judgment the polytheists and idolworshippers will have to answer for their crime of rebellion.

114. That is: By putting on a garb of religiosity they pretend to be highly religious, while actually they are dirty with the pollution of polytheism, and they have become so much shameless that they do not feel any recrimination on presenting imaginary stories in the name of religion and ascribing them to God.

It may be noted that inspite of all these defects and corruption of belief and conduct, the Jews believed that they were the favourites of God.

115. In the text the word 'Jibt' has been used which means useless thing. Here it means every kind of absurd, superstitious and magical acts which are akin to polytheism, e.g. magic, sorcery witchery, fortune-telling, omen-hunting, etc. It also applies to soothsayers, magicians, idols and false gods.

In a hadith, the Prophet is reported to have said :

العيافة والطرق والطيرة من الجبت،
(مشكوة بحواله ابوداود)

"To seek omens from the names of animals, from their voices and from their passing, to forecast by throwing pebbles or drawing lines and every kind of omen-hunting is a kind of 'Jibt.'

(Mishkat W.R. to Abu Daud)

The relationship of superstition and polytheism is like that of hand and glove and the followers of religion have admitted all kinds of absurdities and superstitions in their religions to a very great extent. But Islam is free from these things. Its foundation is on realities and it has cut superstition at the roots. The absurd and superstitious practices found in the followers of Islam in the present day have no basis in religion and Islam is deadly opposed to them.

116. The word 'Taghut' used here in the text has been explained in note No. 418 in Surah Baqarah.

Here especially those religious leaders are meant who lead their followers to false beliefs. Belief in such a person has been called 'Eeman bit Taghut' or belief in the false and evil one.

117. The Jews had become so much hostile, towards the Muslims that they considered idolaters more rightly guided than the believers in one God, while thair religious book, Torah, considers idolatry as open straying and waywardness.



O you who believe ! Obey Allah, and obey the messenger, and those who are in authority from among you; then if you dispute about any matter, refer it to Allah and the messenger, if you believe in Allah and the Last Day. This is good and will also bring in good results. (Al-Quran)

52. They are the people whom Allah has cursed, and those whom Allah has cursed, you will find, have no one to help. أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا ٥٢
53. Have they received a share in dominion? In that case they would not have given a speck to the people.^{118, 119} أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا يُؤْتُونَ النَّاسَ نَقِيرًا ٥٣
54. Or are they jealous of the people for the grace with which Allah has blessed them?¹²⁰ If so (then they should not forget that) We did give the book and wisdom to the descendants of Ibrahim and blessed¹²¹ them with great kingdom. أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ٥٤
55. But some of them believed in him and some of them averted their faces from him, and hell is sufficient for burning (them). فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ٥٥
56. Verily, those who disbelieve in our Revelations, We shall soon cast them into the fire. As soon as their skins are roasted, We shall change them for other skins, that they may taste the punishment. Surely, Allah is Exalted in Power, Wise.¹²² إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ٥٦
57. And those who believed and performed good deeds, we shall soon admit them to gardens, with rivers flowing beneath, to dwell therein for ever; therein they shall have wives pure; and we shall admit them to shades, ever deepening. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلٌ ٥٧
58. Verily Allah commands you to render trusts¹²³ to those who are worthy of them, and that if you judge between people, judge with justice.¹²⁴ How excellent is the teaching He gives you! Verily, Allah hears and sees all things. إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨
59. O you who believe! Obey Allah, and obey the messenger, and those who are in authority from among you;¹²⁵ then if you dispute about any matter, refer it to Allah and the messenger,¹²⁶ if you believe in Allah and the Last Day. This is good and will also bring in good results.¹²⁷ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

118. Means Muslims.

119. That is: If they had their kingdom in Madina, they would have deprived Muslims of all kinds of facilities and benefits on account of their prejudices and hostility but Allah did not give them a chance to do so. For this reason they were in their heart of hearts jealous of Muslims and were unable to tolerate their increasing power.

It may be noted that outside and around Madina the colonies of the Jews were like those of free tribes. Beyond this sphere they had no control or power over the general population of Madina.

120. That is: They are jealous of Prophet Muhammad (Peace be upon him) and his followers because they could not tolerate the passing off of the prophethood from their own community (Bani Israil) to Bani Ismail (Arabs).

121. Here the idea is to bring home to Bani Israil that they too are the descendents of Ibrahim and the Arabs (Bani Ismail) too are his progeny, and today if Allah has blessed the Arabs with the Divine Scripture and wisdom, and is also favouring them with granting of power there is no room for being jealous of them. This is Allah's favour which He bestows on whomsoever He wills. The Jews should not forget that they were also once blessed with the Divine Scripture and wisdom, and were also favoured with the grant of a great kingdom. viz. that of prophet Daud and Prophet Sulaiman (David and Solomon), but they did not appreciate the favours of Allah and proved themselves to be inefficient and ungrateful. Therefore, Allah chose the other branch of the family of Ibrahim. Bani Ismail and blessed it with His great blessings favours and bounties.

122. The idea of mentioning these attributes is to make it clear that Allah has power to inflict such a severe punishment and it is also demanded by His wisdom that the transgressors and rebels should receive such severe punishment. Otherwise the system of this universe would not run smoothly on truth and justice.

123. In the trusts are included ordinary trusts like deposits, payable dues of loans. etc. and also the offices of responsibility, whether they pertain to leadership or government. Besides, for the office of responsibility the word, 'Amanat' or trust has been used in the hadith also. Accordingly in reply to a question as to when the Doomsday will occur the Prophet said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا ضَيَّعَتِ الْأَمَانَةُ
فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وَسِدَّ الْأَمْرُ إِلَى
غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ. (بخاری، کتاب العلم)

"When the trust would be wasted, wait for the Doomsday. When asked: What is meant by wasting of the trust, he replied 'When the affairs (of government) are placed in the hands of unworthy persons, then wait for the Doomsday,'" (Bukhari).

It shows that to place leadership, guidance, politics and government's responsible posts in the hands of incapable, characterless, oppressive, dishonest and unrighteous persons is equal to inviting great disaster and ruin. (This is a point of principle. As for being compelled by the needs of the time, it pertains to ijtihad.)

The word 'Amanat' (Trust) is used here to convey the fact that these responsibilities are entrusted by Allah about which people are answerable to Him.

124. Refers to the responsibility of power or government. Here the guidance is being given that after coming into power, the first responsibility would be to judge between the people justly and impartially.

125. Olil-Amr' means men of authority, belonging to any section or department of government. The Prophet used to appoint an Amir (chief) over the military or army squads which he used to send for jihad. The word 'Minkum' (from yourselves) shows that here only those men in authority are meant who may be from among the Muslims. The purpose of obeying them is to ensure that the social commands of Islam are being obeyed, its laws are being enforced, the society is being helped to become righteous, and a just system is put into practice, and the most important of all points is that: the word of Truth may be raised high. The following points should be kept in mind in the matter of obeying the men of authority:

1. In this verse the command is given to obey Allah, and the messenger and the men of authority. In this command, the word 'obey' has been used twice, with Allah and with the messenger, while it has not been used with the men in authority. The idea is to show that the main obedience and loyalty are to Allah and thereafter to the messenger of Allah. As for the obedience to the men of authority, it is

subservient to the obedience to these two and it is not independent at all.

2. It is not proper to apply the command of obeying the (men) authority in the case of those rulers who have thrown away the yoke of the obedience of Allah and his messenger from their necks, or whose mission is to encourage men to rebel against Allah or who represent secular governments or who have themselves become false gods, like Pharaoh.
3. The command of the obedience to the men of authority will hold good till they do not give any orders against the command of Allah and His messenger. However, if they give any order, which is contrary to the orders of Allah and His messenger, then the question of obeying them does not arise at all. There is a tradition of the Prophet:
 "No obedience of creatures in disobeying the Creator is permissible."
4. The meaning of the positive command of obeying the men of authority that is given in this verse is what has been stated above. It is not correct to derive the negative meaning from this command that it would be proper for Muslims under non-Islamic government to create anarchy there. In the modern systems of government, the administration is conducted by law. Therefore, regardless of the fact as to who has made those laws and what kind of persons they are, if the law itself does not clash with the commands of Allah and His messenger or if it comes under the wide sphere of permissibles that Islam has allowed, then obeying such laws is not against the intention of Islam. In other circumstances, they can be tolerated to the extent of helplessness and compulsion.

126. To refer to Allah and messenger means to refer to Quran and Sunnah.

The above command to obey the men of authority are given with the direction that in the case of disputes, orders should be taken from Quran and Sunnah: These directions are for both those who are to obey the men of authority and also those who themselves are men in authority. These are comprehensive directions which throw light on the following points:

- I. Muslims have a right to differ with the men in power, and in the event of a dispute the decisive factor will be the holy Book and

Sunnah.

- II. This right demands that the generality of Muslims should have the freedom of criticising the men in power.
- III. Differences, either they may be among the Ummah or between the government and the public or among the men of authority, for their decision reference should be made to Quran and Sunnah, and whatever decision is received from there, all should accept it obediently and willingly.
- IV. The criterion of truth is Allah's Book and His messenger's Sunnah (traditions). Therefore, the sayings of all the ulema, respected persons' imams, theologians and jurists and leaders, should be examined in the light of this criterion. None of these persons is a criterion of truth that his saying or his act must essentially be right or correct or must be considered as a last word on any subject.
- V. The concept of an imam being totally innocent of all kinds of sins, big or small as is believed by some sects among Muslims is absolutely false. If it were so then the generality of Muslims would not have been given the right to differ from their views and the general Muslims would have been asked, in the case of their disputes, to refer to imams, while this verse rejects both these points. There is no concept like the innocence of the church in Islam.
- VI. A reference to the holy Book and Sunnah means that in matters in which there are clear-cut commands in the Quran and Sunnah, they should be obeyed scrupulously, and if the circumstances create a new problem, then the reasoning (command) of the Quran and Sunnah should be accepted as a decisive judgment in the said matter. And keeping the pointers and requirements in view, it should be found out which point and decision is nearer to the teachings of the Book and Sunnah and which is more compatible with them. This method is called 'Qiyas. and 'Ijtihad'.

127. To refer to Qur'an and Sunnah in every kind of dispute, whether political or religious, is the clear demand of Faith. This results in good dividend in the world and best fruits in the Hereafter.

Have you not seen those who declare that they believe in the Books that have been sent down to you and that which had been sent down before you desire to go for judgement (in their disputes) to the "Taghoot", (the rebel), though they were commanded to reject him, and Satan desires to lead them astray, far away (from the right). (Al-Quran)

60. Have you not seen those who declare that they believe in the Books that have been sent down to you and that which had been sent down before you desire to go for judgement (in their disputes) to the "Taghoot",¹²⁸ (the rebel), though they were commanded to reject him, and Satan desires to lead them astray, far away (from the right).

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۝٦٠

61. And when it is said to them: "Come to that which Allah has revealed and to the messenger", you see that hypocrites turn from you with aversion¹²⁹,

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝٦١

62. How would it be when a misfortune befalls them because of their own misdeeds? Then they would come to you, swearing by Allah: We were seeking nothing but good-will and conciliation.¹³⁰

كَذَٰلِكَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا قَدْ مَتَّ أَيْدِيَهُمْ
ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا أَحْسَانًا
وَتَوْفِيقًا ۝٦٢

63. There are they, of whom Allah knows what is in their hearts. So overlook them, and exhort them, and speak to them a word to reach their very hearts.¹³¹

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۝٦٣

64. And we did not send a messenger except that he should be obeyed by Allah's command.¹³² And they, when they had wronged themselves, had come to you and asked for Allah's forgiveness and the messenger also asked for forgiveness for them¹³³, they would have found Allah indeed Forgiving, Most Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ
إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۝٦٤

65. But nay, (O Prophet!) By your Lord, they can have no faith until they accept you as judge in all disputes between them, and feel no resentment in their hearts against your decision, but accept them with the fullest submission.¹³⁴

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَكُونُ فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝٦٥

66. And if we had enjoined them; slay yourselves, or leave your homes, they would not have done it except a few¹³⁵ of them. But if they had done what they are exhorted to do, it would have been better for them, and more strengthening.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا
مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۝٦٦

128. The word used in the text is 'Taghut' which has been explained before: (Note No.418, Surah Baqarah and Note No.116, Surah Nisa).

Here the word Taghut has been used in opposition to the Quran and Sunnah, as is clear from the following verse. Therefore, here it means that ruler or judge who is opposed to Allah and His messenger, and who gives judgment contrary to the teachings of the holy Book and Sunnah.

129. Here the thing which has been considered as opposed to Faith is that man should be displeased with the decision of the Quran and Sunnah and take his case to the court of the Rebel (Taghut), so that the decision may go in his favour, even if that decision may be against the Shariah. It may be noted that here those hypocrites are mentioned who were the people of the Book. They claimed to be men of faith and yet they wanted to take their cases to the courts of the Jews instead of presenting them before the prophet. In the narratives of the time the name of Ka'ab bin Ashraf is mentioned, who was a chieftain of the Jews and who used to deliver judgments. The hypocrites used to refer their cases to him. It is obvious that this action of theirs was contrary to faith, but they wanted to have faith as well as infidelity. Here it should also be understood that at the time of the revelation of these verses the sphere of the Islamic state of Madina was not very wide and there were tribal colonies of the Jews around Madina. Thus there were two parallel courts at that time, one was that of Islam and the other one of the Taghut.

130. That is: When the power of the enemies of Islam will fade and the Muslims will gain supremacy and become strong, these hypocrites would find themselves helpless and without friends, and they would come to you with excuses and they would be trying to explain away their previous attitude by saying that they only wanted to bring harmony and friendship among the Muslims and the Jews. Accordingly, only a few years after the revelation of this verse this very thing happened as was foreseen here.

131. Those who were suffering from the disease of hypocrisy, for their cure a correct method has been shown here, which provides a hint for the workers in the field of dawah and reform that they should, for their work, adopt an effective

style of speech and address and their approach should be such that it should touch the hearts of their listeners and shake them to their very souls.

132. That is: the prophet should be obeyed not merely out of regard and respect, but also because he brings commands and laws from Allah (god).

133. In the presence of The Prophet to take one's matters to the court of the 'Taghoot' (rebels against Allah) for decision, was a painful matter for the Prophet and it amounted to contempt of the court of the Prophet. To undo this wrong, it was considered necessary that they should go to the Prophet and admit their error and ask for Allah's forgiveness, and also desire that the Prophet should also pray for their forgiveness.

134. This verse clarifies that the obedience of the Prophet without any reservation and unhesitatingly is the obvious demand of faith. A Muslim should never feel even the slightest twinge in his heart about any decision given by the Prophet let alone his open display of his displeasure or anger against the Prophet's decision which may be against his wishes or not in accordance with the tendencies of the time.

Allama Jussas writes:

"This verse shows that any person who rejects any command of Allah or His messenger (p.b.u.h.) is to be considered as expelled from Islam. whether he has rejected it on account of some doubt or he has refused to accept it."

(Ahkamul Quran, Vol. 2, page 260).

135. Allah has the authority to give whatever command He wills to His slaves. When the life in this world is a test, then Allah could have given the command of killing oneself or leaving the home, but the gracious God did not subject man to such a gruelling test, and ordained an easier Shariah. If even after this, people do not follow His commands of Shariah, then it is their misfortune. This verse makes it abundantly clear that the real spirit of Islam is that loyalty to Allah should come first and should take precedence over everything, even over one's own life. Every thing can be sacrificed for Him, even one's home, family and native land, if demanded by Him. Real religiosity and faith is to meet the demand of the religion as and when required by it.

67. And we would then have given them from Ourselves a great reward.

وَأَذِّلْنَا لَهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٧٦﴾

68. And We would have guided them to a straight path.¹³⁶

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٧٨﴾

69. And whosoever obeys Allah and the messenger will be in the company of those whom Allah has blessed,¹³⁷ the Prophets, the truthful, the martyrs and the righteous. And what excellent companions these are!¹³⁸

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٩﴾

70. This is the bounty from Allah, and Allah suffices as knower.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٨٠﴾

71. O you who believe! Take up your weapons and set forth (for Jihad), either in detachment or all together.¹³⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِزْبًا مِّنكُمْ فَأَنفِرُوا
ثُبَاتٍ أَوْ فُرَجَاءَ ﴿٨١﴾

72. And surely, among you there is some one who is hesitating, and if a disaster befalls you says: "Allah did favour me in that I was not present among them".

وَإِنْ مِنْكُمْ لَمَن لَّيْبِطُنَّ فَإِنْ صَابَكُمْ مُّصِيبَةٌ قَالُوا
قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٨٢﴾

73. And if grace from Allah comes to you, he says - as if there had not been any friendly relation between you and him. "Oh! would that I had been with them, then I would have achieved a great success!¹⁴⁰"

وَلَئِنْ صَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولُنَّ كَأَن لَّمْ
تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي
كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٨٣﴾

74. So let those, who sell the life of this world for the Hereafter,¹⁴¹ fight in the way of Allah. And whoever fights in the way of Allah, then be he slain or be he victorious. We shall give him a great reward.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ
أَوْ يُغْلَبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٨٤﴾

75. And why should you not fight in the way of Allah and for the sake of weak men, women and children, who cry: "Our Lord! Deliver us from this town, whose people are oppressors,¹⁴² and raise for us from You one who will protect; and raise for us from You one who will help."

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ
هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِن لَّدُنكَ
وَلِيًّا وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٨٥﴾

136. That is: If they would have given up the hypocritical attitude and would have adopted the course of obeying the Prophet, they would have been able to see the path of truth and reality in every affair of life and they would have received the right guidance for the right course of action.

137. By blessing here is meant to be blessed by the gift of faith and guidance. (Please see Note No.10, Surah Fatiha).

138. There are four groups of people on whom Allah has bestowed His Grace: The Prophets, Siddiqeen (truthful), martyrs, and the righteous.

In the group of the prophets are included all those prophets who were sent down by Allah at different times to different nations with the religion of Truth.

By Siddiqeen are meant those persons who were truthful to the degree of perfection. From the standpoint of faith and acts, they are deemed as the persons of first rank after the prophets.

Martyrs are those who laid down their lives in giving witness for truth.

And by Saleheen (the righteous) are meant those who believed in Islam and lived a life of righteousness and virtue.

In the Paradise the society will consist of these people only. In other words, the very essence of the best of humanity will be found there. To be fortunate enough to gain the companionship and fellowship of these best of the people is a great reward from Allah. A virtuous man in this world too selects other virtuous per-

sons for companionship, and wants to be in the company of the virtuous even after death.

139. In those days war was fought in two ways: one was an organised attack by the armed soldiers, and the second was of guerilla attacks by smaller units which was called 'Sariyyah' In this verse directions have been given to adopt both the methods. and the Prophet had used both these methods in his wars.

140. That is : These hypocrites do not regard the success of the muslims as their own success. Therefore. they feel sorry that muslims have come out victorious and they themselves have been deprived of having a share in the booty.

141. That is : Those persons who have given up this world for the Hereafter should offer themselves to fight in Jihad for Allah, only such people are sincere in their faith and are the mujahids in the cause of Allah. Those who keep dear the pleasures of this world in preference to the Hereafter, and do not want to offer any sacrifice for religion are not the ones who can take up Jihad.

142. At that time Muslims in Macca and in the surrounding localities were the butt of aggression of the infidels, only for the reason that they had embraced Islam. In other words, the infidels were not prepared to give freedom of conscience and religion to the Muslims. Even women and children were not safe from their acts of oppression. Quran has shown that to wage a war to free such oppressed people from the oppression of the tyrants is Jihad (fighting) in the cause of Allah.



76. Those who believe fight in the way of Allah, and those who reject faith fight in the way of Taghut ¹⁴³ (Rebel). "So fight against the companions of Satan. Indeed, the scheme of Satan is ever weak ¹⁴⁴.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝١٤٤

77. Have you not seen those to whom it was said: "Withhold your hands, establish Salat (prayer) and pay Zakat;" ¹⁴⁵ but when fighting was prescribed for them, a group of them fear people as they should have feared Allah ¹⁴⁶ or even more than that. They said; "Our Lord! why have you ordained fighting for us? Why have you not given us a brief respite." Say: "The provision of this world is little and the Hereafter is much better for him who fears Allah; and you ¹⁴⁷ shall not be dealt with unjustly in the least."

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ۝١٤٥

78. Wherever you are, death will overtake you, even if you are in strong fortresses. ¹⁴⁸ If some good befalls them, they say: "This is from Allah;" and if some evil, they say: "This is because of you." Say: "All things are from Allah." Then what has happened to these people that they fail to understand a single fact? ¹⁴⁹

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ شَيْءٍ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۝١٤٦

79. (In reality) whatever good befalls you, it is from Allah, and whatever ill befalls you, it is because of yourself. ¹⁵⁰ And We have sent you as a messenger to mankind, and sufficient is Allah as a witness. ¹⁵¹

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝١٤٧

80. He who obeys the messenger, obeys Allah ¹⁵²; and if anyone turns away, We have not sent you to keep watch over them. ¹⁵³

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝١٤٨

81. And they say (apparently): "Obedience;" but when they leave you a party of them meets at night to plot against what you say. ¹⁵⁴ And Allah records their plotting at night. So do not heed their talk, and put your trust in Allah; and Allah is sufficient as a Trustee.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝١٤٩

143. Here Taghut means Satan. as is clear from the sentence that follows. To fight in the cause of Taghut is to fight for those false objectives for which Satan provokes men that is for opposing the religion of Allah, for weakening the believers, for enforcing the commands of men in place of the commands of God, for causing mischief and corruption on the earth instead of effecting reform and fighting with the intent of bringing victory to infidelity.

144. That is: Those who being influenced by the devil indulge in activities against Islam and its standard bearers. do not do so on any sound basis. Therefore if the people of Truth stand up to them and resist them then all their plans would go awry.

145. From this verse, Imam Razi has concluded that salat (prayers) and zakat (compulsory charity) have precedence over Jihad. (Please see Tafseer Razi. Vol. III. page 272).

There is no doubt that these two forms of worship have precedence and are desirable for themselves. As for Jihad, its importance and greatness are also not to be ignored. Jihad becomes a compulsory duty to be performed when the occasion demands and otherwise it is sufficient for a Muslim to have an intention of offering Jihad whenever called upon to do so. This is the reason why in Islam the importance of Jihad. though very great, has not been included in the fundamental pillars of Islam, which are five. However. it is a fact that when Jihad becomes an absolute duty and essential, to hesitate or to try to avoid it makes one's faith doubtful and questionable, because it is the obvious demand of faith that man should strive for the supremacy of Islam and should be ready to offer his life for Allah.

146. That is : So far as the command for fighting was not given, great enthusiasm was being shown for it. But actually when the fighting was ordained, it became hard for them. It refers to those who were not sincere in their faith.

147. That is: Whatever sacrifices you would offer in the cause of Allah will not go waste, and that you will get full compensation and reward for them.

148. It does not mean that man may not try to plan out and take precautions, etc., but it means that he may not think that his planning and his precautions will keep him away from death forever. Death will come at its appointed hour. Therefore, man should try to fulfil his responsi-

bilities.

149. That is: If some misfortune befalls Muslims, these hypocrites attribute it to the faulty planning of the Prophet, even though the Prophet does not perform any act without the leave of Allah. Allah rules over the universe, therefore without Allah's will no harm or benefit can be experienced by any person and to consider Prophet responsible for it is against reality and contrary to faith.

150. Though good and evil, both are caused by the will of Allah, the difference between the two is that occurrence of good is on account of Allah's blessings while the occurrence of evil and unfavourable conditions is the result of man's own faulty acts and it is caused by misusing the authority given by Allah. Therefore, the occurrence of evil and unfavourable conditions should be attributed to his own failings.

151. It means that if the hypocrites do not regard everything of the Prophet as coming from Allah, they may not do so for Muhammad's (Peace be upon him) being the Prophet. Allah's witness is sufficient, and this witness is given by Allah through the Quran. The mention of the Prophet's having been sent as a messenger for mankind means that he has not been sent as a messenger only to the Arabs but to all the nations of the world.

152. This verse and other verses like this explain that the obedience to the messenger is in reality obedience to Allah, for whatever command is given by the Prophet is the command given from Allah. It also clarifies that obedience to the last Prophet is desired not only during his lifetime, but even after his death in the same manner.

For us the right source of finding his teachings are his undisputed traditions and authentic ahadith. To follow them would mean obeying the Prophet and rejecting and ignoring them would amount to his disobedience.

153. That is: It is not the responsibility of the Prophet that he may forcefully compel the people to follow the right path but that his responsibility is to merely convey the message of Allah to the people.

154. There were some persons among the hypocrites who used to hold conspiratorial meetings during the night to plot against the Prophet, so that obstacles may be placed in the way of Islam and harm may be caused to the Prophet.

82. Do they not then ponder on the Quran? If it were from other than Allah, they would surely have found therein many contradictions.¹⁵⁵

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when any news whether of peace or danger comes to them, they spread it around, whereas if they had referred it to the Messenger (of Allah) and such of them as are in authority, those among them who are able to think out the matter would have found out the fact.¹⁵⁶ Were it not for the grace of Allah upon you, all but a few of you would have followed Satan.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. Then fight (O Prophet!) in Allah's way. You are held responsible only for yourself and rouse the faithful. It may be that Allah will break the strength of the disbelievers and Allah is the strongest in might and in giving punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِكَ النَّاسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

85. Whoever recommends a good cause becomes a partner therein, and whoever recommends an evil cause shares in its burden.¹⁵⁷ And Allah oversees all things.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا ﴿٨٥﴾

86. And when a greeting of good wishes is offered you, meet it with a still more courteous greeting, or at least say the same words,¹⁵⁸ in return. Allah takes account of all things.

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allah! There is no god, but He. Surely He will gather you together on the Day of Resurrection, about which there is no doubt, and whose word can be truer than Allah's?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَعْضَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

88. Why should you be divided into two parties about the hypocrites,¹⁵⁹ whereas Allah has cast them back for their evil deeds.¹⁶⁰ Would you guide those whom Allah has sent astray? And whom Allah has sent astray never shall you find the way for him.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَرَاكُمْ بِمَا كَسَبُوا أَتَرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

155. In this verse, people have been invited to ponder on the teachings of Quran, which throw light on the following points:

- (1) The invitation to ponder is general for all the people including those who have not yet come into the fold of Islam, so that they may learn that the teachings of this book are mutually linked and harmonious while its subject matters are very vast, that is: perfect guidance for the human life. This is the perfect proof of the point that Quran is the word of Allah. Had it been the word of a human, it was inevitable that there should have been contradictions and incongruities in it when it dealt with such a wide range of subject matters as were concerned with not only observations but also metaphysical realities, and which discussed man's nature, his psychology, his beginning and end, and all the aspects of his life.

Since man's knowledge is limited, he cannot lift the veil from the secrets of the universe, nor can he present such teachings as would help men to lead a right kind of life and as would be necessary for establishing a correct relationship with his Creator.

- (2) By continuing to ponder on Quran, the gates of wisdom keep up opening for man, and his faith and belief get enriched.
- (3) It is not correct to think that Quran is to be understood by the learned men only, but that it is meant to be understood by all persons. If it had been meant only for the learned men then this invitation for general pondering would not have been given.
- (4) All the points in the Quran are mutually linked and are harmonious. Therefore, it would not be proper to attribute any such meaning to any of its verse that may be contradictory or opposed to the meaning and sense of other verses.
- (5) To believe in the Quran as the Book from Allah and then to object to its teachings is an intellectual contradiction, and this is the result of not pondering on Quran.

156. At that time war conditions prevailed in Madina. In such conditions rumour mongering would have been very dangerous. But the hypocrites were bent on harming Muslims by spread-

ing all sorts of false rumours. This activity of theirs is criticized here, and directions are given to refer to this kind of rumours to the Prophet and other responsible companions of the Prophet.

From this a principle can be derived that the rumours and the news items which may exercise some influence on the political life of the Ummah should be brought to the notice of the responsible persons before spreading them among the general public. Incidentally, this point is also derived from it that for the office of authority in the Ummah only such persons can be considered suitable as are intelligent, wise and shrewd.

157. That is: whoever will support and plead for Truth will be rewarded therefore and whoever oppose it will be punished therefore.

158. The instructions about keeping away from the hypocrites given to Muslims in Verse No. 81 do not signify that Muslims should not treat them politely and should not try to reform them. Here instructions are being given in this very connection that whoever declares himself to be a Muslim and salutes you or greets you, you should not meet his salutation with indifference, instead you should return his greetings in a better way or at least equally courteously.

It is an important aspect of Islamic civilization that whenever Muslims meet, they should greet one another with the words of good wishes *As-Salamu-Alaikum'* (Peace be on you), and in reply the Muslim so addressed should answer *'Wa Alaikumus-Salam'* (Peace be on you too). This is the shortest form, and it would be better if these words are also added to it: *'Wa Rahmatullahi wa Barakatuhu'* (and Allah's grace and blessings on you). These words have been mentioned in the hadith.

159. It refers to the hypocrites of the Darul harab (enemy Country) who had apparently embraced Islam but really were interested in infidelity. They used to work with the infidels in their activities against the Muslims and they had so much love of their homes and families that they were not prepared to migrate to be with the Prophet and his companions. There were two kinds of opinions about dealing with these hypocrites, one group said that they should be dealt

with in the same manner in which the infidels were being dealt with. but the other group. in the hope that they would become better Muslims. wanted to treat them leniently. On this occasion, Quran warns them that there is no hope of their becoming good Muslims, on the contrary they wish to make the Muslims infidels like

themselves, if they are sincere, let them migrate and join the Prophet else Muslims should wage a war against them.

160. That is: After embracing Islam they have become opportunists and have advanced towards rejection of faith. Therefore Allah has cast them back towards rejection of faith and infidelity.



They wish that you should also reject faith as they have done, and thus be on the same footing. So take no friends from amongst them until they migrate in the cause of Allah; if they turn back (to enmity), seize them and slay them wherever you find them, and take no friend or helper from amongst them; (Al-Quran)

89. They wish that you should also reject faith as they have done¹⁶¹, and thus be on the same footing. So take no friends from amongst them until they migrate in the cause of Allah¹⁶²; if they turn back (to enmity), seize them and slay them¹⁶³ wherever you find them, and take no friend or helper from amongst them;

وَدُّوا لَوْ كَفَرُوا كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

90. Except those who join a people between whom and you there is a treaty, or those who approach you with hearts restraining them from fighting you as well as fighting their own people¹⁶⁴. Had Allah willed, He could have given them power over you and they would have fought you¹⁶⁵. So if they withdraw from you and do not fight you and offer you peace, then Allah has opened no way for you to act against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَالِيكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. You will find others who desire that they may be secure from you and may be secure from their own people. And yet whenever brought back to the temptation, they succumb there to¹⁶⁶. So if they withdraw not from you, neither offer you peace, nor hold back their hands, then seize them and slay them wherever you find them. And We have given you clear authority against them¹⁶⁷.

سَتَجِدُونَ الْآخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا رَدُّوْا إِلَىٰ الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعِزُّوْكُمْ وَيُقَرِّبُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُهُمْ وَآوَلِيكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

92. And never should a believer kill a believer except by mistake. And he who has killed a believer by mistake must set free a believing (Momin) slave¹⁶⁸ and pay the blood - money to the heirs of the slain¹⁶⁹, except that they forgo. If he (the victim) be of a people hostile to you and is himself a believer a believing, slave should be set free. And if he (slain person) be of a people between whom and you there is a covenant, then the blood-money must be paid to his heirs and a believing slave must be set free¹⁷⁰. And he who has not the means, (to do all this) must fast for two consecutive months¹⁷¹ by way of repentance as prescribed by Allah¹⁷²; and Allah has all knowledge and all wisdom.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

161. It shows that here the condition' of those persons is being described who had accepted Islam for the sake of appearance but in their heart of hearts were infidels and they desired that Muslims should also turn to rejection of faith. It was their unbelief which had restrained them from migrating because for migration great sincerity for sacrifice was needed.

162. If they migrate then it can be hoped that they would become sincere Muslims and it would surprise no one if Allah is pleased by their sacrifice and guides them to become sincere Muslim. It may be noted that here the condition of in the way of Allah is attached to the direction of migrating, that is migrating in the cause of Allah. In other words, their migration should be for safeguarding faith and for meeting its demands. On their fulfilling condition only they can be taken as friends.

163. That is: In such a case you should consider them as allies of the enemy and so wherever you find them catch them and kill them. This command applies to those hypocrites who may ally with the infidel nation and fight against Muslims. See Note 159 above.

164. Here instructions are given in the case of those who have been exempted from being slain that is those hypocrites who may join a community who has a treaty with the Muslims and to honour the treaty no action would be taken against these hypocrites. Similarly no action would be taken against those hypocrites who would remain neutral that means those who would not fight Muslims in company of their people or who would join Muslims to fight against their own people.

165. That is: If Allah had given them sufficient courage they would have fought Muslims but it did not happen. Therefore be satisfied with this and as long as they do not fight you maintain peace with them and do not fight them till they do not take up arms against you.

166. By 'fitna' (Temptation) is meant the hostile activities in which the infidels were indulging against the Muslims.

167. These instructions are against those who wanted to be secure from the danger of Muslims as well as from the danger of their own community. But when the pressure of their community

on them increased, they used to join them and fight against the Muslims. The people of the tribes Asad and Ghatfan had come to Madina and embraced Islam. They had also made a treaty with the Prophet but when they returned to their people, on being pressed by them they joined their community in the hostile activities against the Muslims. About such people, Quran says that they do not deserve any concession; Allah has given full authority to the Muslims to capture them and to kill them wherever they are found.

168. This is the penance for unintentionally killing some one. Since the slain person was a Momin (faithful), the penance for this was prescribed as freeing of a believing slave.

In the present time there are no slaves available for being freed, so other forms will have to be adopted for meeting the requirements of this penance, viz fasting for two consecutive months, as has been mentioned in the verse further on.

169. 'Diyat' or blood money was fixed at one hundred camels by the Prophet. -(Ahkamul Quran; Jassas, Vol.II page 283).

If the penance is to be given in the form of cash, then the price of one hundred camels should be paid.

170. In this verse three circumstances concerning the killing of a Muslim have been mentioned. In the first case the slain person may be a citizen of Darul Islam (Islamic state). In such a case penance will have to be offered and blood money will also have to be paid. In the second case the victim may be a citizen of Darul Harab (non-Islamic state). In this case only penance will have to be offered. In the third case the slain person may be a citizen of a country or nation with which the Muslims may have signed an agreement of peace. In such a case penance will have to be offered and blood money will also have to be paid.

In a hadith it is reported that once the Prophet sent Khalid bin Waleed to the people of Bani Khuzaima, with an invitation to embrace Islam. They declared their embracing of Islam in a vague word, instead of saying 'Aslamna' (we have accepted) they said 'Sabana'. On account of some misunderstanding, Khalid killed a few of their people. When the Prophet was informed of this, he raised his hands in prayer saying that he was

innocent of whatever Khalid did. Thereafter he sent Ali for paying the blood money of the persons killed by Khalid, and made good their losses, even to the extent of paying the price for their dog.

This is narrated in Bukhari. Quoting this narration Ibn Katheer says that from this tradition a conclusion can be drawn that if the leader or his deputy (commander in chief, etc) commits a mistake its compensation will be paid from Baitul Mal, state fund.

-(Tafseer Ibn Katheer Vol.1,p.535).

171. In the present days when there are no

slaves, the alternative would be to observe fast for two consecutive months. By consecutive (or continually) is meant that without any excuse permissible by the Shariah no day for two months should go without fast. A person who is unable to observe fast for two consecutive months, for him a group of ulema has suggested a solution of feeding sixty poor and needy persons. This suggestion is based on the penance fixed for 'Zihar'.

172. This penance is prescribed by Allah as a mark of repentance, so that the killer may realise the seriousness of his error, and turn to Allah with a sorry and heavy heart.



And whosoever kills a believer intentionally, his recompense is hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and He has prepared a dreadful torment for him. (Al-Quran)

93. And whosoever kills a believer intentionally, his recompense is hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and He has prepared a dreadful torment for him¹⁷³.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

94. O you who believe ! When you go forth in the way of Allah, investigate carefully, and do not say to anyone who offers you salutation: "You are not a believer!¹⁷⁴" -- coveting the gain of the life of this world. With Allah are spoils abundant. You your selves were like this before, then Allah conferred on you His favours¹⁷⁵; therefore, carefully investigate. Verily Allah is well aware of all that you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَتَّبِعُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَارِبُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

95. Among the faithful, those who sit (at home) without any due excuse and those who fight in the way of Allah with their wealth and lives are not equal. Allah has granted a rank higher to those who fight with their wealth and lives than to those who sit (at home). And to both Allah has promised good¹⁷⁶; but Allah has preferred those who fight to those who sit (at home) with a mighty reward.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

96. Ranks bestowed by Him, and forgiveness and mercy. And Allah is Oft-Forgiving, Most Merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

97. When the angels take away the souls of those who had wronged themselves, and ask them: "In what plight were you?" They reply: "We were quite weak in the land." They say: "Was not the earth of Allah spacious enough for you to migrate therein !" Such men will have their abode in Hell. And it is an evil abode.¹⁷⁷

إِنَّ الَّذِينَ تَوَفَّاهُم الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا لِمَ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْسَ لَنَا مَا نُمَاتُ بِهِمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

98. Except those who are (really) weak among men, women and children who have no means of migration, nor a guidance to direct them away.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

173. In this verse five kinds of punishment have been mentioned for wilfully killing a Muslim. First; he will be sent to hell; secondly he will stay there for ever; third, Allah's wrath will be on him; fourth, Allah's curse will be on him; and fifth, he will be subjected to a very grievous punishment, which has been especially prepared for him. This shows the seriousness of the sin. In Islam, this is the greatest sin after polytheism and in the tradition it has been termed as kufr (rejection of faith).

In the hadith, it is reported that the Prophet has said:

سباب المسلم فسوق وقتاله كفر. (مسلم كتاب الايمان)

"To abuse a Muslim is an evil act, and to fight him is the rejection of faith." -(Muslim -Kitabul Eeman).

لا ترجعوا بعدى كفارا يضرب بعضكم رقاب بعض .
(مسلم كتاب الايمان)

"Do not become disbelievers after me that you may kill one another." -'-(Muslim -Kitabul Eeman).

174. That is: When you set forth for launching an attack on any region, investigate fully as to where the Muslims are, so that you may not attack them by mistake. And if somebody salutes you to express that he is a Muslim, do not refuse to answer his salutation. If you want to attack him being greedy of the booty, then you should know that Allah has abundant profits and spoils, therefore make the reward in the Hereafter your objective.

In Islam the objective and purpose of fighting or waging a war is not merely to occupy land or territory, but it is the establishment of Truth and Justice. Therefore, if in the thick of war any person from the forces of the enemy says, "As-Salamu-Alaikum" or recites the kalimah to show that he is a Muslim, then inspite of the probability that he may be doing so to save his life, he cannot be killed, for there is every possibility that he may

in reality be a Muslim. Therefore as a precaution he should not be killed.

A guiding principle is derived from this that no person who recites the kalimah should be called an infidel and whoever calls himself a Muslim should be considered as a Muslim except that after investigation it is established that his claim is false.

175. That is: Before this you had also joined the ranks of Muslims by merely reciting the kalimah. Thereafter Allah gave firmness in your faith and you became firm and steadfast Muslims. Similarly if these persons declare themselves as Muslims then recognise them as such.

176. This refers to the circumstance when the call for Jihad had not been made general and the fighting of a few persons was considered sufficient. The Prophet used to send small units for small campaigns. which were called 'Sariyyah. In such circumstances the call for Jihad is bestowing a higher rank on those who are called. But in the case when the call for Jihad is general and when it becomes a compulsory duty in such a condition there is no promise of good for those who sit at home without any excuse permissible by the Shariah.

It may be noted that in the ghazawat (battles) in which the Prophet had personally taken part during these campaigns those who avoided joining the Prophet have been very severely reprimanded by Quran. It is contrary to faith that the messenger of Allah may risk his own precious life while his followers may sit at home for protecting their own lives. The obvious demand of the faith is that the life of the Prophet should be more valuable and more precious than one's own life. And it is a fact that on such occasions only those people avoided joining the Prophet in his battles against the infidels who were hypocrites otherwise every Muslim was a devoted soldier and life-sacrificer for the Prophet.

177. After the migration of the Prophet to Madina, for the Muslims remaining in Macca migration had become a compulsory duty (Farz). This command of migration was for the following reasons :

- (1) In Makka and the region surrounding it, where the idolaters were in power there was no freedom of creed and conscience.

The people who were embracing Islam, leaving their polytheistic beliefs were being subjected to inhuman oppression and unbearable treatment, They were being forced to give up Islam and return to their old polytheistic belief. In such conditions, it amounted to risking one's life if one stuck to one's religion. The result was that those persons, who were not yet very firm in their faith, tended to hide their faith or to compromise with the polytheistic belief. In this way Faith and rejection of faith, Islam and polytheism were being brought together. It is obvious in the land where there was no freedom to follow one's own faith, the obvious demand of faith was to leave such a land, even if it happened to be the holy land of Macca, because loyalty to faith and God takes precedence over all loyalties to land and blood.

- (2) Hesitation to migrate after the migration of the Prophet meant their love of their family and home had a preference to their love of the Prophet, while the love of the Prophet demanded that whatever the Prophet has given up, the people of faith should also give up and should consider the company service and help of the Prophet a means of their good fortune; they should be prepared to sacrifice everything for their Prophet;
- (3) There was a war between Islam and Kufr, and Allah's messenger, with a handful of his companions, himself used to go

to the battlefield to meet the challenge of the idolaters of Macca. The need of the moment was that the strength of Islam should be gathered at one centre and the enemies of Islam should be opposed under the leadership of the Prophet. When the Muslims had not migrated, their strength was added to the strength of the infidels instead of to the strength of the Prophet, so much so that some of the Muslims, being pressurized by the polytheists, were forced to join their army and thus used to find themselves arrayed against the Prophet and his men.

These were the conditions in which the Muslims in and around Macca were commanded to migrate to Madina. Disobeying this command meant that they agreed to endanger their faith but did not like to leave their homes and families. That is why in the verse, the act of disregarding the command of migration without a proper cause has been termed as wronging one's soul, and such persons have been warned of grievous punishment.

The guiding principle can be derived from this verse : It is necessary to migrate, from the land in which the freedom of professing Islam is not given, and where one's faith may be in danger, to a land where such freedom is available, and where at least the basic demands of Islam can be met. However in exceptional cases it may not be possible for some people.



And he who migrates in the way of Allah, will find in the earth many a refuge and abundant resources, and who leaves his home to migrate towards Allah and His messenger and death overtakes him, his reward is due with Allah; and Allah is Oft-forgiving, Most Merciful. (Al-Quran)

99. For these, there is hope that Allah will forgive; and Allah is ever Pardoning, Forgiving.

قَالُوا لَكَ عَسَىٰ أَن يَغْفِرَ لَهُمْ وَكَانَ اللَّهُ
عَفُوًّا غَفُورًا ﴿٩٩﴾

100. And he who migrates in the way of Allah, will find in the earth many a refuge and abundant resources¹⁷⁸, and who leaves his home to migrate towards Allah and His messenger and death overtakes him, his reward is due with Allah¹⁷⁹; and Allah is Oft-forgiving, Most Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرْعًا كَثِيرًا وَاسْعَةً مِّنْ يُخْرِجُ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

101. And when you travel through the earth, there is no sin on you if you shorten the prayers, for fear that the unbelievers may trouble you¹⁸⁰; in truth the unbelievers are to you open enemies.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ
كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤُكُمْ مُّبِينًا ﴿١٠١﴾

102. And when you (O Prophet !) are with them (Muslims), and stand to lead them in salat (prayers), let one group of them stand up (in prayer) with you, and take their arms with them; when they have prostrated themselves, let them take their position behind you, and let the other group come up-which has not prayed-and let them pray with you, taking security measures and their arms¹⁸¹. The infidels wish, if you were negligent of your arms and your (war) materials, to attack you in a single rush. But there is no harm for you if you put away your arms because of the inconvenience of rain or because you are ill. But take security measures for yourselves¹⁸². Verily for the infidels Allah has prepared a humiliating punishment.

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَافِةٌ
مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِنْ وَرَائِكُمْ وَلِتَأْتِ طَافِةٌ أُخْرَىٰ لَّهُمْ يَصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا وَحْدَهُمْ وَاسْلُحَتَهُمْ وَذَ الَّذِينَ
كَفَرُوا وَلَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَ
تُخَذُوا وَاحِدًا رَّكْعًا إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

103. When you have finished the prayer remember Allah, standing and sitting and reclining¹⁸³. And when you are in safety, offer the (prayers) Salat properly¹⁸⁴. Salat (prayers) at fixed hours has been enjoined on the believers¹⁸⁵.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا
وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوقُوتًا ﴿١٠٣﴾

178. This promise of Quran came to be true, word for word. 'The Muhajireen' those who migrated, found a very good refuge in Madina, and gradually they became economically well off.

179. It throws light on the point that Allah gives importance to man's intention and his desire to act on that intention. If a man dies before completing the act of which the man had the intention, then his reward would not go waste he would get his reward from Allah.

180. This is the description of 'Salatul-Khauf' (Prayer in case of danger), that is: the method of offering prayer in the battlefield, which is termed as 'Qasr' (shortened) prayer. The form of shortened prayer as established by Prophet's Sunnah is like this instead of four Rakaat of the Farz prayer of Zuhar, Asr. and Isha two Rakaat should be performed; there is no shortening in the prayers of Fajr and Maghrib. Therefore, for Fajr two and for Maghrib three Rakaat are to be performed, while on a journey or in residence.

The command of shortening the prayers (Qasr) was given because of jihad. but subsequently it was made common for all kinds of travel. During travels there is generally a sort of discomfort and uncertainty, therefore, the Prophet declared it proper to take advantage of the concession given by Allah for the travels during the peace time also :

صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ
فَاقْبَلُوا صَدَقَتَهُ. (مسلم كتاب صلاة المسافرين)

"The permission for shortening the prayers is Allah's favour, therefore, accept this favour." - (Muslim-Kitabul Musafireen). And it is also a confirmed tradition that the prophet used to shorten the prayer while on a journey and on account of fear of the enemy during war.

181. Here a method of offering a particular kind of 'Salat' (prayer) on the battlefield has been shown, which was necessary to be followed in the presence of the prophet. It was quite proper that when the prophet was leading the prayers, the entire army should participate in the prayer under his leadership - there should not be different leaders (Imams) and different congregations (Jamaats). It was also unpalatable for his companions that he should lead the prayers and some of them should be deprived of participating in the congregations. So a special method of performing "Salatul-Khauf" in his presence was shown. Its details are like this : one group should

offer prayers behind him. with their arms and equipment. while another group should act as guards. When the first group has performed one rakaat under his leadership then it should perform the second rakaat by itself, and thereafter should go behind to act as guard. Then the second group should come up with its arms and join the prophet in the prayer. When they perform one rakaat under his leadership, they should perform the other by themselves.

These instructions show the importance of prayers that even in the battlefield it is considered necessary to be offered. The fact is that the real spirit of Jihad is prayer only. Moreover this also throws light on the importance of offering prayers in congregation. If it is not possible to offer prayers in congregation during a battle. then it should be offered individually; if it is not possible to turn the face towards Qibla, then it should be turned 'to any side; and if it is not possible to perform Ruku (bending) and Sajda (prostration), then the prayer may be offered by merely nods of heads and other signs.

However, if there is such a condition that it is not at all possible to offer prayers, then it may be delayed and, offered later on. At the time of the Ghazwatul-Khandaq (Battle of the Pit) when the fighting was going on, the prophet delayed the prayer and offered it later on.

182. That is: If on account of rain, it became necessary to put away arms, then some thing that may come handy for protection should be kept with oneself. At that time the equipment used for protection consisted of coat of arms, helmet, shield, etc. It also shows how much importance Quran has given to the defence arrangements.

183. That is: Remember Allah in every circumstance. Remembering Allah gives hope and boosts morale, therefore people should not be negligent of remembering Allah even in the battlefield.

184. That is when the conditions creating fear and terror pass away, and when there is peace and tranquility, then the prayers (salat) should be offered in its full form.

185. It shows that the timings of the prayer (salat) are fixed and that they should be followed scrupulously, as it has been prescribed as farz on the faithful. During the day and night, five prayers are compulsory (farz): Fajr, Zuhur, Asr, Maghrib, Isha. The details about their timings have been given by the Prophet.

104. And relent not in pursuit of the enemy. If you are suffering hardships, they are also suffering as you are suffering, and you hope from Allah that for which they cannot hope.

¹⁸⁶Allah is ever knowing, Wise.

وَلَا تَهْزُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ
فَأَنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا
لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٣﴾

105. Verily, We have sent down this Book to you in Truth, so that you may judge between men, in accordance with that which Allah has shown you, and do not become a pleader for the dishonest¹⁸⁷ people.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٤﴾

106. And seek the forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful.

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٥﴾

107. And plead not on behalf of the people who are dishonest to themselves. Verily, Allah loves not one who is treacherous and sinful.

وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٦﴾

108. They hide themselves from men, but they cannot hide themselves from Allah. He is with them when by night they hold discourse displeasing to Him¹⁸⁸. And Allah encompasses all that they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ
اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٧﴾

109. Ah ! you are the ones that you contended on their behalf in life of this world, but who will contend on their behalf against Allah on the Day of Judgment, or who will take responsibility of their deeds¹⁸⁹?

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ
يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ
وَكِيلًا ﴿١٠٨﴾

110. And if anyone does evil or wrongs to his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.¹⁹⁰

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ
اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٩﴾

111. And if anyone earns sin, he earns it against his own soul. And Allah is full of knowledge and wisdom.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ عَلَيْهِ عَلَى نَفْسِهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١١٠﴾

112. And whosoever commits a crime or a sin, and throws the blame there of on some innocent, then he has burdened himself with false accusation and flagrant sin¹⁹¹.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ
بُهْتَانًا وَإِنَّمَا مِثْلُنَا ﴿١١١﴾

186. That is: You hope to get help and success in the Hereafter from Allah, therefore, your morale should be high and you should be patient.

187. In this verse dishonesty and treachery mean disloyalty to Allah and His messenger. Those who were not sincere in their faith, acted in such a way that religion received a set back, and their wicked mentality about Allah and His messenger was obvious. But since they had become a part of the Muslim society, being called Muslims and having their relations among the Muslims, some Muslims took their side when questioned or criticised for their wrong acts. Here a warning is given on this very point that people who are breaking their promise with Allah and His messenger should not be supported and their case should not be pleaded.

The decision of any person's being on the right or otherwise should be taken in the light of the Divine Book only, and it should be taken honestly and dispassionately.

In the verse, the addressee is the Prophet, but actually the warning is meant through the Prophet, for other Muslims who were advo-

cating the case of the hypocrites.

188. Refers to the secret meetings and conspiracies of the hypocrites.

189. That is: On the Day of Judgment everybody will be responsible for his own deeds and will not accept other's burden. Then what would you get by supporting and pleading the case of these so-called Muslims in the world?

190. Those persons who were not sincere in their faith, and were active in conspiring secretly against the rising power of Islam, have been invited to realise that even now if they feel sorry for their past acts and establish their relationship of loyalty with Allah, they can deserve to get His forgiveness and bounties.

191. Refers to the practice of the hypocrites that whenever any of their conspiracies or sins was unearthed they used to find some excuses and falsely implicate others. Quran has clarified that as a principle the committing of a sin or crime in itself is a bad thing, but to implicate falsely some other innocent person for that crime or sin is to take a very heavy burden of sin on one's head, for excuse is worse than the crime.



113. And were not the grace of Allah on you and His mercy, a party of them had resolved to mislead you, although they are misleading only themselves. They will hurt you not at all. Allah has revealed to you the Book and wisdom, and has taught you that which you did not know. And great is the grace of Allah to you¹⁹².

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114. There is no good in much of their secret talks¹⁹³, but whosoever exhorts to a deed of charity, or justice or conciliation between men, there is definite good in it¹⁹⁴ And whosoever does this, seeking the pleasure of Allah We shall soon give him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

115. And whosoever opposes the messenger after the guidance has become manifest to him, and follows other than the believer's way¹⁹⁵, We shall put him in the path he has chosen, and land him in Hell, -an evil abode.

وَمَنْ يُثَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

116. Verily, Allah pardons not, that partners should be ascribed to Him (shirk)¹⁹⁶; but He pardons other sins than this, whom He pleases¹⁹⁷. And he who joins other gods with Allah has strayed far, far away.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They invoke in His stead the female gods¹⁹⁸; and (really) they invoke none else but Satan, a rebel¹⁹⁹.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. Allah has cursed him²⁰⁰. And he had said to Allah: "I will take of your slaves an appointed portion²⁰¹.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

119. "And surely I will lead them astray, and surely I will arouse hopes in them²⁰², and surely I will command them and they will cut the cattle's ears²⁰³, and surely I will command them and they will change the form of Allah's creation²⁰⁴." And whoever, forsaking Allah, took Satan for a friend, has verily suffered an obvious loss.

وَلَا ضَلَالَتَهُمْ وَلَا مَنِيَّةَ لَهُمْ وَلَا مَرْتَهُمْ فَلْيَبْتَئِكُنْ أَذَانَ الْأَنْعَامِ وَلَا مَرْتَهُمْ فَلْيَعْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا ﴿١١٩﴾

192. Here, addressing the Prophet, the faithful are being warned that if Allah had not been kind to them, they could not have remained safe from the conspiracies of the hypocrites; they were regularly making schemes against the Muslims and were trying to mislead them. The only way of countering their schemes is to appreciate and follow the Book and wisdom sent down by Allah for guidance.

193. That is: The secret meetings and talks of the hypocrites were for scheming and hatching conspiracies for causing mischief and disturbances.

194. This is an exhortation for talking and planning for good covertly.

195. By believer's way is meant the way or the method of the true believers in Islam. At the time of the revelation of this verse the companions of the Prophet conformed to this description and were the true believers. They had adopted the way of sincerely following the religion and they were the truly faithful followers of the Prophet. They followed him totally and never deviated a bit in obeying his commands even if they were required to undergo dangers of a severe kind. On the other side was the group of the hypocrites, which also called itself Muslims; but these persons found it disagreeable to sincerely follow the commands of the Prophet and were unable to give proof of their true loyalty to the Messenger of Allah. They wanted to adopt a method which conformed to the needs of the time and which did not call for giving any sacrifice of their wealth and life. They were satisfied with the formal and spiritless religiosity and regarded it sufficient as a 'shortcut' to Paradise.

People of this mentality are found among the Muslims even today. The needs of the time have compelled them to find out new ways and means of practising Islam. Therefore there is a lot of difference between their religiosity and that of the sincere Muslims. If one faces the Qibla, the other turns his face to the opposite side. If one tries to follow the teachings of Islam sincerely then the other tries to find excuses for avoiding to follow its teachings. If one revives the spirit of religion then the other throws the veils of materialism over it. One group wants that the social

laws of Islam should be kept and followed scrupulously while the other group wants to do away with these laws. While one group insists on putting into practice the commands of Shariah, the other group stresses the necessity of enforcing the man-made laws. Thus, there is a vast difference between their viewpoints and their methods of work. All these people are considered as parts of the Muslim Society, but in reality the second group is not Muslim. People of this kind in spite of their being called Muslims can be considered as deserving of Hell in the Hereafter.

196. For the explanation of Shirk' (Polytheism) please see Note. No.111, Surah Nisa.

197. That is: Polytheism is an unpardonable sin before Allah, therefore it should be avoided in all circumstances.

198. By invoking is meant invoking for help, for solving some problem, for relieving from distress and difficulty, etc. The polytheists invoke deities (goddesses) because they are under the wrong impression that God has distributed his authority and power to these goddesses. and as such one deity gives wealth another can cure from illness, still another blesses with children and still another goddess can change the misfortune into good fortune Quran shows that first of all these deities and devtas have no existence at all and intellect and nature support this view. All the powers and full control is with Allah. Godhood is an indivisible thing and then to invoke some one for help in difficulties is to consider that being as a god and deserving of worship, while the fact is that there is none worthy of worship except Allah.

"It should be noted that in the mythology of the polytheists, belonging to any country or nation goddesses were given the greatest importance. A glance over the history that is available. of China, India, Arabia, Egypt, Babylon, Nineveh etc. confirms this view. This point also should be taken note of that all the real needs of life are considered to be connected with these goddesses. In the history of the Non-islamic days of Arabia too, goddesses held their sway over the system of godhood, 'Laat,' 'Manat,' 'Uzza', etc are the names of their goddesses; these were the idols of the angels. about which the polythe-

ists believed that they were the favourite daughters of God, who never turns down any of their request. For this reason if anything is prayed for through their good offices- and if they are pleased it is sure to be granted."

— (Tadabbur-i-Quran Vol.II. page 160).

It is worth noting that not only polytheists (idolaters) were guilty of the sin of joining partners with Allah, but also the people of the Book were influenced by such practices and were committing the sin.

199. The concept of devi and devta is in reality a deception of Satan and the command of worshipping them is also given by him. Therefore, those who, obeying his command, commit polytheism, are really the worshippers of Satan.

200. Satan has been cursed by Allah, therefore he is totally deprived and bereft of good and is evil in his entirety. Whatever thoughts he would put in the human mind would be misleading thoughts. In view of this reality, man should always be alert and wary of Satan and should not be influenced by any evil thoughts that may occur in his mind.

201. This is the saying of Iblees, who is the chief of Satans. He had uttered these words before Allah when Allah had created man and had crowned him with the vicegerency of the earth. Iblees was jealous of man, and had obtained Allah's word to live till the Doomsday, therefore, he declared his plan that he would exercise his control over a very large number of Allah's slaves, that is human beings.

Satan himself is a helpless creature, created for testing humans, Allah has given Satan the ability to mislead humans, hence he braggingly claimed that he would mislead a very large number of humans. This challenge of Satan should not be misunderstood to be a challenge against the godhood of Allah. The fact is that when God expressed his plan to him and he realised that he has gained the authority of misleading humans, he boasted about his plan that he would mislead a very large number of humans.

Allah has not authorized Satan to forcefully lead humans to the wrong path, but he has been, authorized to or rather he has been given the

ability to invite humans to the wrong path, to tempt them to commit sin, and to beautify evil. so that in the matter of good and evil humans may be tested.

202. The Devil tries his best to see that man does not become realistic in the matter of religion. Therefore, he involves man in the wrong interpretations about the basic points of religion and gives false hopes of successes. This is the reason why the people, inspite of their being fully involved in committing polytheism, expect good rewards from Allah. And there is no dearth of such persons among Muslims also, who try to cut the very roots of the religion by introducing innovations and absurdities in the religious beliefs and practices, and expect from Allah that he would reward them for this 'service' of theirs.

203. The Arab polytheists used to cut or slit the ears of their animals as a token of offering to their gods or goddesses and they used to let such animals go wherever they liked.

204. One example of changing the form of Allah's creation is that which is quoted above, that is: cutting or slitting the ear of the cattle. Apart from this, there can be many other forms of this, e.g. vasectomy as a means of birth control or family planning, surgery on the calves (legs) for the purpose of beautification, castration, change of sex, men trying to dress and look like women and vice versa, etc. In fact man has no authority to change the form in which Allah has created His creatures, except when the Maker of the Shariah has allowed it, e.g. circumcision, nail-cutting, cutting of the hair in the axilla, etc. which in reality are the demands of nature, or when compelled by the force of circumstances to amputate an arm or a part of the leg, etc. in surgery. Apart from these exceptional cases, to change the form of the Divine creation merely to meet any polytheistic purpose, or under some false theory, or in the name of modern civilization means that we disapprove of the form of our model which our Creator has made, and we want to convert ourselves into a model of our own liking. It is obvious that it amounts to fighting against nature and is the result of the Devil's machinations.

And those who believe and perform righteous acts. We shall soon admit them to gardens, with rivers flowing beneath, to dwell there forever. Allah's promise is the truth, and who is truer in his word than Allah ! (Al-Quran)

120. He promises them and stirs up hopes in them, and Satan's promises are nothing but deception.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

121. The abode of such persons will be Hell, and from it they will find no way of escape.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا ﴿١٢١﴾

122. And those who believe and perform righteous acts,-We shall soon admit them to gardens, with rivers flowing beneath,-to dwell there in forever. Allah's promise is the truth, and who is truer in his word than Allah !

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

123. (Salvation) is not dependent on your desires, nor on those of the people of the Book. Whoever performs evil deeds, will be requited accordingly²⁰⁵, nor will he find besides Allah, any protector or helper .

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْرِبُهُ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever performs righteous acts, be a male or female-provided he is a faithful, such will enter Paradise, and not the least injustice will be done to them.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

125. And who can be better in religion than one who submits his whole self to Allah, is righteous, and followed the way of Ibrahim, the upright? And Allah did take Ibrahim for a friend²⁰⁶.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126. And whatever is in the heavens and on the earth, belongs to Allah and Allah encompasses all things²⁰⁷.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ﴿١٢٦﴾

127. And people ask you for a decree²⁰⁸ concerning women. Say: " Allah enjoins you about them, and (reminds you of the commands) that are being recited in the Book concerning the orphan girls²⁰⁹ - those orphan girls to whom you do not give their prescribed rights, and whom you desire to marry²¹⁰. Similarly those commands which have been given concerning the helpless children²¹¹ (reminds of that too); moreover of that command also - that you should deal justly²¹² with the orphans. And whatever good that you would do, Allah is aware of it".

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُولَدْنَ لَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

205. That is: In the Hereafter salvation will not be gained by entertaining false hopes and wishful thinking but there the law of Requital will come into force. In the world people of every religion regard their formal attachment to their own religion sufficient for their salvation, and are under a happy illusion that they are followers of such and such religious leaders and gurus, therefore, all their problems after death have been solved. Muslims have also fallen a prey to this kind of wishful thinking. But Quran warns that mere hopes and desires will not be of any help, the basis on which the judgment will be given in the Hereafter will be man's own faith and his own acts of righteousness. So any person, who will be found to have performed evil acts in this life, will definitely be punished for that, regardless of the religion to which he has been claiming to attach himself.

206. Being Allah's friend is a very high honour, which Allah bestowed on Prophet Ibrahim (Abraham), which is also supported by the Bible:

"Jacob whom I liked and who is from the race of My friend, Abraham," -(Isiah 41 : 8).

207. Points to the fact that Allah's power is all pervasive and Allah's knowledge too is all embracing.

208. In the beginning of the Surah permission is given to marry more than one wife with the condition of doing justice to all. In that connection certain questions had arisen which are being answered here. This answer appears in Verse No.128, and from this answer the nature of the question can be understood.

209. Before answering the main question of the people, they are reminded of the directions given concerning the rights of the orphans and particularly dealing justly with the orphan girls. It shows how much importance is given by Quran to the rights of the orphans. and how emphatically the people have been asked to take care of their rights.

210. Refers to verse no. 3 in which it was stated: "If you fear that you shall not be able to deal justly with the orphans, marry of women, who are' lawful for you, two or three or four.

Here in this verse it is stated: "Those orphan girls to whom you do not give their prescribed rights and whom you desire to marry." It is clear that in Verse No.3, orphan means orphan girls, and not to deal justly with them means not to give them their dues. In this prescribed right is included their right of inheritance (the property left by their fathers), and also this point that if anyone is already having a wife marries an orphan girl, he will have to deal with her also justly, and equitably.

Although the address is general, but here specifically the guardians of the orphan girls are meant. From the narration of Ayesha (R) it is learnt that those orphan girls who were wealthy as well as beautiful their guardians generally used to marry them themselves and used to appropriate their properties. They avoided to marry them elsewhere for fear of giving them their inherited properties. -(Tafseer Ibn Katheer! Vol. I. page 561).

It should not be misconstrued that Quran discourages marrying of the orphan girls. To make an orphan girl as one's better half is in itself a virtuous deed but if this act is performed with the ulterior motive of appropriating her property. or if one marries her inspite of already having a wife, considering her to be of no significance and throwing all the demands of justice and fairplay to the winds thus taking undue advantage of the permission to have more than one wife, then such an act does no more remains an act of virtue or righteousness.

It also throws light on the point that in Islam the real importance is attached to a person's moral behaviour and attitude therefore this permission should be considered from this aspect only. and not as a means of 'solving problems'.

211. Refers to those commands which were given in the beginning of the Surah concerning handing over of the properties of the orphans who were intellectually immature and inexperienced, and concerning the right of inheritance of the children.

212. Refers to those commands that have been given in the begininng verses of the Surah concerning orphans.

128. And if a woman fears indifference or excess from her husband, there is nothing wrong if they arrange an amicable settlement between themselves; and settlement is better²¹³. Human natures tend to be narrow-minded²¹⁴ but if you deal kindly²¹⁵ and fear Him, then be sure that Allah is well aware of what you do.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

129. And you can never be able to be just between women even if it is your ardent desire; but do not incline towards one altogether, so as to leave the other as if suspended. If you act in a peaceful way and fear Allah, then verily, Allah is Oft-Forgiving. Most Merciful²¹⁶.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبْلِيُوهُنَّ الْمَالَ السَّيْلَ فْتَدْرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

130. And if they separate from one another, Allah will, from His abundance, make both of them independent of one another²¹⁷. And Allah is ever All-Embracing and Wise.

وَلَنْ يَتَّقِيَ قَائِلِينَ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۖ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

131. And to Allah belong all things in the heavens and on the earth. Verily, We had enjoined the people of the Book before you, and enjoin you too to fear Allah. And if you disbelieve, then (remember) to Allah belong all things in the heavens and on the earth. And Allah is free of all wants, Worthy of Praise.

وِلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

132. And to Allah belong all things in the heavens and on the earth²¹⁸, and Allah is enough to carry through all affairs.

وِلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

133. If He will, O people! He can remove you and bring others (in your stead). Allah is powerful to do this.

إِنْ يَشَاءْ يُدْهِبْكُمْ أَيْهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoever desires the reward of the world, (let him know that) with Allah is the reward both of the world and the Hereafter²¹⁹. And Allah hears and sees all things.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

213. This is the answer to the main query. The condition of dealing justly with all if more than one wife is taken, put by Quran has created a problem. If a man after marrying a second wife does not deal justly with his first wife, and if the first one insists on having all her rights then she fears that he would divorce her, and she does not want to be divorced then in such a situation, the question arises whether the first wife can forgo some of her rights and placate her husband not to divorce her ? Allah has answered this query in the affirmative, that is: if the wife feels that her husband does not deal with her justly, and her insistence for justice would result in a divorce, then the better course is to reach an amicable settlement. In such a case, the wife can forgo some of her rights, because in the matter of divorce, compromise is better in all conditions.

214. That is: Narrow-mindedness plays a big part in vitiating the relationship, and this narrow-mindedness can be shown by the husband or by the wife. If both of them treat one another with broad-mindedness, then the rights of both of them can be taken care of, and the atmosphere in the home can also be pleasant.

215. Here man has been exhorted to adopt the attitude of kindness with his partner in life.

216. Binding the permission to have more than one wife with the condition of dealing justly with all the wives raises a point : there cannot be the same amount of love and consideration for all the wives. In such a circumstance, can the condition of dealing justly with all the wives be fulfilled''? This question is answered thus: Total fulfilment of this condition that is equal justice to all in every respect is not within the powers of man because there is always a difference between the wives in many respects, e.g. beauty, temperament age, health and ability. etc. One of them may be better than the others in any one or more of these respects and therefore the attraction of man towards a particular wife would be greater than towards others. Therefore Shariah does not want to establish such relationship of equality among them as is not humanly possible

but it demands that as far as possible deal justly with the wives, and do not be inclined towards one wife to such an extent that the other ones are left suspended; you have to safeguard the rights of both or all the wives. If any defect is noticed, it should be removed. If after adopting the attitude of righteousness, still some faults are committed, then man should seek and hope to get forgiveness from Allah.

217. That is: If after making efforts, it is considered that compromise would not be possible, then they should separate and put their trust in Allah that He would make them independent of one another, by His grace.

218. "To Allah belong all the things in the heavens and on the earth" has been repeated here three times (In Verse No.131 twice and In Verse No.132 once). This is not mere repetition, the idea is to bring home to the people from different aspects that the sole master is the One Almighty Being and they should hope to get the fulfilment of their desire from Him alone. only He should be feared and He should be the central point of efforts. In the first place this sentence is used with a view to stressing that the Being who is the Master of the heavens and earth cannot be narrow-minded and miserly and that He must be very broad-minded and very generous, therefore you (the spouses in the event of your separation) can hope that He, with His graciousness will make you independent of one another By repeating it the second time, it is intended to show that the social directions that have been given are for your own good and Allah is not going to benefit from it, for the entire universe is His and He is independent of everything and possesses every kind of perfection. And its third repetition is to instruct the slaves that they should have trust only in Him.

219. That is: With Allah are the benefits of this world as well as of the next world. Now it is up to you to decide what benefits you want to collect, merely of this world or of both the worlds. If you want to gain the benefits of this life and that of the life in the Hereafter, then adopt the line of obeying Allah.

135. O you who believe! Stand out firmly for justice, and be witnesses for the sake of Allah even if it is against yourselves, or your parents, or your kin²²⁰. If any one is rich or poor, then Allah has the greatest right over them²²¹. So follow not the passions lest you lapse from justice. And if you are ambiguous or avoid (to be just) then (remember) verily, Allah is well-acquainted with all that you do²²².

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا
وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O You who believe! Believe in Allah²²³ and His messenger, and the Book which He has sent down to His messenger, and the Book which He sent down before this. And who disbelieves in²²⁴ Allah, His angels, His books, His messengers, and the Day of Judgment, has gone far, far astray.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١٣٦﴾

137. Verily, those who believed, then disbelieved, then believed (again), and (again) disbelieved, and then increased in disbelief, Allah will never forgive them, nor guide them on the way.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَدُوا
كُفْرًا أَلَمْ يَكُنْ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. To the hypocrites give the glad tidings that there is for them a grievous punishment.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

139. Those who choose disbelievers for their friends instead of believers; do they seek honour among them? Verily, all honour is with Allah.²²⁵

لِلَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And he has already revealed to you²²⁶ in the Book that when you hear the revelations of Allah being rejected and derided, do not sit with them, until they engage in some other talk, otherwise you will become like them²²⁷. Verily, Allah will gather hypocrites and disbelievers all in Hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ
بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي
حَدِيثٍ غَيْرٍ ؕ إِنَّكُمْ إِذَا مِثَلْتَهُمْ ؕ إِنَّ اللَّهَ جَامِعُ
الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

220. In this verse directions are given to stand firmly for justice, to dispense justice dispassionately and impartially, and to give witness selflessly for the sake of God. This is that highest standard of justice, fairplay and truthfulness, which Allah wants every faithful to adopt. Among the rights of Allah's creatures, the greatest right is that of the parents. But according to Quran the demand of truthfulness is that no concession or leniency should be shown even in their case when giving evidence. When no leniency is to be shown to the parents in matters of giving truthful witness, then where is the question of showing any leniency to others? This directive principle cuts at the root of every kind of prejudice and partiality and explains that however great a man's rank or position may be in the matter of meeting out justice all are equal.

221. That is: the right of Allah is greater than that of any other person or thing, therefore, all are equal in the eyes of Allah's justice.

222. That is: In the legal proceeding clear witness should be given, and one should not avoid giving evidence, or else one will be questioned about it in the court of Allah.

223. Here those who believe means the general Muslims, who affirm that their religion is Islam, though they may be sincere in their belief or not. To demand of them to believe in Allah, means;

that they are being asked to be sincerely faithful and to become true and firm Momin.

224. One form of rejection of Faith is this that man may openly and clearly deny and reject faith while the other form is that man overtly may claim to be a Muslim but covertly may not believe in it.

225. It shows that to make friends with the infidels against the interests of the faithful in order to gain office and position, and in order that one may become popular is a hypocritical act. This cannot be the practice of a true Muslim that he may act against his own community and be traitorous to it.

In spite of this clear direction of Quran, there is no dearth, among Muslims, who act traitorously against the Muslim Ummah and are inclined towards the infidels, and try to please them at all costs, so that they may gain positions of honour. Would it, that they had known that this is the false honour which they are striving for. True honour is with Allah and it can be achieved only by seeking His pleasure.

226. Refers to Verse No.68 of Surah An'am.

227. The gatherings and meetings in which the religion and commands of Allah are ridiculed and rejected are not fit places for Muslims to attend and it is against their belief and sense of honour to attend such meetings.



141. Those who wait (for the result) about you; if you gain a victory from Allah, they say: "Were we not with you?" But if the disbelievers have an advantage they say (to them): "Did we not gain an advantage over you and defend you from the believers?" So Allah will judge between you on the Day of Resurrection. And never will Allah make for the disbelievers a way to overcome the believers.

لَا الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ قَالُوا لَيْسَ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ تَوْلَانٌ يُّجْعَلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Indeed, the hypocrites seek to beguile Allah²²⁸, but it is Allah who beguiles them. When they stand up for salat (prayers), they perform it languidly and with a view to be seen by men²²⁹, and remember Allah, but little.²³⁰

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

143. Swaying between this and that; belonging neither to these nor to those. He whom Allah causes to go astray, you will not find a way for him.²³¹

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

144. O you who believe! Take not disbelievers for your friends in place of believers²³². Do you wish to offer Allah an open proof against yourselves?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَرْئَيْدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾

145. The hypocrites will be in the lowest depths of the Fire²³³; no helper will you find for them.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except those who repent and amend and hold fast to Allah and keep their religion (devotion) pure for Allah²³⁴. These people will definitely, be with the believers, and soon Allah will grant to the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What can Allah gain by your punishment, if you are grateful²³⁵ and you believe? Allah appreciates²³⁶ good deeds and knows all things.

مَا يَفْعَلُ اللَّهُ بِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Allah likes not the utterance of evil speech, except by one who is wronged²³⁷; and Allah hears and knows all things²³⁸.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

228. This point is explained in Verse No.9, Surah Baqarah.

229. That is: Their prayer is only for show.

In those days to be considered a member of the Muslim community it was necessary to join the congregational prayers. But now the downfall of Muslims has reached such a point that the man who does not offer prayer at all, is not only considered a Muslim but he can also become a leader and hero of the Muslims, and the man who never goes to a mosque can become a trustee (Mutawalli) of the mosque.

230. Here three defects in the style of prayers of the hypocrites have been mentioned. First: to stand up languidly or in a lazy manner, secondly to offer prayers for a show, and third: to remember Allah nominally. From this the characteristics of the sincere Muslims prayers become automatically clear. that is: to stand up for the prayer with agility. avoiding show and ostentation and to pray sincerely for Allah, and to remember Allah sincerely and often.

231. He who has chosen to follow the wrong path. for him the doors of Allah's guidance are closed. To guide such a person to the right path is not possible for any person.

232. For explanation, please see Note No.41 surah Aal-i-Imran.

233. It is a warning to the hypocrites that they

should not remain under the wrong impression that because they claim to be Muslims they are better than the infidels and that they would be given some honour in Allah's presence. Nay, they are worse than the infidels. They deserve to receive greater punishment than the infidels, as the infidels are sincere in their disbelief. Besides, they deceive Allah and His creatures by calling themselves as Muslims.

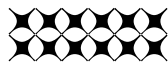
234. That is: The hypocrites can be spared this punishment only if they reform themselves mentally, ideologically and practically.

235. It shows that rejection of faith and hypocrisy are absolute ingratitude, while the reality of faith is gratefulness.

236. Therefore. if you become grateful slaves, then He will recognise and appreciate your acts and services, and He will give full rewards for that.

237. That is: The oppressed has a right to speak against the oppressor.

238. The purpose of mentioning these attributes of Allah is to make it clear that Allah hears the appeals of the oppressed people, and He is well aware of the excesses committed against them. The context in which this point has been mentioned is that the opponents and the hypocrites were bent on provoking the Muslims and hurting them.



149. If you do good openly or keep it secret, or forgive evil, verily Allah is Forgiving, (although) He ²³⁹ is Powerful (to punish).

إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150. Verily, those who deny Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: "We believe in some and disbelieve in others," and seek to choose a way in between;

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَهُمْ يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151. Such are, in truth, disbelievers²⁴⁰, and for disbelievers We have prepared a humiliating punishment.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

152. And those who believe in Allah and His messengers and make no distinction among any of the messengers, We shall soon give their (due) rewards²⁴¹. And Allah is Oft-Forgiving, Most Merciful²⁴².

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

153. (O Prophet !) The people of the Book ask you to cause a Book to descend to them from heaven; indeed they asked Moosa for an even greater thing, for they said: "Show us Allah openly," but a thunder bolt smote them²⁴³, for their wickedness. Then they chose the calf (for worship)²⁴⁴ after the clear signs had come to them. Even so We overlooked this. And We bestowed on Moosa evident authority.²⁴⁵

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىَ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَأَيْتَ اللَّهُ جَهْرَةً فَأَخَذَتْهُمُ الصَّيْقَةُ بِأَنَّهُمْ كَانُوا إِتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

154. And We caused (the Mount) Tur to tower above them for taking of their covenant²⁴⁶, and We bade them: "Enter the gate making prostration,"²⁴⁷ and We directed them: "Transgress not the command concerning Sabbath,"²⁴⁸ and We took from them a firm covenant.²⁴⁹

وَرَفَعْنَا قُورَيْشَهُمُ الْطُورَ يَبِينًا فَهَمُّ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. Then (We cursed them) because of their breaking of their covenant, and their disbelieving in the revelations of Allah²⁵⁰, and their slaying of the Prophets without justification, and their saying: "Our hearts are covered²⁵¹", -Nay, but Allah has set a seal upon them for their disbelief, so they believe not but a little.

فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ وَكُفْرَهُمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الرُّسُلَ وَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

239. That is: If in spite of the excesses of the opponents, you adopted the attitude of good behavior openly and secretly, and kept on forgiving them, then your act would be very much approved by Allah, for He forgives His slaves in spite of His being able to punish them for their sins, and He wants that His slaves should be duly influenced by His attributes.

240. This verse very clearly declares those persons as infidels, who believe in Allah and all of His messengers, except a particular messenger, because only that faith is true and recognised which is according to the directions given by Allah, and not according to one's sweet will or whims. Therefore, one who does not believe in the prophethood of Prophet Muhammad (Peace be upon him) is without any shadow of doubt, a truly and confirmed infidel, even if he very emphatically claims to have faith in God and His messengers.

241. 'Their due reward' means that whatever would be their due reward in accordance with their beliefs and acts would be given to them.

242. Means that those who would believe in Allah and all His messengers, Allah would deal with them with forgiveness and would bestow mercy on them.

243. Those who demand things of this nature, want that the reality should appear before them in such a way that they should be able to see it with their physical eyes, and they may not be required to believe in the Unseen. It is quite obvious that this desire and demand of theirs are quite contrary to the wisdom that is behind the creation of man on this earth, and that is that 'man should be tested here. and he should make use of his intellect taking into consideration the signs, leading to reality' in the light of the Divine guidance, and believe in the Unseen Realities. If man is realistic, he would never make such demands, but instead he would try to understand seriously the Divine Scheme that is in force in this world.

'But a Thunderbolt smote them. For explanation of this event please refer to Note No.75. Surah

Baqarah.

244. After leaving Egypt, Bani Israil has worshipped calf. This national common crime of theirs is referred to here. Its details have been described in Surah A'raf, Verses Nos. 148-152, and Surah ,Taha, Verses Nos. 87-98.

245. Allah had granted Moosa the authoritative proof, so that when he would present the directives from Allah; the people might not find any excuse for not accepting them.

From the thrust of the discourse, it is clear that the Prophet of Islam has been given the authoritative proof in the form of Quran and therefore, to accept it as a revelation from Allah, there should be no excuse for the disbelievers or the people of the Book.

246. Please see Note No.88, Surah Baqarah.

247. Please see Note No.89, Surah Baqarah.

248. Please see Note No.78, Surah Baqarah.

249. In recounting the crimes of the Jews, so much wrath has been expressed and the style of narration has become so forceful that the punishment that has been meted out to them is not required to be expressly mentioned. Therefore, what is not mentioned here and is understood, has been put by us in the brackets, that is on account of these crimes they have been cursed by Allah, as if by the expression of the intensity of the wrath, the wrath has over flowed.

250. The purpose of referring to these crimes of Bani Israil is to show that the community whose history is full of such crimes and whose national temperament has become rebellious, and that if such a community demands to see the Quran descending down from the heavens, it should not be surprising at all. They neither want to understand anything nor do they want to accept faith. They are putting up conditions and demands only to avoid accepting the truth.

251. The Jews used to say with pride that their own belief was so firm that the presentation of the Prophet had no effect on their hearts, even though to stick to wrong beliefs after the coming of the truth is nothing but obstinacy.

156. And (they were accursed) because they rejected faith, and they uttered against Maryam a grave false charge ²⁵²;

وَكُفِّرْهُمْ وَقُولِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

157. And because of their saying: "We have slain the Messiah, Eesa son of Maryam, Allah's messenger ²⁵³" -whereas ²⁵⁴ they could not slay him nor could they crucify him, but it was made dubious ²⁵⁵ to them; and verily, those who have differed about it are in doubt there of ²⁵⁶; they have no (certain) knowledge, but only conjecture to follow ²⁵⁷; certainly they slew him not. ²⁵⁸

وَقُولِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

158. Nay, Allah raised him up to himself ²⁵⁹, and Allah is Exalted in Power, Wise ²⁶⁰.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And there shall be none among the people of the Book but will believe in him before his death ²⁶¹; and on the Day of Resurrection he will be a witness against them ²⁶².

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. Because of the wrong-doing of the Jews ²⁶³, We forbade them clean things which were lawful to them before, and because of their much hindering from Allah's way.

فَظَلَمُوا مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And because of their taking interest when they were forbidden it ²⁶⁴, and of their devouring people's wealth unlawfully. And we have prepared for those of them who disbelieve, a painful punishment ²⁶⁵.

وَأَخَذَ هُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. However those among them who are firm in knowledge ²⁶⁶ and who are faithful ²⁶⁷ believe in what has been sent down to you and what was sent down before you; and who establish salat and pay zakat ²⁶⁸, and believe in Allah and in the Last Day; to them shall we soon give a great reward.

لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُعْطِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

252. The birth of Prophet Eesa (Jesus) was a miracle, as he was born without a father, and he declared of his being a prophet in his cradle during his infancy. Therefore, during his life-time, nobody dared utter the false charge against his holy mother. But subsequently the Jews purposely and with a view to opposing the truth levelled the grave charge against his mother Maryam (Mary).

253. The Jews had become so shameless that they did not feel any pangs in conspiring to kill the great prophet, Jesus, and then they proudly proclaimed that they slew the Prophet.

Although this claim of theirs is false because Allah had thwarted their nefarious scheme, but from their proud claim, the seriousness of their crime and their stone heartedness can be imagined.

254. From here to the end of verse no.159, 'witness against them', is a parenthetical sentence. Since a reference to the killing of Prophet Eesa has been made, Allah interrupted the main narration and expressed the correct position.

255. This verse refutes the claim of the Jews that they crucified the Messiah, they neither slew him nor crucified him, but the fact is that Allah raised him up to Himself with safety and by his being raised up suddenly, the actual position had become dubious for them. To defame him and to defeat his mission, they concocted the imaginary story of his being crucified, and they spread this propaganda so widely that even the Christians were deceived by this deception. The Christians, in order to prove Jesus to be an oppressed person and to construct the edifice of the belief of penance, not only accepted this propaganda as true but included it in the Bible also, even though this matter was a cause for pride for the Jews and a cause for shame for the Christians. Quran has added to the honour of Prophet Eesa by unveiling the reality about the crucifixion of the Christ. As regards the question as to how the doubt was created, it is difficult to ascertain the exact happening. In this connection it is better to be content with what the Quran says in outlines instead of making wild guesses. At that time Bait-ul-Maqdis was being ruled by the Romans, and the learned men of the Jews and their leading men had conspired and had provoked the Romans against the

Christ, and had prepared them to arrest and crucify him. The weapon used by them for provoking the Roman against the Christ was the baseless charge that he was claiming to be the king of the Jews.

256. By those who differed are meant the Christians.

257. It shows that when the Quran was being revealed there were severe differences among the Christians about the crucifixion of the Christ. The obvious proof of it is found in the Bible, in which the events describing the crucifixion of the Christ, and his resurrection from the grave have become a puzzle. From the description in the Bible it becomes quite clear that it is unable to present the reality about those events. On this account the Christians have invented very strange theories about the death of the Christ. Accordingly one theory known as Docetism, does not recognise that Prophet Eesa had a material body. This unrealistic mentality led them to believe that he was not a creation of God, but (we seek Allah's refuge) His son' All concepts were the product of the later years. The Encyclopaedia of Religion and Ethics states:

"One would have thought that the first and second Christian generations would at any rate have had no doubt about our Lord's real manhood." -(Ency. Of Reli. & Ethics, Vol. IV P. 832).

It was possible to show anyone who accepted the story of His life in the Gospels' that he was a real man, subject to the normal conditions of human life."-(ERE Vol. IV P. 833). This admission is also there in the Bible that Besilides believed that Simon was crucified by mistake:

"Irenaeus says that Besilides' account of the Crucifixion was that Simon of Cyrene was crucified by mistake."-(ERE Vol.IV P.833).

As for the story of prophet Eesa's reviving and coming out of the grave, this story has been narrated in the Bible in different ways. From the style of its narration it is obvious that these are merely hearsay stories which have been collected, and which have no more reality than an imaginary story. For example in the Bible of John it is stated:

"But Mary stood weeping outside the tomb, and as she wept she stopped to look into the tomb;

and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him. Saying this she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom do you seek?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away!' Jesus said to her, 'Mary' She turned and said to him in Hebrew. 'Rab-bo ni!' (which means Teacher). Jesus said to her, 'Do not hold me for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God,' Mary Magdalene went and said to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her. (John 20: 11-18)

(It may be noted that the Mary mentioned here is not the mother of prophet Eesa but another Mary.) But in the Bible of Luke there is no mention of Maryam's seeing the Christ standing near the grave, but this story is narrated as follows:

"And did not find his body; and they came back saying that they had even seen a vision of angels: who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." (Luke 24 :23 -24)

According to this narration the women saw the angels in the dream and the angels had informed that the Christ was alive, which means that it was not their eye-witness account.

Similarly there is also no mention in the Bible of Mark that these women had seen the Christ standing near the grave, but there is this description:

"And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid." (Mark 16:8)

In these Bibles claims have been made that the disciples saw the Christ, after his death, in Galile, along with the statement that some doubted it:

"And when they saw him they worshipped

him: but some doubted". (Matthew 28:17)

And the Bible of Mark states:

"Afterward he appeared to the eleven of them selves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen." (Mark 16:14)

And in John's Bible it is mentioned that the Christ appeared among his disciples after eight days. Besides, this is also narrated that.

"This was now the third time that Jesus was revealed to the disciples after he was raised from the dead."

(John 21:14)

This uncertain, indefinite and confused narration in the Bible is a clear proof that the story of Christ's being buried and his resurrection is nothing more than a confused dream. The narration is so much confused that the Bible's commentator himself states:

"There are however numerous critical problems about the story (see Taylor 602 ff) especially when it is compared in details with the accounts in the other Gospels."

—(Peake's commentary on the Bible, p.818).

And the Commentator of Mark's Bible has even said about the last chapter of the Bible of Mark that originally it is not the part of the Bible of Mark:

"It is now generally agreed that 9-20 are not an original part of MK. They are not found in the oldest MSS and indeed were apparently not in the copies used by Mt. and LK." (Do)

Similarly about the last chapter (No.21) of Yuhanna's Bible the commentator writes that this addition has been made by the editor himself: "It was a supplement added by the evangelist himself ." (Do P. 867).

In short the tale of Prophet Eesa's resurrection from the grave is an imaginary tale, and then it has no more remained a mere tale but has become a basic belief of Christianity, on which the edifice of the entire Christian theology has been erected. But the Quran by its realistic narration that the Christ was neither killed nor was he crucified and that Allah had raised him up to Himself. demolishes the edifice of the Christian theological theory.

258.That is : That the jews could not at all kill

the Christ is a fact without any shadow of doubt.

259. Please see Note No. 82, Surah Aal-i-Imran.

260. The purpose of referring to the two attributes of Allah is to point out that the raising up of the Christ towards the heaven is an extraordinary event and it is the manifestation of Allah's extraordinary power and His wisdom.

261. That is: when the Christ would die his physical and natural death, then all the people of the Book, living at the time, whether Jews or Christians would have believed in his prophethood.

In the Hadith, Prophet has explained that the Christ would reappear near about the time of the Doomsday and would kill the greatest leader of the Jews of that time, the Conspirator Dajjal, after which all the people of the Book, will embrace Islam at the hands of the Christ, and there will not remain in the world Jewry nor Christianity. There will be Islam and only Islam.

Some of the authentic traditions concerning the reappearance of the Christ are given below:

عن ابي هريرة قال قال رسول الله ﷺ : وَالَّذِي
نَفْسِي بِيَدِهِ لِيُوشِكُنَ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ
حَكَمًا عَدْلًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ
وَيَضَعُ الْحَرْبَ وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَ أَحَدٌ
حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةَ خَيْرًا مِنَ الدُّنْيَا وَمَا
فِيهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ اقْرَأُوا إِنَّ شَيْئَكُمْ وَإِنْ مِنْ
أَهْلِ الْكِتَابِ - أَخ (بخاری کتاب احادیث الانبیاء)

"Abu Huraira narrates that the Prophet (Sallal Lahu Alaihi Wasallam) has said: 'By the' Being in whose hands my soul is, the son of Maryam will come among you as a just ruler then he will break the cross and will kill the swine and will terminate fighting : (at the times there will be so much of wealth that there will be none to accept it. At that time one prostration (for God) will be better than the world and its contents. After narrating this Abu Huraira said that if you want to confirm this, read the verse **Wa In-min ahlil kitab...** (No. 159 Surah Nisa). Bukhari Kitab

Ahadithil Anbiya).

عن النّوّاس بن سمعان قال قال رسول الله ﷺ :
فَإِنَّمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ
فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ
مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنَحِهِ مَلَكَئِنِ إِذَا طَأَ
طَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ
كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَجْدِرِيحُ نَفْسِهِ الْإِمَاتُ
وَنَفْسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى
يُذْرِكُهُ بِبَابٍ لُدٍّ فَيَقْتُلُهُ. (مسلم كتاب الفتن)

"Nawas bin Sama'an narrates that the Prophet (Sallal Lahu Alaihi wa sallam) has said: 'In the meantime (when Dajjal would be creating mischief) Allah will send Masih, the son of Maryam, and he will descend, clothed in two yellow-coloured sheets, resting his hands on the arms of two angels, in the eastern part of Damascus near the white minaret, When he will bend his head it would appear as if pearls are falling. Every infidel that would come in contact with his breath will instantly die, and his breath will reach as far as the limit of his sight. Then he will pursue Dajjal and will seize him near the gate of (the city of) Ludd and will kill him. " -(Muslim , Kitabul Fitan).

عن مجمع بن جارية الانصارى قال سمعت رسول الله ﷺ
يَقُولُ يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بِبَابِ لُدٍّ. (ترمذی الباب الفتن)

"Majma' bin Jariyya narrates that he has heard the Messenger of Allah saying that the son of Maryam would kill Dajjal at the door of Ludd." -(Tirmizi- Abwabul Fitan)

These traditions and others like these show that the reappearance of the Christ, that would take place in the last periods of the world will be for accomplishing a specific task, that is to kill Dajjal, and to defeat the mischief created by him. From the said verse of the Quran it appears that the specific purpose of reappearance of the Christ

is to refute the claim of the Jews that they killed him, and also to refute the wrong beliefs of the Christians particularly the one claiming Christ to be the son of God. It would also provide a further proof of the prophethood of Eesa and the truth of Quran and so that physical death of the Christ, which has not so far taken place, may take place on this earth.

It may be noted that Prophet Eesa (Alai his-salam) had come before Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) and Muslims believe in the prophethood of the last prophet. The reappearance of Christ in the last years of the world will not be as a new prophet therefore his reappearance does not in any way affect the belief in the Prophet Muhammad (P.b.u.h.) being the last of the prophets.

It should also be noted that the Christ will not begin to claim anything, but he will achieve the purpose for which he would be re-sent. His success in this mission will itself proclaim that he is Eesa, son of Maryam. Therefore Muslims will have no difficulty in recognising him. If this reality is clearly understood; then man can be secure against the mischief that is coming in the form of Qadiyanism, etc. and the claims of some men to be Christ etc.

262. On the Day of Judgment the witness that will be given by prophet Eesa has been narrated in detail in Surah Maidah. Verses Nos. 116 -117.

263. The parenthetical sentence ended above. From here begins the topic which was left off at verse no.155.

264. The command of forbidding taking of interest (usury) is found in the Bible even today. We have already reproduced the extracts in Note No.456 of Surah Baqarah.

265. The crimes of the Jews have been described up to here. The idea is to show that if this community, which had been so rebellious, shows so much obstinacy in believing in Quran, then what is surprising in that ! Allah warns them that those who would show obstinacy in sticking to disbelief, very painful punishment has been prepared for them.

266. Means those learned men who had a firm and correct knowledge of the religion. They were distinct from the generality of the Jewish learned men on account of their words and practice, their conduct and character. Due to their regard for truth, they were fortunate in being guided to believe in the truth of Quran.

267. Means those people who were not very learned but who were righteous and good natured. When they heard the call of the Quran they believed in it.

268. The Jews had given up both the salat and zakat (prayer and compulsory charity). This resulted in their giving up the religion itself. Only those people remained attached to religion who were offering prayers and zakat. Only such people came forward to accept the truth of Quran. In other words this was the blessing of the salat and zakat that they were guided to accept the truth. It shows that wherever these two basic pillars of the religion are given up, it results in the giving up of the religion.

Verily, We have sent revelation to you as We sent revelation to Nooh (Noah) and the messengers after him. We also sent revelation to Ibrahim, Ismail, Ishaq, Yaqub, and the children of Yaqub (the tribes) to Eesa, Ayub (Job), Yunus (Jonah), Harun (Aaron) and Sulaiman. And, We gave Zaboor (psalms) to Dawood (David). (Al-Quran)

163. Verily, We have sent revelation to you²⁶⁹ as We sent revelation to Nooh (Noah) and the messengers after him. We also sent revelation to Ibrahim, Ismail, Ishaq, Yaqub, and the children of Yaqub²⁷⁰ (the tribes) to Eesa, Ayub (Job), Yunus (Jonah), Haroon (Aaron) and Sulaiman.²⁷¹ And, We gave Zaboor (psalms)²⁷² to Dawood (David).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

164. And (We have sent revelation) to the messengers We have mentioned to you before, and the messengers We have not mentioned to you²⁷³. And Allah spoke to Moosa directly²⁷⁴;

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ
نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

165. We sent all these messengers as bearers of glad tidings and warners²⁷⁵ that, after the coming of the messengers, people should have no plea against Allah. And Allah is Exalted in Power, Wise.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

166. (If inspite of this they deny, they may do so) but Allah bears witness that what He has sent to you He has sent with His own knowledge²⁷⁶, and the angels bear witness; though suffices Allah as a witness.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

167. Verily those who deny faith and keep off (men) from the way of Allah have strayed far, far away from the path.

إِنَّ الَّذِينَ كَفَرُوا وَاصْطَلَوْا عَنْ سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

168. Verily, those who have rejected faith and done wrong, Allah will not forgive them, nor show them any other way.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

169. Except the way of Hell, to dwell therein forever and this to Allah is easy.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

170. O mankind! The messenger has come to you with the truth from your Lord. Therefore, believe; (it will be) better for you. But if you disbelieve, then (remember) to Allah belong all things in the heavens and the earth; and Allah is All-Knowing, All- Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا
خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

269. 'Wahi' (Revelation) means to hint by signs and to cast or instil a speech in the heart of a person. The secret manner in which Allah sends down his messages to His prophets has been described by Quran by the terminology "Wahi" The words inspiration and revelation do not fully connote the meaning of this terminology.

270. In the text the word 'Asbat' is used, which is a specific terminology for the twelve tribes of Bani Israil. Here it refers to the prophets that were sent in these tribes.

271. Here the purpose is to show that Prophet Muhammad (Peace be upon him) was not the first person who has claimed to have received the revelation from Allah. There had been many prophets before him to whom Allah had been sending down His revelations in the same way in which He was doing to the last of the Prophets. All the Prophets had been deriving benefit from the same source of guidance.

272. Zabur which Allah revealed to prophet Dawood (David) is not available today in its original form. However its parts can be seen in the scripture called Psalms included in the present day Bible. In it Allah's praises, His oneness and exhortations are narrated in a very effective way.

273. Quran does not say that only those prophets whom it has mentioned by name are

the prophets of Allah and others besides them were not sent as the messengers of Allah, but it says that other than those mentioned in it were also sent as messengers. and that it is necessary to believe in all prophets.

274. A particular method of revelation was adopted in the case of prophet Moosa. Accordingly. Allah used to directly speak to him This has been mentioned in the Bible too.

"Thus the lord used to speak to Moses face to face as a man speaks to his friend."

(Exodus 33:11)

275. That is: The purpose of sending those prophets was to make sure that the people might not seek an excuse on the Day of Judgment that no arrangement was made to stir them out of their slumber and to warn them of the adverse consequences of their evil deeds, and that had some arrangement had been made therefor they would have followed the right path. and not neglected the Hereafter.

276. Witness of the fact that Quran was sent down by Allah, in which the Satans had no hand and this is pure and unmixed Divine word. This witness can be heard by everybody who reads Quran carefully and diligently for its every verse declares that it is the word of God. But this voice can be heard only by those who have the ears that hear the voice of truth.



171. O people of the Book! Commit no exaggeration in your religion²⁷⁷; nor say of Allah anything but truth²⁷⁸. Messiah, Eesa, son of Maryam, was no more than a messenger of Allah, and His word which He conveyed to Maryam, and a spirit from Him²⁷⁹; so believe in Allah and His messengers; and say not "gods are three"²⁸⁰ Desist! It is better for you. In reality Allah is one God, glory be to him, He is above having a son. To Him belong all things in the heavens and on the earth. And enough is Allah as a guardian²⁸¹.

يَا هَلْ الْكِتَابَ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِيَ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ إِنْتَهُوَ خَيْرُ الْكَلِمَةِ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٤١﴾

172. The Messiah disdains not that he should be a slave of Allah nor do the angels who are nearest to Him. And whoever disdains his worship and is proud, (the time is not far off when) He will gather them all in His presence.

لَنْ يَسْتَنْكَفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكَفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَجْزِيهِمُ اللَّهُ جَمِيعًا ﴿١٤٢﴾

173. Then, to those who believed and performed deeds of righteousness, He will give their rewards in full, adding to them out of His bounty; and to those who were disdainful and proud, He will punish with a grievous punishment. And they will not find, besides Allah, any protecting friend or helper.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَ يَزِيدُ لَهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٤٣﴾

174. O mankind! There has come to you a convincing proof from your Lord²⁸², and We have sent to you a clear light²⁸³.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٤٤﴾

175. So those who will believe in Allah and hold fast to Him, soon will He admit them to mercy and grace from Him, and guide them straight way to Himself²⁸⁴.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٥﴾

176. They ask you for a fatwa²⁸⁵(legal pronouncement). Say: Allah directs about kalalah²⁸⁶. If a person dies childless and he has a sister²⁸⁷, she shall have half of his inheritance; and (if the sister dies leaving a brother as the survivor then) the brother shall be her heir²⁸⁸, provided the sister was childless. If there are two sisters, they shall have two-thirds of the inheritance²⁸⁹. And if there are several brothers and sisters, then the share of the male shall be twice that of the female.²⁹⁰ Allah clarifies (His commands) for you so that you may not err. And (remember) Allah has knowledge of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ كُنَّ بَنَاتٌ فَلَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤٦﴾

277. 'Ghulu' means to exaggerate beyond limits. Exaggeration in the religion means to give a thing more value in religion than what is fixed for it and real, and to give it a higher position than what it is in reality. The very prominent example of exaggeration in religion is this practice of the Christians that they began worshipping Jesus, supposing him to be the son of God. Examples of excess and exaggeration can be found in other religions also: some gave the position of an avatar (incarnation) to the prophet, some placed their religious leaders on God's pedestal. Believers in Quran also gradually became a prey to exaggeration. Some suggested the rank of prophethood for some pious persons, while some raised the saints to the rank 'of godhood, and invented for them words like 'Ghausul Azam' (the great helper) and 'Mushkil Kusha' (solver of difficulty), when actually these epithets are fit only for God, the Almighty, and are reserved for Him. Similarly some invented the belief of the Imam being innocent, and some one invented Tariqat (mysticism), and busied himself with the meditation of 'Shaikh'. Islam had commanded to make the graves in a simple way, but the excess - loving people constructed grand buildings as dargahs for the graves of the pious persons. Islam had taught to be simple and to lead a life of contentment, but the exaggeration-loving mentality adopted asceticism in the name of abstinence. In the same way the things which were 'mustahab' (good) were converted into farz and wajib (compulsory) This affected the temperament of Islam. After this, there remained neither simplicity in Islam nor balance. As a result various kinds of disruptions were caused in the millat, and various sects were formed, and at the hands of the excess loving people no brick of the edifice of religion remained in its place. The whole system of the religion was shaken to its roots.

278. If to Allah are ascribed only those things which are true, then all the mischiefs are finished. But when to him are attributed such things as He has not said then the way for innovation and exaggeration is opened and the complexion of the religion is changed. The real cause of the straying of the Christians is this, that they included many imaginary things in religion; and

to include any imaginary things in the religion is equivalent to ascribing it to Allah because religion is the system of worship and obedience which Allah has revealed. To include anything from one's own imagination is to claim that it is from Allah, while actually the reality is not so.

Among the Muslims also many misguided things have entered through innovations (only) and they helped in making so many absurdities to be part of the religion. Therefore, unless a man tries to study the Quran and Sunnah with a clear mind it will be difficult for him to find out what is the real religion of Allah.

279. Here three things have been mentioned concerning Prophet Eesa. First, he is the messenger of Allah. Secondly; he is the word of Allah. Third, he is a spirit from Allah. The purpose of this elaboration is to refute the belief of the Christians about the divinity of the Christ. It means that the birth of prophet Eesa in the extraordinary way is not such a thing as would make him the son of God. His birth in the extraordinary manner had taken place by the command of Allah, and the spirit in his body was from Allah only. Therefore, this belief is extremely misleading that Allah's spirit had dissolved into him (We seek Allah's refuge from such a blasphemy). (For further explanation please see Note No.56. Surah Aal-i-Imran).

280. The belief in three gods is a self invented belief of the Christians. It is composed of three: the Father, the Son and the Holy Ghost. This belief is totally polytheistic. Since the teaching of the Torah, the Psalms and the Injeel and also of all the Divine Scriptures is the teaching of oneness of God, therefore declaration of belief in Unity and Trinity was made simultaneously, and attempts were made to conform to both. In these attempts the complexion of the religion was very badly disfigured.

Where this verse refutes the belief of three gods of the Christians there it also declares all the concepts of the polytheistic religions of many gods as totally false, whether it may be the belief in two gods or in hundred and thousand gods.

281. That is: When all that is in the heavens and on the earth belong to Allah, then what is the necessity for Him to have a son, and that when He is sufficient for taking care of all, then

where is the question of His taking some one's help by making him His son.

282. Means Quran, which has a style of appeal that is intellectual and argumentative, and from this point of view it is Allah's argument and proof against human excuses.

283. This is another characteristic of the holy Quran that it distinguishes between Truth and falsehood, and shows the right way of living.

284. That is: In the Hereafter they will gain nearness to God, which is the goal of guidance. The purport of the verse is that those who will believe in Quran and will hold fast to Allah will be successful in achieving their goal, that is Allah, and this is the greatest gift and blessing that they would get.

285. This verse is a supplement to the commands concerning inheritance which were given in the verses at the beginning of the Surah. The queries concerning inheritance were raised in connection with those commands, and their answers have been added as a supplement at

the end of the Surah as an explanation.

286. It shows that the query was about the inheritance of kalalah (a person who has no living father or no living child), about which the directions are given in Verse No.12.

(For explanation, please see Note No.34)

287. In Verse No. 12, the shares of uterine brothers and sisters were shown. In this verse the shares of full and consanguine brothers and sisters have been shown.

288. If no one from the Quranic sharers is alive, then the brother will have the whole inheritance, and if some one from the Quranic sharers may be alive, e.g. husband, then after giving his share, the remaining inheritance will go to the brother.

289. Same is the direction for more than two sisters. They will be equal sharers in the two-third inheritance.

290. The details about the shares of the full and consanguine brothers and sisters may be seen in the Table of Inheritance, pages 239 to 242.



SURAH AL-MAIDAH

5. SURAH AL-MAIDAH (THE TABLE SPREAD FOOD)

Introduction

NAME: In verse no.112, the account of prophet Eesa's disciples is related that they expressed a wish that Allah might sent down from the heaven. 'Maidah' (the table spread-full of food), from which reference the Surah gets-its name.

TIME OF REVELATION : It was revealed in Madina, and from the contents it appears that it must have been revealed after the treaty of Hudaibiyah in 07 A.H. After the treaty of Hudaibiyah Muslims were allowed to perform Umra, and the need had arisen, in connection with the pilgrimage to Ka'ba and other Divine symbols, to give them necessary instructions.

CENTRAL THEME : This is the last Surah of the series which had started with Surah Baqarah, in which along with the declaration of the perfection of the Shariah emphasis is laid on observing its laws and commands and on enforcing the laws of the Shariah. Since this was the stage of perfection of the Shariah, the people of Faith are informed of the commands of Shariah concerning the individual as well as the social life and they are emphatically told to be steadfast to their covenant with Allah. In this connection the Muslim Ummah has been warned that they should not adopt the attitude of the Jews and the Christians, who dishonoured their covenant, and were guilty of disrupting the system of Shariah straying away from its restrictions and introducing innovations in the religion. Since the purpose of Quran is guidance and training, all the matters and problems are dealt with in a manner that would create a psychological atmosphere for accepting the restrictions imposed by the Shariah. Accordingly, appropriate to the occasion, the Jews (who have incurred the Divine wrath) and the Christians (who have gone astray), have been shaken to the maximum extent, so that the message might be conveyed to them in the best possible manners, and compared to them the path of the people of the Faith (who have been blessed by Allah) might

be illuminated.

ORDER OF THE VERSES: verse no.1 is the beginning in which stress is laid on observing the obligations of the Shariah.

Verses nos. 2 to 6 state what are the commands of the Shariah.

In Verses nos. 7 to 11, emphasis is laid on being faithful and steadfast to the covenant with Allah and to adopt the policy of justice and fair play. In this connection mention is made of a conspiracy of a covenant-breaking nation.

Verses nos. 12 to 26 relate the events of the breaking of the covenant by the Jews and the Christians, so that the Faithful may take a lesson from that. The People of the Book have also been invited to re-establish their relationship with their Lord anew.

In verses nos. 27 to 32 the tale of the two sons of prophet Adam has been related. The purpose is to show that it is necessary to have fear of God in order to be faithful to the covenant with Allah: If there is no fear of God in the heart, then there is a likelihood of developing a criminal mentality.

Verses nos. 33 to 40 state the laws to stop mischief and corruption on the earth and to prevent crimes. Forceful directives are also given to adopt righteousness and the adverse fate that awaits rejection of Faith has also been mentioned.

Verses nos. 41 to 50 present examples of the breach of promises of the Jews and the Christians, as to how they ignored the Book of God and how they tried to avoid observing the commands of the Shariah in the affairs of life.

In verses nos. 51 to 66 the People of the Faith have been directed that they should not befriend such covenant-breaking and mischievous people (Jews and Christians), and that they should avoid being influenced by them.

In verses nos. 67 to 86, the People of the Book have been invited, through the prophet

(Sallal Lahu Alaihi Wa Sallam) to reform themselves. In this connection mention has been made of their covenant breaking, of corruption in their belief, committing of the forbidden acts, and of their befriending the infidels."In this connection those people have been praised" who had accepted the dawah of the prophet and were adopting a life of righteousness.

Verses nos.87 to 108 state those commands of the Shariah which deal with the acts that are permissible and not permissible (halal and

haram). In the end the law of evidence has been stated.

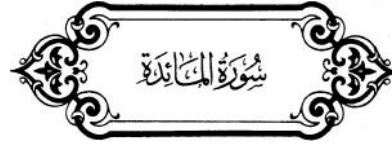
Verses nos. 109 to 120 mark the end of the Surah, in which it has been explained that on the Day of Judgment prophets will give witness before God that they had conveyed the religion of God and its Shariah most appropriately to their people. In this connection, the witness of Prophet Eesa (Jesus) has been presented as an example, so that the point may be brought home to the Christians. This is the witness which prophet Eesa will give in the Court of Allah.



5. SURAH AL-MAIDAH

(The table spread -FOOD)
(Verses -120)

In the name of Allah, Most Gracious,
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who believe! Fulfil the obligations (of the Shariah). Animals,¹ of the cattle kind, have been made lawful for you² (as food), except those about which you are being informed herein³; game⁴ hunting being unlawful when you are in state of 'Thram'⁵. Verily, Allah ordains whatever He pleases.⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يُحْكُمُ مَا يُرِيدُ ①

2. O you who believe ! Violate not the Sanctity of the symbols⁷ of Allah, nor of the sacred month⁸, nor of the animals of sacrifice, nor of the animals having symbolic collars of sacrifice around their necks⁹, nor of the people proceeding to Sacred House (Ka'ba) seeking the grace and pleasure of their Lord¹⁰. And when you have put off 'Thram' (pilgrim garb), you may go hunting. And let not your enmity of a people, who (once) stopped you from going to the Sacred Mosque¹¹ incite you to commit excesses¹². Help one another in righteousness and piety, and help not one another in sin and aggression¹³. Fear Allah. Verily, Allah is severe in punishment¹⁴.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعَاءَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آيِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ
فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ
وَلَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ أَنْ صَدُّوا عَنْ الْمَسْجِدِ الْحَرَامِ أَنْ
تَعْتَدُوا ۚ وَاتَّقُوا اللَّهَ عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ②

3. Forbidden to you are: Carrion¹⁵, blood,¹⁶ the flesh of swine¹⁷, and that (animal) on which is invoked the name of other than Allah¹⁸, that which has been killed by strangling¹⁹, or by a violent blow²⁰, or by fall²¹, or by being gored to death²², that which has been (partly) eaten by a wild animal²³ unless you are able to slaughter it duly²⁴, and that which is sacrificed on stone²⁵ (altars). (Forbidden) also is the seeking of omen by means of arrows²⁶; that is impiety. Today²⁷ the disbelievers have despaired of (abolishing) your religion, so fear them not and fear Me²⁸. Today²⁹ I have perfected your religion³⁰ for you and completed My favour upon you³¹, and am pleased with Islam for you as your religion³². So whoever is forced by hunger, (and eats any of the forbidden things), not inclining to sin, then Allah is indeed Oft-Forgiving, Most Merciful³³.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ
اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْكُمِ ذَلِكُمْ فُسْقُ الْيَوْمِ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي
فَخْصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ③

COMMENTARY

1. Since this is the last Surah concerning the revelation of the commands of the Shariah, it begins with the direction: Fulfil the obligations of the Shariah, as if this is the last covenant that is being taken from the people of the Faith, so that they may observe all the restrictions and checks imposed by the Shariah scrupulously and that they may not deviate from them a wee bit.

If after this, Muslims ignore the laws of the Shariah or disobey them or give preference to their self-made laws, then it is not only insubordination against this heavenly guidance that has been given to them for the last time, but also it is a breach of the covenant that they had entered into with their Lord, by declaring their belief in the Last prophet and the holy Book, Quran.

2. 'An'am'(cattle) is the word used in Arabic for creatures like camel, cows, bulls, sheep and goats, and the word "bahima" (animals) is of a more general nature, and other four-footed animals are also covered by this word. So by the word 'Bahimatul An'am the animals meant here are those grazing four-footed animals, which chew cud, do not have canine teeth, and are like cattle in their eating habits, etc., e.g. deer, neel-gai (wild cow), etc.

Have been made lawful means that eating of their flesh, drinking of their milk and utilizing of their skins, bones, etc. have been made permissible, therefore there should not be any hesitation or any uneasiness in eating their flesh on account of some superstition.

3. That is: Exempted from this lawfulness are those animals whose being forbidden has been mentioned earlier in Qur'an and which is being mentioned further in verse no. 3

4. Those who go for pilgrimage to the House of Ka 'aba are required to observe certain restrictions concerning dress, etc. To accept these restrictions is called as to enter into a state of 'Ihram'. For further explanation, please see note no.284. Surah Baqarah.

5. In the state of Ihram, that is while on pilgrimage hunting on land is forbidden. Its clarification is given in verse no.96.

6. That is: Allah has full authority to give command and the slaves have no right to question or grumble about any of his commands. The commands of Allah are based on justice but it is likely that for the purpose of testing men the real wis-

dom and justice behind a certain command has been kept hidden. Therefore, the correct and proper policy for men is to obey Allah without hesitation and without grumbling.

The absolute authority of giving commands vests in Allah. Therefore, a person who considers himself or some other personality or the people as the absolute authority for giving command (making laws), then such a person is really denying the fact that the absolute power and authority for making laws vests in Allah alone. and the whole attitude of such a person is out and out polytheistic and like that of an infidel.

7. For the explanation of symbols note no. 190, Surah Baqarah may please be referred too.

8. For the explanation of the Sacred months. Surah Baqarah. note no 269 may be seen.

9. The animals which were carried towards the House of Ka'aba for the purpose of sacrifice had round their necks collars (belts) in order that they might be recognized as such and nobody should interfere with them. These collars were generally made of the bark of trees and were put around the necks of cows and camels. Ordinarily goats were exempt from this. Thus there were two kinds of animals for sacrifice, one which had collars round their necks and others which had no collars. Here instructions have been given not to violate the sanctity of both the kinds of animals. The mention of the animals with collars is by way of emphasis, since there can be no excuse for interfering with them when the symbols of sacrifice is around their necks.

It may be noted that at that time the caravans of pilgrims used to pass by Madina and on account of the prevailing tension it was quite likely that Muslims might act in a way that would amount to disrespect to the divine symbols. Therefore, it was emphatically forbidden.

10. That is: people who are proceeding for pilgrimage for Hajj or Umra are worthy of being respected as they have undertaken this journey for seeking the grace and pleasure of Allah. To put obstruction in their path or to hinder them from proceeding on their journey or to harm them in any way is a grave sin.

The generality in this command was in keeping with the conditions obtaining at that time, because then the pilgrimage for Hajj was being undertaken not only by Muslims but also by other

Arabs also, who used to converge from every corner of Arabia on to Makkah. When subsequently the verse no.28 of Surah "Taubah" was revealed.

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا

يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا.

which stated that the polytheists are unclean and they should not be allowed near the Sacred Mosque after this year, this command under comment came specifically to be applied to Muslim pilgrims only.

11. Refers to the infidels of Makkah who had prevented Muslims from undertaking Hajj or Umra at that time.

12. That is: Neither cross the limits of the Shariah nor indulge into any act contrary to justice and fairplay.

13. This is a great point of principle that has been stated in this verse. The course of action for Muslims should be that they should help each other and co-operate in acts of righteousness and piety, and should not help any person or co-operate with him in acts of sin and aggression. They should adopt this principled stance in every field 'of action and practice, in whatever country they may be living, and their problems may be either religious or moral, political or international. Their collective action should be based on this principle and not on the diplomacy of the hypocritical type.

14. That is: If you do not fear Allah and do not act righteously, He will punish you severely.

15. The explanation about carrion is given in note no. 210, Surah Baqarah.

16. For explanation, note no. 211, Surah Baqarah may be seen.

17. For explanation, please see Surah Baqarah, note no. 212

18. For explanation, please see Surah Baqarah, note no. 213.

19. One form of strangling may be accidental, where the animal's neck gets stuck up in something, resulting in its death, and the other form is by throttling the animal causing its death.

20. There can be many forms of death by a violent blow, e.g. death of the animal by blows with the stick, falling of the wall or the ceiling on the animal or its being a victim of car accident etc.

In the modern times a new method of slaughtering the animal is being practised. The animal

is first made unconscious by giving it an electric shock, which is known as 'stunning'. This shock is of a very weak power, which generally does not kill the animal. It merely becomes unconscious, and in this state of unconsciousness it is slaughtered. But if the shock is more powerful, then there is a likelihood that the animal may die before it is slaughtered and in such an event it would be considered to have died from a violent blow, because its death has been caused by the shock and not by slaughtering.

21. Such a death may be caused by falling in to a well or from a hill, etc.

22. That is: The animal may die by being wounded by the horns of another animal.

23. That is: Some wild animal might have eaten away a part of its body.

"As regards the unlawfulness of the remains of the animals, some part of which has been eaten away by the wild animals; in this matter the superiority of man has been kept in view, and he has been kept free and clear from eating the left over of the wild animals. The people of the pre-Islamic days used to eat the flesh of the dead camels, cow, etc. killed by the wild animals. But Allah has made the leftover of the animals killed and eaten by the wild animals unlawful (haram) for the Faithful."- (Al-Halal Wal-Haram Fil Islam by Dr. Yusuf Al-Qarzawi page 66).

24. It shows that an animal becomes lawful for being eaten only up an being slaughtered. Slaughtering means to sever that much part of the neck, of the animal that the blood vessels are cut, and the blood from the body is drained out. In the killing of the animal by the "jhutka" method, the brain (head) is suddenly severed from the body, because of which blood from the body is not fully drained out, and remains within. Therefore the jhutka method is a non-Shariah method.

25. These altars were of the stones on which the polytheists used to kill their animals as sacrifices to propitiate their gods. Since these places were reserved for the offerings to other beings other than Allah; the animals slaughtered in these places were forbidden, irrespective of the fact whether the name of any being other than Allah has been invoked on it or not for its being unlawful, it was sufficient that it was slaughtered on these altars. That is why after mentioning the unlawfulness of the animals on which the name of a being other than Allah has been invoked, there

is the mention of the animals being slaughtered on the altars separately.

The Divine command also applies to the sacrifices which are offered on the "astanas" or the mausoleums of the 'Awlia' (saints and sages) in order to seek their pleasure and propitiation. This command also refutes the claim of the 'ahle bida't' (innovators) that it is lawful to nominate an animal for the "Niyaz" to be offered to a particular wali or saint and slaughtering of such an animal is lawful, if the name of Allah is invoked on it when slaughtering. This is a deviation from the clear command of the Qur'an, for Qur'an has not only declared forbidden that animal on which the name of another being has been invoked but it has also declared that animal as haram which is slaughtered on altars, irrespective of the fact whether on it the name of a being other than Allah has been invoked or not. The very fact that it is being slaughtered on a particular altar is the proof that it is being slaughtered with the specific purpose of pleasing and propitiating a being other than Allah. Therefore, how can that animal, which is being slaughtered to please and propitiate some wali or saint, or as an offering to some jinn. etc., be lawful? Polytheism is after all polytheism, whether it be in the form of idolatry or saint worship.

26. In the Arabia of the pre-Islamic days, it was customary to seek omens for forecasting the future. For this purpose the polytheists had kept three kinds of arrows on the altar of their god, Hubal. On one arrow was written: "Do this work". On another it was "Don't do it" And the third arrow was blank. On seeking the omen or drawing the lot, the polytheists used to act according to the arrow drawn. If the arrow drawn was blank, they used to draw the lots again. These arrows were used for gambling also Thus this drawing of the lots, was a great source of polytheism, superstition and gambling. and for these reasons it was declared as forbidden.

This command also applies to all those methods which lead to polytheism or superstition, whether for this purpose the arrow may be used or some other thing, or whether it is to trace a thief or to know the condition of a sick person. To use the method of drawing lots for acquiring knowledge of unseen matters is nothing else but superstition.

27. "Today" means the time or the period when these verses were revealed.

28. By despairing of the disbelievers is meant that now that the Shariah has been perfected and Islam has gained power, the enemies of Islam have no hope of preventing it from reaching the zenith of progress or of destroying it. Therefore there is no question of adopting a compromising attitude in obeying the commands of Shariah due to the fear of the disbelievers. Now that Islam has come into its own your task is to observe the Shariah commands, scrupulously and to adopt the Islamic laws without any compromise.

29. By 'Today' does not mean a particular day, but the time or the period in which the Shariah was completed.

This stage of perfection begins after the treaty of Hudaibiyah, i.e. from the month of Zil Qa'adah 06 A.H. and which lasted till the beginning of 11 A.H. At the time of the Hajjatul Wada' (the last Hajj of the Prophet, Zil Hijjah 10 A.H.) it had reached the stage of perfection and the declaration of the perfection of the religion was made with full grandeur, and the manifestation of the veracity of this holy verse was made in such a way as if this verse was revealed on that very day. That is why the narrators have considered this verse to have been revealed on the day of the last Hajj; otherwise from the context it is clear that this verse is a part of the statement pertaining to the commands of lawful and unlawful (halal and haram) things, and it was revealed much before the Hajjatul Wada.

30. Perfecting the religion means that the palace of the religion has been completed. Now there are no gaps left and there is no room for any addition. Whatever guidance Allah had intended to give to mankind has been given, and whatever system of worship and obedience He wanted to reveal. has been revealed. Now this religion is to remain in this very form till the last day and for the nations of the world this is the only minaret of guidance.

This perfection of Islam is indicative of two realities: First: This religion covers all the aspects of life. From the cradle to the grave whatever guidance was necessary, and for the individual as well as social life whatever direction were needed have been provided in this religion. Therefore its followers should also try to be as noble and decent as this religion is that is they should follow its teachings sincerely without creating any divisions and distinctions they should lead their individual and social life in its light

and should try to fulfil all its demands.

The second reality is that when the religion is perfected the series of prophethood has been ended because after the perfection of the religion, and when the provision has been made for its preservation till the last day, there remains no need for a new prophet to appear in the world. Therefore prophet Muhammad (Peace be upon him) has been called the last link in the chain of prophets and the holy Qur'an the last Divine Book. This reality has been mentioned in the hadith that his prophethood is the last brick in the edifice of the religion:

عن ابي هريرة ان رسول الله ﷺ قال : ان مثلي و مثل الانبياء من قبلى كمثل رجل بنى بيتاً فأحسنه وأجمله إلا موضع لبنة من زاوية فجعل الناس يطوفون به ويعجبون له ويقولون هلا وضعت هذه اللبنة قال فانا اللبنة وانا خاتم النبيين - (بخارى كتاب احاديث الانبياء)

"It is narrated by Abu Hurairah (R) that the messenger of Allah (Sallalahu Alaihi Wa Sallam) said: 'My example and that of the other prophets is like that of a man who has built a beautiful and magnificent house, but in a corner left a place vacant for a brick, people used to go round it and wondered at its beauty, however (seeing the vacant place) used to say: what is the matter, a brick has not been placed here !' The prophet said: 'I am that brick and I am the last of the prophets'"

31. That is: The perfection of religion is the completion or perfection of blessings and bounties for you, for a perfect and comprehensive Shariah has opened up for you countless vistas of the real progress in every section of life and it has provided for you such an exquisite garden that the sweet and balmy fragrance of its every flower will exhilarate your very soul.

32. This is the last declaration of Allah about Islam's being the only desired religion. otherwise this contention has been stated in different ways at different places in the Qur'an. e.g. in Surah Al-i-Imran it is stated with:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: ١٩)

"Allah the real religion is Islam" (Al-i-Imran Verse No.19),

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ - (آل عمران: ٨٥)

"Adopting a religion other than Islam is not acceptable, and the person doing so, will be the loser." (Al-i-Imran - 85).

Here with the declaration of the perfection of the religion there is also the mention of Islam's being the desired religion as if this is the last. warning from Allah that if after the manifestation of Islam as a perfect religion people would continue to adhere to other religions. then they themselves would be responsible for their straying. After the sunrise, flickering lamps become useless. But then a person loves his lamp so madly that he does not like even to look at the sunlight, then prejudiced attitude of his would go against him, and he will gain nothing except depravity.

33. That is: In the holy Shariah, extenuating circumstances have not been overlooked, and taking them into consideration concessions have been allowed. So in connection with the unlawfulness of the things mentioned here, permission is here granted to a person who is really starving to death to eat any of the unlawful things to the extent of his needs to save his life and in so doing he would not be considered a sinner. But it should be noted that any person who would try to take undue advantage of this concession, would be considered guilty.

And remember Allah's favour on you, and His Covenant by which He bound you when you said: We have heard and we obeyed.' And fear Allah. Verily, Allah knows what is in men's breasts (hearts). (Al-Quran)

4. They ask you what is lawful for them (as food); say: "Lawful to you are all clean and pure things;³⁴ and what you have taught your trained hunting animals^{35 36} (to catch) as Allah has taught you;³⁷ eat what they catch for you,³⁸ but pronounce the name of Allah over it;³⁹ and fear Allah.⁴⁰" Verily Allah is swift in taking account.

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

5. This day the things that are clean and pure are made lawful for you⁴¹. The food of the people of the Book is lawful⁴² for you and your food is lawful for them⁴³. And so are the chaste women of the believers and the chaste women of those who were given the Book before you⁴⁴ (lawful for you) when you give them their due dowers and desire to take them in honoured wedlock, not for fornicating nor as secret paramours. Whoever denies faith after first accepting it, his work is in vain⁴⁵, and he will be among the losers in the Hereafter⁴⁶.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٤٠﴾

6. O you who believe ! When you stand up for Salat⁴⁷, wash your faces and hands up to the elbows; and perform 'Masah' of your heads (with wet hands); and (wash) your feet up to the ankles⁴⁸. And if you have cohabited with a woman⁴⁹, purify yourself by bathing. And if you are ill, or on a journey, or if one of you comes after answering the call of nature, or if you have touched women⁵⁰ (performed sexual act), and you find no water, then make use of clean earth, touch it with your hands passing them over your faces and your hands (Tayammum)⁵¹. Allah does not wish to place you in a difficulty, but to purify you and to complete his favour upon you⁵² so that you may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَجْزَلُكُمْ إِلَى الْكُتُبِ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾

7. And remember⁵³ Allah's favour on you, and His Covenant⁵⁴ by which He bound you when you said: We have heard and we obeyed.' And fear Allah⁵⁵. Verily, Allah knows what is in men's breasts (hearts).

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٢﴾

34. By clean and pure things (tayyibat) are meant all those things which have not been declared as haram or unlawful by the Shariah and which man's healthy nature also does not consider filthy.

The question was regarding animals and from the answer given it becomes clear that it is neither right to be independent of the restrictions imposed by the Shariah nor is it proper to abstain from eating animal flesh due to superstition. The right thing for man is to give due consideration to the restrictions of the Shariah and he should only eat the flesh of those animals which are clean.

35. By hunting animals are meant those beasts and birds which are employed by men for hunting other animals. Such beasts and birds are dogs, panthers, hawks, etc.

36. What men have taught the hunting animals is that they do not eat away the animals hunted by them, but they keep it safe and uneaten for their masters. That is why the flesh of animals killed by the trained beasts or birds is lawful (Halal).

37. The training that man imparts to the beasts and birds is due to the knowledge that Allah has granted men. Therefore, man should be grateful to Allah for this divine favour.

38. That is: the hunted animals which the beasts or birds of prey do not eat but keep for you can be eaten by you.

39. That is: When setting the hunting animal for hunt say: Bismillah. It is mentioned in a hadith that A'di bin Hatim asked the Prophet (Sallallahu Alaihi wasallam) whether he could hunt for food with the dog? The prophet replied: "If while letting it loose you have uttered the name of Allah, then you can eat it, otherwise not; and if it has eaten something of the hunted animal, then do not eat, because it had hunted for itself and not for you." - (Bukhari -Kitabuz Zabaih-was-Said).

The summary of the commands that have been mentioned here is this: 'As Islam has fixed a method of slaughtering the pet animals by cutting a part of their necks, as is done in the case of goats, sheep, or cutting of Labba (throat of an animal) as slaughtering to camel etc. Apart from this Islam has also fixed a special method for making the flesh of the hunted animal lawful, and that is to set for hunting the trained animal by pronouncing the name of Allah. If this hunting animal hunts a clean and pure animal. i.e. it kills the animal but does not eat its flesh, but keeps it for its master,

then he can eat its flesh, and if this animal is found alive, then it would have to be slaughtered by invoking the name of Allah over it."

فَإِنْ أَمْسَكَ عَلَيْكَ فَادْرَكْتَهُ حَيًّا
فَاذْبَحْهُ - (مسلم كتاب الصيد)

"If it keeps the hunted animal for you and if you find it alive, then slaughter it".

-(Muslim -Kitabus Said). '

It is worth noting that hunting was not some kind of sport for the Arabs but an important means of livelihood, particularly during their journeys when they used to live on that only. That is why Quran clarified the Shariah commands about the hunted animals so that men may get proper guidance. Accordingly Islam has fixed a definite method for slaughtering the pet animals, but a comparatively easier method for slaughtering the uncommon hunted animals.

40. This is a warning that if you did not care for Shariah restrictions in your enthusiasm for hunt, you will have to answer before Allah therefore fear Him and do not cross the limits of Shariah.

41. 'This day' means that period or time when the religion of Islam entered its stage of perfection. On this occasion it was declared that in this last Shariah revealed by Allah all clean and pure things have been made lawful and only unclean and impure things have been made unlawful, therefore the restrictions imposed in the previous Shari'ahs in particular circumstances should be considered as terminated. Similar is the case of the restrictions imposed by the people of other religions on the basis of superstition, like not eating animal flesh at all, have become void automatically, after the perfection of the divine Shariah.

It is a distinctive feature of the Shariah "of Muhammad (Sallallahu Alaihi Wasallam) that it has, in the matter of halal and haram liberated men from the unnecessary restrictions and by spreading the table of clean and pure food wide, it has invited the entire mankind to enjoy God's food to its heart's content.

42. From the context it is clear that by the food of people of the Book is meant the flesh of their slaughtered animal, i.e. the animal slaughtered by the Jews and the Christians. If it is the flesh of a clean and pure animal and while slaughtering it the name of Allah was invoked over it. It does not mean that if they present the meat of an unclean and impure animal it would be acceptable for Mus-

lims. Nor does it mean that even if they do not invoke the name of Allah over their slaughtered animal it would be lawful for the Muslims. There is absolutely no room for giving such a meaning to these verses for even if a Muslim deliberately stops invoking Allah's name over his slaughtered animal, its meat will be unlawful for Muslims. So how the slaughtered animal of a Jew or a Christian would be halal, if he does not pronounce Allah's name over it !

As regards slaughtering by machine, which is the invention of the modern times, it is merely an act of severing head, and this act is free from pronouncing the name of Allah over the animals. Therefore this cannot be said to have been slaughtered by the Shariah method, regardless of the fact whether the person operating the machine was a Muslim or one of the people of the Book.

43. It means that on account of the transgression of the Jews, the things which were declared unlawful for them are not now so after the appearance of the last prophet and the imposition of the last Shariah. Now only those restrictions in the matter of food and drinks are operative for them that have been imposed on Muslims by the Shariah of Muhammad (Sallal Lahu Alaihi Wasallam), therefore, there is no hitch for them according to the Divine Law in eating the flesh of the animals slaughtered by Muslims. In fact, this declaration is a means which opens up a new way of convenience for the people of the Book, if they are able to appreciate it.

44. Refers to the women of the Jews and Christians. Permission is granted to Muslims to marry them on the condition that they must be chaste. It is not permitted for Muslims to marry women from the people of the Book (Jews and Christians) who may be lewd and of easy virtue.

Ibn Katheer writes that in view of this permission a number of the companions of the prophet married Christian women, and they did not find it objectionable. (Tafseer Ibn Katheer, Vol. 2, P. 20).

Permission to marry 'women of the Book' has been given on account of the fact that there are strong chances of their embracing Islam. But if contrary to this expectation. there is a danger of the husband or the offspring being influenced by the unIslamic culture, then in such a case it would not be proper to take advantage of this permission. Accordingly, further on there is a warning that whoever would reject faith, would be among the losers.

The reason for allowing Muslim men to marry women of Jews and Christians and not allowing Muslim women to marry Jewish or Christian men is that man has the position of a leader compared to woman, therefore he can influence a woman easily and can maintain the Islamic manner of living in the home, provided he is a Muslim, in the real sense of the word. Contrary to this, a woman is subordinate to man, and therefore, if a Muslim woman is the wife of a Jew or a Christian, then it would be difficult for her to adhere to her belief in oneness of God and to following the Islamic manner of living in her household. If even after this manifest reality some one finds this command unpalatable, he should understand that Islam's nature wants ascendancy and superiority, therefore it cannot accept any position of subordination in any sphere.

الاسلام يعلو ولا يعلو

45. Denying Faith after accepting it means that a man may proclaim to be a Muslim but in actual practice he may behave like a rejector of faith.

46. This warning signifies that the man who wants to take advantage of the permission for marrying a woman from the people of the Book should take care that this wedlock may not prove to be a danger for his faith and belief.

47. That is: when you intend to offer salat (prayer).

48. For Salat, cleanliness and purification is absolutely necessary. The method of cleanliness which has been described here is called in the Shariah terminology, as 'wuzu' (ablution). The explanation which the Prophet gave of this command shows that the correct method of wuzu according to Sunnah is this: the hands be washed upto the wrists, and there should be gargling with water, then the inside of the nose be cleaned by water, then the face be washed, and the right hand and the left hand be washed up to elbows, thereafter the head be touched with wet hands (masah) and the ears be included in this Masah; in the end the right foot and then the left foot be washed up to the ankles.

A part from the lengthy discussions about wuzu, a few important points are explained here:

1) By washing the parts concerned with water once, the wuzu is completed, but it is better to wash them three times.

2) With the hands the elbows, and with the foot the ankles should also be washed.

3) It is better that the touching with wet hands of the head (masah) is done to cover the whole skull. and also of the outer and the inner side of the external ears.

4) The parts concerned should be washed in such a way that no portion of them should remain dry. It is mentioned in a hadith that the Prophet saw that some people had left their heel dry in their ablution, thereupon he said:

وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ. (مسلم كتاب الطهارة)

"A pity for those heels that would burn in the fire (for being kept dry)" - (Muslim - Kitabut Taharah).

5) About the feet, some people are under the wrong impression that merely touching them (masah) with hands is sufficient, while according to the Quran and Sunnah washing them is necessary. If touching them with the hand (masah) were sufficient, then in the instruction the restriction 'up to the ankles' would not have been there, nor the warning of punishment in the case of keeping the heels dry would have been given, as mentioned above.

6) The wuzu that has been performed for one salat (prayer) can also serve for the other salat that follows, till it is terminated. As regards the benefit and wisdom of wuzu, it not only provides the apparent cleanliness but also gives the internal purification. Accordingly by performing wuzu, the sins of a Muslim drop out and he feels himself in a state of purification. In a hadith it is mentioned that when a Momin performs wuzu his sins are also washed away with water from his face, hands and feet, till he comes out clean and pure off his sins-(Muslim, Kitabut Taharah).

حَتَّى يَخْرُجَ نَقِيًّا مِنْ

الدُّنُوبِ (مسلم كتاب الطهارة)

And on the Day of Judgment due to the effect of wuzu, a Muslim's face, hands and feet will be bright. -(Muslim, Kitabut Taharah).

إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ

أَثَرِ الْوُضُوءِ - (مسلم كتاب الطهارة)

"The faces of my Ummah (believers) will be shining due to the effect of ablution when they will be called up on the Day of Judgement and their hands too will be bright."

49. The explanation of uncleanness because of pollution has been given in Note No.99, Surah Nisa.

50. For explanation, please see Surah Nisa. note no.101.

51. The explanation of tayammum has been given in note no. 102 Surah Nisa.

52. That is: The conditions of ghusl (bathing) and wuzu are not for inconveniencing the Muslims but for making them clean and purified. The purification of the body is the means for the purification of the self. Therefore, by teaching the Muslims the method of wuzu, ghusl and tayammum, Allah has completed his favours for the people of Faith.

"Allah does not wish to place you in a difficulty, is a great guiding principle that has been mentioned here. About purification it gives us the guidance that the methods which have been given here for obtaining purification, if followed with sincerity and in a simple and straight way, they would suffice. The prescriber of the Shariah does not want the method to be excessive or complicated. Therefore, the complications and excesses that have occurred in these methods as a result of the hairsplitting indulged into by the theologians are in reality unnecessary restrictions which the people themselves have imposed on themselves.

53. Means that favour and blessing which Allah has bestowed on the people of Faith by sending down the perfect Shariah.

54. Means that responsibility which a man accepts for entering into the faith of Islam or for becoming a Muslim, that is: he will obey Allah and His Messenger. This sense is embodied in the kalimah of witness, and this covenant is also taken from the people of the Faith unambiguously through the Prophet.

55. That is: Fear and be wary of the fact that in the event of disobeying of the commands of the Shariah, you will have to undergo severe punishment in the Hereafter.

8. O you who believe! Stand out firmly⁵⁶ for Allah, and witnesses in justice⁵⁷, and let not the enmity of any people prompt you not to act justly⁵⁸. Do justice, that is next to righteousness; and fear Allah. Verily, Allah is well aware of all that you do.

9. To those who believe and perform acts of righteousness has Allah promised forgiveness and a great reward.

10. And those who reject Faith and deny Our signs will be companions of Hell.

11. O you who believe ! Remember the favour of Allah on you when a people had planned to extend their hands against you, then Allah had restrained their hands from you⁵⁹; and fear Allah. And let believers put their trust in Allah.

12. And Allah had taken a covenant from Bani Israil⁶⁰; and we appointed twelve supervisors from among them⁶¹; and Allah had said: "I am with you⁶², if you establish salat (prayer), pay zakat⁶³, believe in My messengers and support them⁶⁴, and loan to Allah a hasan (beautiful) loan⁶⁵, surely I will wipe out from you your evils⁶⁶, and admit you to Gardens with rivers flowing beneath⁶⁷. But if any of you, after this, denies faith, he has truly strayed from the right path⁶⁸."

13. And because of their breaking their covenant, we cursed them and made their hearts hard⁶⁹. They change the words from their context⁷⁰, and they forgot a part of that (book) by which they were admonished⁷¹. And you will not cease to find them indulging in dishonesty⁷², save a few of them⁷³, so forgive them and bear with them⁷⁴, verily Allah loves the righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ

بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى

أَلَّا تَعْدِلُوا إِيَّادِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ

الْجَحِيمِ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ

هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ

أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ ﴿١١﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ

اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ

الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي

وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ

تَجْرُونَ مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ

قَسِيدَةً يَحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَسُوا

حَقًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ

مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ

وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

56. That is: All your efforts and striving should be for Allah only and the axis and the centre of your activities should be the pleasure of Allah. This is demanded from the faithful people individually as well as collectively. Individuals should give the proof of their sincerity and selflessness in the field of action and the Muslim Ummah should become collectively the standard bearer of the religion of Truth.

57. Refer to note no. 220 of Surah Nisa,

58. The enmity or hatred of a nation causes a man to have prejudice against the people of that nation, which makes him adopt a wrong attitude towards them, and there remains no distinction for him as to what is just and unjust. But the very purpose of the existence of Muslim Ummah is justice, therefore, it should not be so influenced by the enmity of a particular nation that it should act unfairly. On the contrary, it should be the distinctive characteristic of the Muslim Ummah that it should deal fairly and justly in all its affairs, even in its political problems, and with all the people, even with its enemies.

This characteristic was found to be present to the utmost degree in the companions of the Prophet. They neither ascribed wrong motives to their enemies nor did they adopt ungentlemanly behaviour with them. Even in their wars they did not commit any excesses. They did not show disrespect to the fallen in the battles nor did they treat the prisoners improperly. They did not kill children and old people and they did not rape women. For this reason they were considered fit to rule with justice and to fill the world with impartiality, equity and fairplay.

59. Refers to the conspiracy hatched by the Jews (Bani Nadheer) to kill the Prophet and his companions. But the timely intimation by Allah saved him.

60. Means covenant of obedience and worship. It is stated in the Torah that when prophet Moosa preached them to obey the commands of God and to follow the covenant made with Him, they said: "All that the Lord has spoken we will do." - (Exodus -19:8). At another place it is stated:

"You have declared this day concerning the LORD that he is your God, and that you will walk in his ways, and keep his statutes and his commandments and his ordinances, and will obey

his voice: ! " (Deuteronomy 26:17)

61. There were twelve tribes of Bani Israil. Therefore, for every tribe a chief was appointed so that he may watch over the people of that particular tribe in respect of their observing the commands of the shariah, and preventing corrupt practices. The mention of twelve chiefs also occurs in the Bible. (Refer to Numbers, Chapter II, Deuteronomy I :23).

62. And with whatever nation or people God is, His support and assistance will be naturally with that nation or the people.

63. It shows that in the Shariah which was given to the Bani Israil, prayer (salat) and zakat enjoyed basic importance. But so far as the existing Torah is concerned, a mention of zakat is found in that but a reference to salat (prayer) has been totally removed from it.

64. That is: You will believe in the prophets that come from God and you will support them. In this is included believing in the last prophet, Muhammad (Peace be upon him) and supporting him. The hint is particularly to believing in and supporting the last prophet.

65. This spending for Allah is apart from the zakat, a reference to which has already been made in the foregoing "Ayaat". Beside zakat there may arise need for spending for the sake of Allah for jihad or for propagation of religion. For further explanation, note no.381, Surah Baqarah may be seen.

66. If a man develops in himself the basic qualities, mentioned above, then his weaknesses and evils can be wiped out:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ -

"Virtues remove evils".-(Hud -114).

And the mistakes and faults committed by him are forgiven by Allah.

67. Means the ever green gardens of the Paradise.

68. That is: If even after these clear directions a person adopts the line of rejection of Islam and refuses to accept Muhammad (Sallalahu Alaihi wasallam) as the Last prophet of Allah, he loses the right path which is the only path that leads to Allah, and the name of this path is Islam.

69. The nation or the people that break the

covenant made with Allah deserve only curses. After this the quality of the heart to absorb good preachings and counsels is lost and admonitions become ineffective.

In the Bible-Book of Zachariah the picture of the hard-heartedness of Bani Israil drawn in these words:

"They made their hearts like adamant lest they should hear the law and the words which the LORD of hosts had sent by his Spirit through the former prophets, Therefore great wrath came from the LORD of hosts."

(Zechariah 7:12)

70. That is: The matter is something, but they refer to something else. When the hearts become hard, the ability to absorb or accept truth is gone. When such people are made to hear truth which is not palatable to them they give their own meaning to it, which neither corresponds to the context nor to the purpose of the speech.

The unauthorized changes that the Jews were effecting in the words of God has been explained in Surah Baqarah note no.96.

71. They did not preserve or kept safe the Torah through which they were preached guidance, but they forgot one part of the Book. Accordingly in the existing Torah (Bible) the nar-

ration about the destruction that will be caused on the Doomsday and the mention of the reward and punishment on the Day of Judgment can hardly be found. However, the description of the wordly rewards and punishment is found in detail, and the promise of the greatest reward repeatedly made on following the Shariah is getting that country where the rivers of milk and honey flow, that is Palestine. It is obvious that the manner and style of promoting and encouraging virtue, in any Divine book, cannot be such as found in the Torah, which is the proof of the fact that portion of the Torah which dealt with the description concerning the Hereafter has been forgotten by the Jews.

72. Making changes unauthorizedly in the Divine Books is dishonesty and misappropriation of the trust.

73. That is: Among the Jews people who do not indulge in this kind of mischief are few, and there are also such people who were blessed with embracing the religion of Truth, Islam.

74. That is: It is not unusual, for such people that they may cause harm or they may hurt, but you should, as a gesture of kindness, forgive them and overlook their evil acts.



O people of the Book! There has come to you our messenger, revealing to you much that you used to hide in the Book, and overlooking much. Surely, there has come to you light from Allah and a clear Book. (Al-Quran)

14. And from those too, who say: "we are 'Nasara' (Christians)⁷⁵, "we took a covenant⁷⁶, but they forgot a part of that (book) by which they were admonished⁷⁷. So we stirred up enmity and hatred among them till the Day of Resurrection⁷⁸, and soon Allah will show them their handiwork.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ
فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ۚ وَسَوْفَ
يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

15. O people of the Book! There has come to you our messenger, revealing to you much that you used to hide in the Book, and overlooking much⁷⁹. Surely, there has come to you light⁸⁰ from Allah and a clear Book⁸¹.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. Whereby Allah guides him who seeks His good pleasure to paths of peace⁸². He brings them out of darkness to light⁸³ by His will, and leads them to a straight path⁸⁴.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. Indeed they blasphemed who said that Allah is the Messiah son of Maryam⁸⁵. Say (to them): "Who then can do aught against Allah, if He intended to destroy the Messiah, son of Mary, and his mother and everyone on earth⁸⁶? And to Allah belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases⁸⁷, and Allah has power over all things."

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ
مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ
جَمِيعًا ۚ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And the Jews and the Christians say: "we are sons of Allah and His favourites⁸⁸." Say: "why then does He punish you for sins⁸⁹? Nay, you are but men, - of those whom He has created⁹⁰; He forgives whom He pleases, and punishes whom He pleases⁹¹; and to Allah belongs the dominion of the heavens 'and the earth, and all that is between; and to Him is the final journeying.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

19. O people of the Book ! Now has our messenger come to you making clear to you (the true religion) after an interval (cessation) of the messengers⁹², lest you should say: there did not come to us any bringer of glad tidings and any warner. Now has come to you a bringer of glad tidings and a warner⁹³, and Allah has power over all things⁹⁴.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ
الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ
بَشِيرٌ وَنَذِيرٌ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

75. Refers to the fact that the name 'Nasara' ('Christians') for the followers of the Christ is adopted by themselves, while Allah had given to the followers of his religion the name 'Muslimeen', as is evident from the last verse of the Surah Hajj. So far the word 'Nasara' (Christians) is concerned, it is the plural of the word 'Nasran', like Nadama which is the plural of Nadman, -(As-Sihah lil Jauhari, Vol. II page 829), and it is related to Nasirah, which is a city in Syria, where Prophet Eesa had settled. Accordingly, the Bible has it: "And he went and dwelt in a city called Nazareth (Nasirah), that what was spoken by the Prophets might be fulfilled, He shall be called a Nazarene (Nasiri)". -(Matthew 2 : 23).

76. Means covenant of obedience.

77. Means Injeel, a big part of which they had forgotten.

78. That is: The inevitable consequences of forgetting the guidance of Allah are the differences and sectarianism. Since this result follows according to Divine Law, it is mentioned as stirring up enmity and hatred among them. And the only way of deliverance from this is to believe in the Quran and prophet Muhammad (Sallal Lahu Alaihi Wasallam) and to follow the path of Islam. But when they did not accept this guidance on account of their prejudices, Allah left them to their plight that they might continue quarrelling and disputing among themselves till the last day, and the history of Christianity bears evidence that the Christians indulged in countless religious disputes and quarrels.

By referring to this event the purpose is not only to warn the Christians but also to admonish the Muslim ummah that they may take a lesson from it or else by forgetting the teachings of Quran they would also suffer from disruption and sectarianism.

79. That is: This prophet is disclosing those things which were concealed by the people of the Book, and which were required to be revealed with a view to the revival of religion. Besides these, there are many 'distortions' in religion, which do not need to be tackled directly, as their reality automatically comes to light by following the guiding principles of the Quran, therefore the prophet overlooks many such things.

80. Noor (Light) is the attribute of the prophet,

meaning prophet Muhammad (Peace be upon him), whose appearance in the world caused the light to spread all over the world.

81. Means Quran, whose teachings are quite clear and plain. The people of the Book had made the teachings of the Divine Scriptures so complicated that it was not possible for anyone to make their meanings clear. But the clear teachings of the Quran put an end to all these complications. Therefore, the dawah of the Quran is that the only way to come out of the intricacies and the complications in which the people of other religions are lost is to accept the clear teachings of the Quran.

82. Whoever would make the good pleasure of Allah as his objective in life and would sincerely follow the religion of truth will have all his doubts and misgivings removed, and he will be secure and safe from every kind of evil. He will be guided at every turn of the road and thus will be saved from following the wrong path and will be placed on the path of peace.

83. By darkness is meant the darkness of ignorance, and by light is meant the light of knowledge.

84. By straight path is meant the religion of Islam.

85. That is: Allah is dissolved in Eesa (Jesus) or Messiah, son of Maryam (Mary), and the reality of divinity is found in him only. In other words, Eesa is the physical manifestation of God.

It is written in the Bible:

"Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified": (Acts 2:36)

86. That is: If Allah desired to destroy Christ, his mother and all the creatures, none had the power to stop Him. And when the Christ himself cannot guard himself against being destroyed, then how can he be god? Such an uncomplicated and simple fact is not understood by the followers of the Christ !

87. That is: Allah can create in any manner He may please. A person's being born without a father does not mean that he is god or he is associated with godhood.

88. In order to prove this claim of theirs, they made changes in and distorted the writings in the Torah and Injeel. Accordingly where Bani Israil were mentioned as servants or slaves of

God, it was changed to sons of God.

You are the sons of the LORD your God;
(Deuteronomy 14:1)

"See what love the father has given us, that we should be called children of God."

(1 John 3:1)

89. That is: This claim of theirs is refuted by their own history, how they had to suffer severe punishment in the world on account of their transgression and rebellion: the victory and the rule of their enemies over them, enslavement of the entire community, their general massacre, and the destruction of Baitul Maqdis, Such eye-opening events are clear proof of the fact that no community is a favourite of God nor has any community been given any permit for their salvation, but that God decides the matter of reward and punishment on the basis of the actual deeds; then how can we not believe that in the Hereafter the decision of men's fate will not be on the basis of their performance in this world?

90. No community or nation deserves to receive salvation merely on the basis of their being the descendents of the prophets. The salvation of the people depends on their faith and their own acts and deeds.

91. To forgive or to punish is entirely within the power that only Allah has. He will forgive whom He may be pleased to consider deserving of forgiveness and He may punish whom He may be pleased to consider deserving of punish-

ment. As for the question: whom He would consider deserving of forgiveness and deserving of punishment? In this connection He has made His law of reward and punishment clear in the holy Quran, and this law does not make any distinction between man and man on the basis of race and birth.

92. No prophet was sent after prophet Eesa (Jesus) till at last Prophet Muhammad (Peace be upon him) was sent down by Allah. The Last prophet was sent down in the year 610 A.D., that is after five and three quarters of a century of the raising up of Christ.

During this long period, the people of the Book had made so many distortions in the Divine Scriptures and had introduced so many wrong practices through their own innovations that it had become difficult for the people to know what was the real religion of Allah. These conditions demanded that Allah should send His Messenger, who should show the path of guidance against these wrong and misleading paths, and who should show to the people what the real religion of Allah is. Prophet Muhammad (Sallallahu Alaihi Wa Sallam) came for this purpose only.

93. Now there is no excuse for you to adhere to your wrong practices and false beliefs.

94 That is: Now you should understand perfectly that if you still persisted in your transgression, Allah has full power to punish you severely.



And (recall) when Moosa said to his people: "O my people! Remember Allah's favour to you when He raised from among you prophets, made you rulers and gave you what He had not given to any other among the peoples. (Al-Quran)

20. And (recall) when Moosa said to his people: "O my people! Remember Allah's favour to you when He raised from among you prophets, made you rulers and gave you what He had not given to any other among the peoples⁹⁵.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ
أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

21. "O my people ! enter the holy land which Allah has ordained for you⁹⁶ and do not turn back, for surely you will then become the losers. "

يُقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْتَدُّوْا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

22. They said: "O Moosa ! A mighty people are therein⁹⁷, and never shall we enter it until they leave it. So if they leave, then we shall enter".

قَالُوا يٰمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۖ وَإِنَّا لَنُدْخِلُهَا
حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

23. Of the people who were afraid, two on whom Allah had bestowed His grace said: "Enter in upon them by the gate⁹⁸, for if you enter by it, surely you will be victorious. And put your trust in Allah, if you are faithful."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا
ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْكُمُ غُلَبُونَ هَـ
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾

24. They said:"O Moosa ! We shall never enter it, so long as they remain therein. Go you and your Lord and fight you two, we shall remain here sitting."

قَالُوا يٰمُوسَى إِنَّا لَنُدْخِلُهَا أَبَدًا إِنَّا دَامُوا فِيهَا فَادْهَبْ
أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

25. (Moosa) prayed: "O my Lord ! I have power only over myself and my brother⁹⁹ so decide between us and the disobedient people"¹⁰⁰.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَآخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

26. (Allah) said: "So this land is forbidden to them for forty years; they will wander in the earth bewildered¹⁰¹. So grieve not over the disobedient people".

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ
فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

27. And recite to them truthfully the story of the two sons¹⁰² of Adam¹⁰³ When they both offered sacrifice, it was accepted from one and not from the other.¹⁰⁴ The latter said: "I will surely kill you¹⁰⁵." He answered: Allah accepts only from the God-fearing¹⁰⁶.

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ
مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ
إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

95. Refers to the magnificent past of the Bani Israil. Their history can boast of such grand personalities as prophet Ibrahim, prophet Ishaq, prophet Yaqub and prophet Yusuf (Prophets Abraham, Issac, Jacob and Joseph). And during the time of prophet Yusuf, they had gained power in Egypt.

In preference to other communities Allah bestowed this distinction on Bani Israil that He gave them the position of the leadership of the world, so that they might become the standard bearers of the religion of truth and fulfil the duty of giving witness to the Truth. In this connection Allah had been helping them in an extraordinary manner. Deliverance from the tyrant king like Firaun (Pharaoh) is the result of only Allah's extraordinary help.

96. Means the land of Can'an (palestine). The reason for calling it holy land is that prophet Ibrahim had made it a centre of the Islamic dawah, and Allah had given a promise to the Bani Israil that He would give this holy land to them as a legacy:

"Behold. I have set the land before you; go in and take possession of the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them". (Deuteronomy 1:8)

It may be noted that prophet Ibrahim had established two centres of the Islamic dawah, one in Makkah, where he settled his son Ismail and the second in Can'an (Palestine) where he settled his son, Ishaq. The descendents of Prophet Yaqub, whose title was Israil, son of prophet Ishaq, were called Bani Israil. Prophet Yaqub shifted to Egypt with his sons at the time prophet Yusuf gained power there. After settling there for a number of years, their number increased considerably. At that time pharaoh was ruling over Egypt. Moosa (Moses) who was from Bani Israil, was sent as a prophet by Allah. He achieved deliverance of his people from Firaun, and migrated with them to Sinai. Here Allah gave him His Shariah in the valley of the Mount Sinai. Subsequently when prophet Moosa, with his followers, reached the desert of Faran, Allah gave them command to proceed to Can'an in palestine, which was their original native place so as to restore its position as the centre of dawah. Later on in the time of prophet

Sulaiman (Solomon) Baitul Maqdis was built in the famous palestinian city, Jerusalem.

97. That is; The people who dwell there are so mighty that it is not possible for the Israilis to fight them. In the Bible they have been described as follows:

"and all the people that we saw in it are men of great stature. And there we saw the Nephilim (the sons of Anak, who come from the Nephilim); and we seemed to ourselves like grasshopper, and so we seemed to them,"

(Numbers 13: 32, 33)

98. In the Torah the names of these two persons have been given as Yusha' and Kalib, and the summary of the details given therein is like this: prophet Moosa sent twelve chiefs to palestine to find out the conditions prevailing there. After returning from there, they informed a public meeting that in that country 'rivers of milk and honey were flowing,' but the residents of that place are very powerful and mighty. On hearing this, the gathering cried out: "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! O Lord! Why does the Lord bring us to this land, to fall by the sword? Our wives and our little ones will become a prey! Would it not be better for us to go back to Egypt?" (Numbers -14: 2-3) The two chiefs, out of these twelve, were Yusha and Kalib, who got up and tried to bolster their courage and said that "the Lord, God is with us, so do not fear them." However, the gathering's reply to them was: "Stone them with stones". (Numbers 14: 10).

99. Refers to prophet Haroon, who was the brother of prophet Moosa and also a prophet.

100. When prophet Moosa saw that it is not possible to obey the Divine command of capturing the holy land, as his community was not prepared to obey him, he prayed to Allah that on the one side there were he and his brother Haroon, who were willing and ready to obey the Divine Command, and on the other side there was his community, bent on disobeying the command. In such circumstances it is for God to decide what they should do, and if the Divine wrath would be stirred by this abject disobedience, then, Moosa prayed, that he and his brother should be spared.

101. Allah gave His judgment that as a punishment the Bani Israil would not enter the holy

land for forty years, and would wander in the desert in a bewildered way. The Torah says:

"But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years, and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness... I, the LORD, have spoken; surely this will I do to all this wicked congregation that are gathered together against me: in this wilderness they shall come to a full end, and there they shall die."

(Numbers 14: 32 to 35)

Accordingly Bani Israil had to pass forty years in the wilderness, during which period all their young males died, and in their place a new generation grew up. At the end of this period, prophets Moosa and Haroon also died and Bani Israil were deprived of their leadership. However, before his death, Moosa had taken Bani Israil near the city of Eriha, from where the border of Palestine begins, and he had surveyed that country from the Mount of Ibrahim which Bani Israil were to conquer soon. After the death of Moosa, Bani Israil advanced under the leadership of Yusha bin Noon and conquered the promised Land, the details of which are given in the Book of Joshua in the Bible.

102. In the Torah their names are given as Cain and Abel.

103. This is an important event of the earliest period of the human race. This event is described in the Torah also, but the parts which impart moral lessons are missing. Here Quran has not only recounted it accurately but has also clearly expressed its moral purpose.

104. The sacrifice offered by Habel (Abel) was accepted because he was God-fearing, and Cain's was not accepted because he was impious. Some sign to give the indication that the sacrifice has been accepted or not must have been

made to appear by God. What was this sign has not been explained by Quran. However many commentators opine that in those days the sign of acceptance of the sacrifice was that a fire used to descend down from the sky to eat up the sacrifice. -(Tafseer Kabir Vol. II page 205). It is possible that in the conditions of those days when the human population consisted of only a few individuals, this extraordinary event of the fire eating up the sacrifice might have occurred. (For the explanation of the burning sacrifice, note No.213, Surah Al-i-Imaran may be seen).

Along with this, the importance of sacrifice in the most ancient times as an important part of worship becomes clear. Another reality that impresses us is that the earliest civilization witnessed by man was the civilization of pure God-worship.

105. Cain became jealous because his brother Abel's sacrifice was accepted, whereas his own was rejected. This resulted in his decision to murder his own brother.

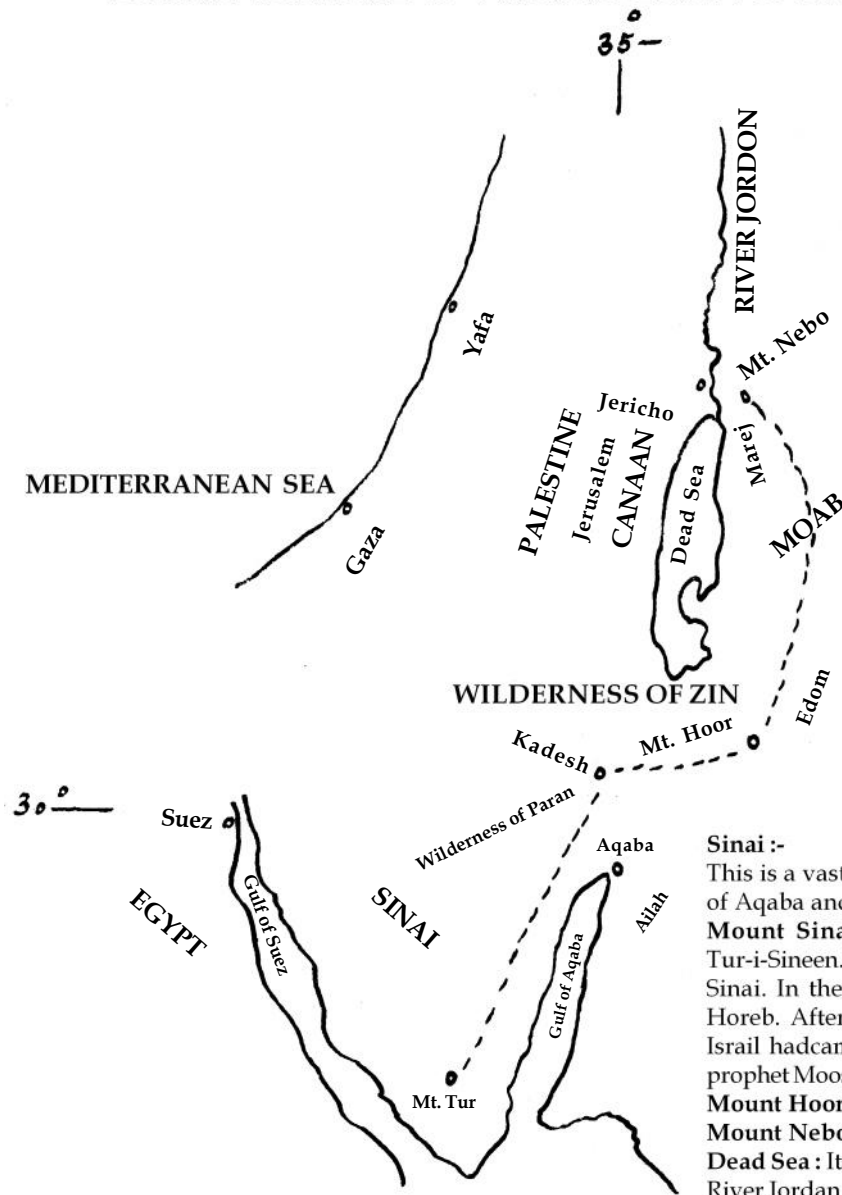
It is thus obvious that jealousy is a vice that can even lead to the murder of one's own brother even.

106. For the acceptance of the sacrifice, the condition of piety at this place is like the instances occurring at other places:

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَآؤُهَا
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ط

"Neither the flesh nor the blood of these sacrifices reach God, but only your piety (Taqwa) reaches Him. " -(Hajj - 37). In other words, from the very first day this reality of religion was made clear to man that the rituals of worship without the fear of God (piety) carry no weight with Allah.

BANI ISRAIL'S WANDERING IN DESERT



Paran Desert and Zin Desert :-

In this region Bani Israil were wandering helplessly.

Sinai :-

This is a vast desert between the Gulf of Aqaba and the Gulf of Suez.

Mount Sinai (Tur):- Its other name is Tur-i-Sineen. It is situated in the south of Sinai. In the Torah its name is given as Horeb. After coming out of Egypt Bani Israil had camped near its base, and here prophet Moosa was blessed with the Sharia.

Mount Hoor : Prophet Haroon died here.

Mount Nebo : Prophet Moosa died here.

Dead Sea : Its other name is Sea of Lot. The River Jordan falls in the Sea.

Jericho :-

(Ariha) The first city of Palestine which was conquered by Bani Israil under the leadership of Yusha. (Joshua).

Canaan :-

The promised Land. (Palestine).

Jarusalem :-

Modern name :- Alquds.

28. Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you ¹⁰⁷. Verily, I fear Allah, the Lord of the worlds.

لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ إِلَيْكَ
لَا أَقْتُلُكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

29. "Surely, I like you to collect my sin as well as your sin¹⁰⁸ and be among the companions of the Hell-fire. And that is the recompense of the evil-doers."

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِمَا شِئْتَ وَ إِنْ شِئْتَ فَتَكُونُ مِنْ
أَصْحَابِ النَّارِ وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

30. But his mind instigated him for the murder of his brother¹⁰⁹; so he murdered him¹¹⁰ and became one of the losers¹¹¹.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

31. Then Allah sent a raven, scratching up the ground to show him how to hide the corpse of his brother¹¹². He said: "Woe to me! I was not even able to be like this raven so that I could hide the corpse of my brother!" Then he became very remorseful¹¹³.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى
سَوْءَةَ أَخِيهِ قَالَ يُورِيكُمَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

32. On that account¹¹⁴, We had decreed for Bani Israil that whosoever kills a human being except as punishment for manslaughter or for spreading mischief in the earth, it shall be as if he killed all mankind, and whosoever saves the life of one, it shall be as if he saved the life of all mankind¹¹⁵. And truly our messengers came to them with clear teachings, yet, even after that many of them continued to commit excesses in the land¹¹⁶.

مَنْ أَجَلَ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن
قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ
ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

33. The punishment for those who wage war against Allah and His messenger, and go about to spread mischief in the land is only that they should be killed or crucified, or have their hands and feet on the opposite sides cut off, or they may be exiled out of the land¹¹⁷. That is their disgrace in this world¹¹⁸, and a heavy punishment is theirs in the Hereafter;

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ
فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

34. Except for those who repent before you overpower them; then know that Allah is Oft-Forgiving, Most Merciful ¹¹⁹.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

107. That is: If you intend to commit murder, do so, I am not going to take the initiative. It may be noted that taking steps to commit murder is one thing and to defend oneself is another. Here the negation is for initiating and not for defending.

108. That is: If under provocation from you to murder me, I try to kill you then I will also become sinful. But since I am not doing anything against you, the sin of murder which would have been committed by me is being transferred to you. Now by murdering me, you will be doubly guilty, one for the actual murder and the other for murdering a person who in spite of a threat of murder from you did not try to kill you.

In a hadith it is written:

إذا التقى المسلمان بسيفيهما فاقاتل والمقتول في النار ،
 قيل يا رسول الله هذا القاتل فما بال المقتول ؟ قال : أنه قد
 أراد قتل صاحبه . (مسلم كتاب الفتن)

"When two Muslims are facing one another with their swords intent on combat, then the killer and the killed both will go to Hell." Some one asked: O Messenger of Allah ! This one deserved Hell for being the killer, but why the murdered man?" He answered: "Because he had also intended to kill his companion."

-(Muslim -Kitabul Fitan).

That is: If both the combatants had the intention of killing one another and if they fight, then the murderer and the murdered person both will deserve to go to Hell.

It should be noted that the case of self-defence is quite different. The Shariah has granted every person the right to defend his/her life, property and if the defender has to draw the blood of the aggressor, then the sin is on the aggressor, and in the Islamic law there is no qisas (retaliation) or compensation in money for such a killing.

109. When a man wants to commit a sin, his conscience checks him. But when he continually goes on suppressing his conscience then his self (mind) eventually prepares him to commit that sin.

110. The Torah states: Cain said to Abel his brother, 'Let us go out to the field', and when they were in the field, Cain rose up against his brother Abel and killed him. (Genesis 4: 8)

It appears that this murder was committed in a state of unawareness.

111. This was the first murder that was committed on the earth.

A hadith says:

لا تقتل نفس ظلماً إلا كان على ابن آدم الأول كفل من
 دمها لأنه أول من سنّ القتل .
 (مسلم كتاب القسامة)

"Whoever is killed unjustly, in that killing Adam's first son is involved, because he is the first person who introduced the system of killing."- (Muslim -Kitabul Qasamah)

112 . Cain had left the corpse of his dead brother unattended to, leaving the corpse in the field so that it may wither and decay is a disrespect to the corpse. To avoid this disrespect, Allah showed Cain the way to bury the corpse, through the demonstration by a raven. That was the earliest era of the human race on this earth and it was the first dead body that had fallen on it, Cain could think of burying the corpse into the ground only after seeing the crow scratch the ground and bury something into it. This action of the raven led Cain to bury the dead body of his brother into a grave.

It shows that to bury the human dead body into ground is according to the guidance given by nature and this matter is being followed from eras.

113. And the consequence of the crime is remorse. By indulging in aggression and tyranny man cannot find peace of mind and satisfaction of heart. As against this, by adopting a policy of justice and truth he can achieve the wealth of satisfaction and peace.

114. That is: This criminal tendency may not develop in men and the human blood may not become cheap, and for this purpose Allah had explained to Bani Israil the severity of the unjust killing in an effective way.

115. It shows what a big crime is unjust killing in the light of Islam, and what a great virtue is the act of saving a life. A person who unjustly kills another person does not commit a single crime but also acts against humanity, for the main thing is the respect for life, and a man becomes

guilty of murder only when he has no respect for human life. And when a person has no respect for human life, then such a person becomes a danger for the whole society. Nothing can be said as to what he would do next. As against this, a man who saves the life of a person who is in danger of losing his life, he not only performs a virtuous act, but also gives proof of the fact that in his heart there is a great respect for the human life, and that he is a sympathiser and well-wisher of humanity. Such a person is the protector of the human society.

116. That is: After showing the severity of and seriousness of murder to Bani Israil, Allah had also sent His messengers, who had been explaining to them the commands of Allah, and who had been warning them against disobeying God. But in spite of this many people had continued to indulge into excess and mischief, and even today there are many who are indulging in the same practices.

When these verses were being revealed, the Jews were busy conspiring against Muslims. Behind the battles that the polytheists, of Macca waged against Muslims there was the hidden hand of the Jews of Madina. They had also schemed to kill the Prophet and his companions in which they were unsuccessful. Here taking into consideration that very background, the Jews have been warned by explaining to them the severity and seriousness of crimes like murder and killing.

117. Here the commands are given concern-

ing those who may rebel against Allah and His messenger and by their defying and rebellious attitude may challenge the laws and the system of Islam, whether such persons may be Muslims or non-Muslims. This command also applies to the group which may rebel in order to overthrow the Islamic system of Justice and Truth, and also to that gang and band of people which, by indulging into crimes like murder, robbery, loot, destruction; kidnapping of women or hijacking of planes, etc, create the 'problem of law' and order for the government. The general punitive laws of Islam may not be sufficient to deal with such criminals, therefore, the Shariah has framed special law for keeping them under check, and Islamic government is authorized to give whatever punishment it deems proper to the perpetrators of these crimes, in accordance with the conditions and the needs of the time. In the commands for *يُنْفَوْنَ مِنَ الْأَرْضِ* 'exile' imprisonment is also included.

118. That is: When they raised the banner of rebellion against Allah and His messenger, and when they did not respect His laws, how can they deserve to be respected? To subject them to severe punishment, which would be an eye opener for others, and to disgrace them is the open demand of justice.

119. That is: Before they are captured by the Islamic government, if they repent and reform their attitude and conduct, it would not be proper to punish them under this law, because Allah forgives those who repent.



Then whosoever repented after his wrong doing and amended his conduct, verily Allah will accept his repentance. Allah is Oft-Forgiving, Most Merciful. Do you not know that to Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He pleases and He forgives whom He pleases. And Allah has power over all things. (Al-Quran)

35. O you who believe¹²⁰! Fear Allah¹²¹ and seek nearness to Him¹²² and strive¹²³ in His cause so that you may succeed.
- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
36. Verily, if those, who reject faith, had all that is on the earth, and as much more in addition, to ransom them from the punishment of the Day of Resurrection, it shall not be accepted from them¹²⁴. Theirs will be a painful punishment.
- إِنَّ الَّذِينَ كَفَرُوا وَلَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾
37. They will wish to come out from the Fire, but never will they come out from there¹²⁵. And theirs will be a lasting punishment.
- يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾
38. As for the thief, male or female¹²⁶, cut off their hands¹²⁷. It is the recompense for their own deeds, an exemplary punishment¹²⁸ from Allah. And Allah is Mighty, wise¹²⁹.
- وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾
39. Then whosoever repented after his wrong doing and amended his conduct, verily Allah will accept his repentance¹³⁰. Allah is Oft-Forgiving, Most Merciful.
- فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾
40. Do you not know that to Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He pleases and He forgives whom He pleases¹³¹. And Allah has power over all things.
- أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾
41. O Messenger! Let not those grieve you who hasten to disbelief¹³²; among those who say with their mouths: "We believe" but their hearts believe not¹³³; or it be among the Jews, men who will listen to any lie, will listen even to others who have never come to you¹³⁴. They change the words from their context¹³⁵, saying: "If you are given this, take it, but if not, beware"¹³⁶! And to whom Allah intends to subject to trial, you cannot do anything for him against Allah.¹³⁷ Those are the people whose hearts Allah did not intend to purify¹³⁸. For them there is disgrace in this world and in the Hereafter a heavy punishment.
- يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَنفُسِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِشَيْءٍ يُخَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

120. In the foregoing verses methods of curbing and crushing the mischief and evil of the rebels was mentioned. Now the faithful are being directed to develop in themselves those basic qualities which would make them virtuous and of impeccable character.

121. That is: avoid and eschew the evil and sinful acts.

122. That is: Perform those acts and deeds which get you nearness to Allah. For getting near to Allah merely avoiding commitment of sins is not sufficient. It is necessary in a positive way, to worship Him and obey His commands. Therefore, along with fear of Allah (piety), emphasis is laid on performing those acts which are the means of gaining nearness to Allah.

The meaning of the word 'wasilah' (means) used here is correct with reference to the context and also by the fact of its being in consonance with the general trend of the Quranic teachings, because Quran has declared Faith and pious deeds as the means of reaching God and of gaining His pleasure, and on this rests the success in the Hereafter.

In the text the word 'wasilah' has not been used as a common noun (nakirah) but as denoting a proper noun (ma'rifah). The 'al' before the word, according to the Arabic grammar (Nahv), refers to that particular thing to which the mind of a Quran reader turns immediately on reading this word. And it is obvious that the mind of the person studying Quran turns to righteous deeds on reading the word 'wasilah' (the means of nearness). Therefore, there is no room for taking some other means as the meaning of the word wasilah according to the rules of the Arabic grammar.

So far as the dictionary meaning is concerned, in the Lisan-ul-Arab, which is the biggest and the most reliable dictionary of the Arabic language, the meaning of the word 'wasilah' has been given as nearness only:

الوسيلة : القربة.

(لسان العرب ج ١١ ص ٤٢٤)

wasilah that is nearness.- (Lisanul Arab Vol. 11, page 727).

And in the oldest dictionary, As-Sihah Lil Jauhari. wasilah has been explained as under:

وسل فلان الى ربه وسيلة ••••• اى تقرب اليه بعمل.

(الصحاح للجوهري ج ٥ ص ١٨٢١)

"A certain person gained 'wasilah' to His Lord means that a certain person sought the nearness of His lord through his acts." (As-Sihah Lil Jauhari Vol. 5 P.1841)

And our pious forefathers (Salaf Saleheen) had taken wasilah to mean nearness or the means to nearness only. Accordingly, Ibn Jarir Tabari, stating the meaning of wasilah to be nearness, has quoted the statements of Mujahid, Ata, Abu Wayel, Hasan, etc. in support, and also this commentary of Qatadah:

اى تقربوا اليه بطاعته والعمل بما يرضيه

"That is: by His obedience and by performing acts of His liking, gain the means of His nearness."-(Tafseer Tabari Vol. 4, page 147).

Allama Ibn Katheer also gives the same meaning and writes: "The contention which these leading lights have stated (in the explanation of the word wasilah), there is no difference of opinion among the commentators about this meaning of this word."-(Tafseer Ibn Katheer, Vol. 2 page 52).

After this explanation, the edifice of 'wasta', and wasilah' which the ahl-i-bidat (innovators) have erected by giving the word a wrong meaning, comes down crashing automatically. They explained the verse as 'Seek the means or the medium of the prophets and the saints.' Then they declared calling the prophets and the saints for solving their difficulties and to seek their unseen help in adversity as proper and permissible, and then they created this concept that Allah bestows His favours and blessings through them only. As a result this self-created means of theirs, became the means of polytheism and they could not adhere to the tawheed, which was taught by Quran and the recipient of the Quran (Peace be upon him).

123. By jihad is meant that striving which may be undertaken to stand firmly by the religion of truth, to propagate its dawah, to fight its enemies, to raise its Kalimah, and to enforce its laws; for achieving this purpose all the might and abilities may be brought into play, to sacrifice the property and all the means in this cause, so much so that for achieving the goal even the life may be

sacrificed.

Jihad is also applicable to actually waging war in the cause of Allah, and also for striving peacefully for the same objective, when the missionary has to pass through storms of oppositions.

124. The disbelievers in the Hereafter consider the worldly wealth as everything worth living and striving for. But when the Doomsday will occur, they would realise that the main and real problem was of the salvation in the Hereafter. By ignoring that, they had committed a blunder in the world, as a result of which they had become great losers. They would like that somehow amends might be made, but at that time nothing would avail. This helplessness of theirs has been pictured in these words that if they would have the entire wealth and treasures of the world, nay even if twice this wealth and treasures, and if they offer all this as ransom for getting salvation from their final and certain doom, this ransom will not be accepted from them. The same thing has been stated in the following hadith:

يقال للكافر يوم القيامة أريت لو كان ملا الأرض ذهباً أكنت تفتدى به فيقول نعم فيقال له قد سئلت أيسر من ذلك فأبيت .
(بخارى و مسلم)

“On the Doomsday the infidel would be asked that if he got gold equal to the entire earth, would he give it as a ransom? He would say of course ! He would be told that less than that was demanded of him, but he did not agree.” (Bukhari and Muslim).

125. That is: They would like to run away from the Hell, but there will be no possibility of their escaping from that prison.

126. The Islamic punitive law does not make any distinction between the criminals on the basis of their sex. The person found guilty of the crime, whether male or female, deserves punishment in equal measure.

127. In the event of the crime of theft having been proved, only one hand, i.e. right hand, will be cut off. The enforcement of this law and other punitive laws of this kind has not been demanded of a single individual but of the society of the believers, and the time of the revelation of this Surah shows that this demand was made at a time when the Muslims had gained ruling power and had

established their own system of justice.

As regards the question: What is the demand of Islam, in respect of establishing their own Islamic system of justice, from the Muslims of a country where they are not in a position to do so? The brief reply to this question is that their inability to enforce the Islamic punitive law in such a country is obvious, but this helplessness does not mean that they should give up their support of the criminal laws of Islam, and they should support and endorse the self-made laws enacted by man as right and proper, because to consider the man-made laws right and proper compared to the laws ordained by God is contrary to faith and also opposed to their stand of being the standard-bearers of truth and justice. In fact, it is their responsibility that they should hold aloft the standard of Islam and present the Islamic dawah before the people till such time these dawah efforts reach their logical end.

128. It refers to the wisdom behind this punishment. Cutting off the hand as a punishment for theft is really a very severe punishment, but this harsh punishment has been prescribed with the purpose of teaching a lesson to the crime-loving persons, so that they are discouraged. Theft does not merely remain a theft, along with it more heinous crimes like murder, rape, etc are also committed. Therefore, by prescribing this harsh punishment for theft, Islam has not only checked the commitment of theft but also other more outrageous crimes. The present day man-made laws have tried to prove the crime of theft to be a minor one, by prescribing light punishment, in spite of the fact that the increasing number of crimes of thefts and other more severe crimes have disturbed the peace of the modern society and have caused an inestimable damage to civilization. The law experts try to veil the reality by inventing new philosophies about the crime. They feel pity for the thief but have no pity for the society, whose very order and peace is challenged by the thief. They cry out when they see the hand of a thief being severed, but they have no tears to shed for the heads of the innocent persons being severed by the thieves ! Wherever this punitive law of Islam is in force today, there it exercises such an awful terror that the incidence of theft is found to be merely nominal. And this reality is sufficient

to silence all the objections that are being raised against the Islamic laws describing them to be barbaric.

129. Allah is Mighty, therefore His laws should be enforced and be obeyed. He is Wise, therefore His laws are not without wisdom and good justification. The punishment for theft is harsh, but it is not against the interests of humanity, but for its benefit.

130. That is: By repenting and by reforming his conduct, he would be spared the punishment in the Hereafter. It may be noted that repenting after having been caught by the law enforcing authority does not absolve a person from receiving the due punishment.

131. The entire authority and power of punishing and forgiving is vested in Allah. There is no power which can interfere with Him in the exercise of this authority.

132. That is: There are people who are leaving no stone unturned to see that Islam does not gain power and the affairs of men are not decided by the just Islamic Shariah; a missionary of Islam is naturally perturbed by the activities of such people, but that should not dishearten him.

133. Means hypocrites, particularly those hypocrites who were in league with the Jews.

134. This is the description of the party of the Jews, who used to come and meet the Prophet, whereas there were also others who did not come to him at all. Those who used to see him did so

not to seek the truth, but to spread a concoction of what they learnt from him, and falsehood, so that the people who did not see the Prophet, may not be drawn towards him. In other words, those Jews who used to go to the Prophet had a scheming mind.

135. Its explanation has been given in the foregoing note. Here it also means that when they did not hesitate to distort the words of Allah as revealed in the Quran, it would not be at all difficult for them to distort the meaning of what the Prophet said.

136. Refers to the learned men of the Jews who used to say to their people that if the commands which they were giving to the people were also given by the Prophet, then they should be accepted, otherwise they should not be obeyed.

137. For those persons who knowingly and consciously follow the evil path, and whose conscience is dead, no advice can have any effect on them. When such people are subjected to a trial by Allah, instead of taking a lesson from that they tend to become more wicked, as a result there is an increase in their evil and mischievous deeds. None has the ability to bring them to the right path. It is this divine law of straying which has been mentioned here as "To whom Allah intends to subject to temptation..."

138. That is: When they themselves want to remain impure at heart, with evil and sinful tendencies, why should Allah purify them?



42. (They are) listeners of falsehood, devourers of forbidden things¹³⁹; If they come to you, either judge between them, or decline to do so¹⁴⁰. If you decline, they cannot hurt you in the least. And if you judge, judge in equity between them¹⁴¹. Verily, Allah loves those who judge in equity.

سَمْعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٣٩﴾

43. And how is it that they come to you for decision, when they have the Torah? Therein is the command of Allah. Yet even after that they turn away, infact they are not believers¹⁴².

وَكَيْفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٠﴾

44. Verily, We sent down the Torah, where in was guidance and light,¹⁴³ by which the prophets who were Muslims¹⁴⁴ judged the cases of Jews, and the Rabbis and the Jurists too;¹⁴⁵ for to them was entrusted the protection of Allah's Book, and they were witnesses thereto.¹⁴⁶ So fear not men, but fear Me, and sell not My revelations for a small price.¹⁴⁷ And whosoever judge not by the Shariah which Allah has sent down are infidels.¹⁴⁸

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا الَّذِينَ هَادُوا الرَّبِّيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤١﴾

45. And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal."¹⁴⁹ Then whosoever forgoes retaliation, it is an act of atonement for himself.¹⁵⁰ And whosoever judge not by the Shariah which Allah has sent down are wrong-doers.¹⁵¹

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٢﴾

46. And in their footsteps We sent Eesa,¹⁵² son of Maryam, confirming what was before him from the Torah.¹⁵³ And we gave him Injeel, therein was guidance and light, and confirmation of what was before him of the Torah, a guidance and admonition to those who fear Allah.

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَنُورٌ وَلَمَّا تَقَيَّنَ ﴿٤٣﴾

139. In the text the word used is 'Soht' which means the unlawful earning. In Arabic it is mostly used to connote bribe. Here it refers particularly to the Qazis (judges) of the Jews who used to take bribes and accepting wrong evidence gave judgments against truth and justice.

140. That is: If they come to you requesting you to give judgement in their cases, then it is up to you to decide to give judgment or to refuse to take that responsibility.

At that time the colonies of the Jews that were located around the city of Madina had their own separate sphere of influence. Therefore, the responsibility of giving judgments in their mutual cases did not devolve on the Islamic government of Madina. But some of the Jews did not want their cases to be decided by the commands given in the Torah, and wanted them to be decided by the Prophet of Islam, in the hope that perhaps there may be a light judgment in the Islamic Shariah.

141. The meaning of judging in equity is that no partiality be shown to any party of the dispute, nor any excess be committed with either of the parties. It also means that the judgments be given according to the just Islamic Shariah.

142. In this verse an expression of astonishment is made on the practice of the Jews that they bring to the prophet such cases for decision about which clear commands are found in the Torah, in order that the Prophet may give some other decision than what is in their Book. They claimed to believe in the Torah, at the same time they were not prepared to abide by the commands given in that Book. Similarly, they did not believe in the Prophet of Islam, yet they wanted him to give judgment in their disputes. This action, this practice of theirs is a proof of the fact that in reality they believed in nothing.

Here the reference to the Torah that it contains Allah's command means that it contains the punitive laws and Shariah limits, which is explained in the coming verse No.45. It also indicates the nature of the cases which they wanted to refer to the Prophet, that they pertained to laws of punishment, about which there were clear laws and commands in the Torah, but they wanted to seek a means of escape from those laws.

143. The Book, that was revealed by Allah to Moosa (Moses), had guidance to the true religion

as well as the clear Shariah for disciplining the individual and social life and placing it on the path of truth and justice. This was the speciality that was found in the part of the Torah which was available with the Jews at the time of the revelation of the Quran. Even today in the collection of the Bible the first five scriptures, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, contain some parts of the original Torah- the parts of the original Torah can be found by using the touchstone of Quran only-even now in these parts, these characteristics of guidance and light are there. Quran refers to this reality, and it does not mean that all the Scriptures that are known as Torah today contain divine guidance, because the Jews have made many changes and distortions therein and have included many misleading things, and they have also made additions in the original Shariah.

144. That is: All the prophets that came from Allah to Bani Israil had their religion as Islam and they all were Muslim. It is these people of Bani Israil who called themselves Jews not the prophets sent by Allah.

145. That is: prophets, and also the truth loving learned men, Rabbis and jurists used to give judgments according to the Shariah of Allah.

146. That is: They were made responsible for protecting the Divine Book in such a way that no changes and distortions could be effected in that, and by making it the book of rules of conduct they should also give the witness of its veracity.

147. No fear nor any greed should prevent men from obeying and enforcing the Divine commands. For further explanation see Note No.64. Surah Baqarah.

148. In this verse those people who do not judge by Divine Laws have been very clearly and unambiguously declared as disbelievers or infidels. Although this has been stated in connection with the rebellious attitude of the Jews, but since the matter is of the nature of a principle, this command is applicable to every person who may give judgment in contravention of the Divine Laws though such a person may belong to any group or he may be counted among the Muslims, for having an authority to give judgments over others and reject the Laws of Allah is an open rebellion against this Constitution (Divine Book), which the Ruler of the Universe has re-

vealed. When the companion of the Prophet, Huzaifah(R) was asked whether these verses, in which the persons not giving judgment according to the Divine Shariah are declared as infidels, wrong-doers and evil-doers, are concerning the Bani Israil, replied instantly: "What good brothers for you are Bani Israil, that all the bitter things are for them and all the sweet things for you. No, by God! you will follow their very methods, step by step."-(Tafseer Ibn Jarir Tabari, Vol.6,P.164).

It may be noted that persons delivering judgments contrary to the provisions of the Divine Laws have been declared infidels when the commands of the Shariah were clear to them and they were free in the matter of enforcing them. In other words, it was their rebellious mentality which prompted them to deviate from the Shariah laws. Therefore, today those Muslims who are knowingly and willingly behaving in this very fashion are following the footsteps of the Jews, and we do not declare them infidels because Islam has prevented us from declaring kalimah-reciting Muslims as infidels, and has directed us to leave the case of those whose practical life is a mixture of Islam and Kufr (disbelief), for He knows the truth about the intentions and only He knows what circumstances prevented that people.

149. In the Torah, this command appears like this: If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. (Exodus 21=23 to 25)

But the Jews, while acting on this command, made distinction between noble and lower people. Between their two tribes, Bani Nadir and Bani Quraizah, the former were considered to be of noble birth. If a member of the Bani Nadir tribe was killed at the hands of a member of the Bani Quraizah tribe the murderer was put to death in retaliation. But if a member of the Bani Nadir tribe killed a member of the Bani Quraizah tribe, then the killer could not be killed in retaliation and the heir of the murdered had, essentially to accept compensation there for and that too at half rate.

This change in the Shariah laws made by them has been very severely criticised here.

The law given in the Torah referred to by Quran forms the most important section of the Islamic Penal Laws. Equal retaliation in all the

wounds and injuries is apparently an extremely severe punishment but it is not only in accordance with justice but also a discouraging blow to the criminals and thereby society is assured of peace. In modern times too much slogan shouting is done for equality but when equal treatment is meted out to the criminal these standard-bearers of equality are instantly upset.

It may be noted that equal retaliation in the case of wounds and injuries would be insisted upon only when it would be possible to inflict the same kind and nature of wound or injury. otherwise if there is a danger of inflicting a severer or deeper injury or wound the guilty person would have to pay compensation, which will be fixed according to the damage caused.

150. That is, the person who forgoes or remits retaliation, for him this virtuous act will be an atonement for his own sins.

151. Wrong-doers, because they discarded the just laws of Allah and judged by the man-made laws which cannot fulfill the demands of justice.

Here it should clearly be understood that judging does not only imply delivering judgements from the chair of a judge, but it also implies making laws or passing legislation and issuing administrative judgment or decisions. Therefore, the person who makes laws contrary to the laws of the Shariah or the ruler or the administrator who uses his ruling authority to oppose the Divine Shariah, commits infidelity, wrong and evil acts irrespective of the fact whether his orders, rules or laws are based on customary laws or on religious mythology on the basis of culture or the theory of secularism.

152. That is: Allah sent down Jesus, son of Mary in the footsteps of those prophets who had appeared in Bani Israil.

Prophet Eesa (Jesus) was sent about one and a half thousand years after Prophet Moosa (Moses)

153. Prophet Eesa had confirmed the Torah as a Divine Book. It is mentioned in the Injeel:

"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot will pass from the law until all is accomplished." (Mathew 5: 17, 18)

O you who believe ! Take not the Jews and the Christians for friends. They are but friends to each other. And he among you who takes them for friends is of them. Verily, Allah guides not wrong-doing people. (Al-Quran)

47. And let the people of the Gospel (Injeel) judge by that which Allah has revealed therein.¹⁵⁴ Whosoever judge not by the Commands which Allah has sent down are evil-doers.

وَلِيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ كَفَرَ بِحُكْمِ بِنَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٢٤﴾

48. And to you we sent the Book with truth, confirming what is before him from the (previous) Scripture¹⁵⁵ and guarding over it;¹⁵⁶ so judge between them by the Shariah which Allah has sent down, and follow not their desires, away from the truth that has come to you.¹⁵⁷ For each (group) of you We prescribed a Shariah and a clear cut way.¹⁵⁸ If Allah had so willed, He would have made you a single community (Ummah), but that He may test you in what He has given you.¹⁵⁹ So vie with one another in good deeds.¹⁶⁰ To Allah you will all return, then will He inform you the truth of the matters in which you have been differing.¹⁶¹

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٥﴾

49. And (O prophet!) judge between them by that which Allah has sent down, and follow not their desires, but beware of them lest they seduce you from some part of that which Allah has sent down to you.¹⁶² Then if they turn away, then know that Allah's will is to punish them for some sins of theirs. And truly most men are transgressors.

وَأِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحِدَهُمْ أَنْ يَفْتِنُواكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ
إِلَيْكَ فَإِنْ تَوَلَّوْا فَأَعْلَمُ أَعْمَارُ يَذُرُ اللَّهُ أَزْيُصِيهِمْ
بَعْضُ دُنُو بِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٢٦﴾

50. Do they then seek the judgment of ignorance?¹⁶³ Who is better than Allah for judgment to a people who have certainty in their belief?

أَحْكُمُ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٢٧﴾

51. O you who believe! Take not the Jews and the Christians for friends. They are but friends to each other. And he among you who takes them for friends is of them.¹⁶⁴ Verily, Allah guides not wrong-doing people.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٨﴾

154. That is: Allah had revealed Injeel with the set purpose that the people should decide their problems making it the basis of their decisions, and if the people of Injeel had judged their cases by the teachings of Injeel, they would have definitely recognised the Quran as a Revealed Book, because the information that has been given in the Injeel about the next prophet is confirmed by the Quran. Besides, if the voice of God can be recognised in Injeel, it can as well be recognised in the Quran, because both are the tunes from the same instrument.

155. Means the Torah.

156. Quran's guarding over the Torah means that the Quran has gathered in itself the original teachings of the Torah and it is a touchstone for the amended Torah; by testing it with the help of the Quran it can easily be found out what are the real teachings of the Torah and what are the unauthorised insertions and distortions by the Jews.

157. That is: For the differences that the people of the Book have created in the original religion, this Book (Quran) has a decisive position. In this Book Allah's religion has been presented in its original form and shape, without any adulterations effected by the people of the Book. Therefore, in all the affairs and problems of life this Book is the standard of Truth and in all disputes and law suits only this Book should be made the basis of judgment.

158. Shariah that is commands, duties and laws and minhaj (course of action) that is the methods and ways of acting on these laws and commands and performing those duties, and the forms of practising these laws. It may be noted that where the word Shariah is used singly, it is applicable on both the things combined.

For different ummahs Allah had prescribed different Shariah and ways of practising them, which was in accordance with the circumstances then prevailing. But this difference was not the difference of the main religion, but was that of the methods and ways. So far as the religion is concerned, it has been one and the same for all the ummahs, for example belief in the oneness of Allah, in the Hereafter, Prophethood, Obedience and worship of one God and the concept of being answerable to Him, purification of the self, purifica-

tion of character and practices, etc. Therefore, it is not proper to consider the differences in the methods and ways of practising and of the Shariahs as differences in the religion. It can be understood from this example: All the prophets had taught to worship only one God, Allah, but so far as the form and minor details are concerned, they were different. e.g, there is no difference in the sacrifices being offered only for Allah. However as regards the details as to when it should be offered, and what animals are required for that, and what should be done after slaughtering them, there were differences in these matters. Similarly the etiquette for prayers (salat), fixation of the Qiblah, etc. In these matters there were differences according to the places and times.

159. If Allah wanted, he could have forced every one to follow one religion. But it would have been against His plan, under which He has created man, i.e. man should be put to test and for this purpose it is necessary that there should be occasions to test him. This difference in the Shariahs provides occasions for putting men to test. The people who are influenced by the external forms and methods of religion cannot understand its reality, and when the divine guidance comes before them, they turn away from it. Contrary to this, those persons who are realistic have their eyes on the main religion and they welcome the divine guidance in whatever form it comes to them. Those who accepted the guidance of Quran were such people.

160. That is: If these people want to entangle themselves in religious discussions and disputes, leave them to their plight, and you vie with one another in virtuous work.

161. The last and final judgment will be given in the Court of Allah, when the people will realise what was the reality of the religious disputes which they had started.

162. This is one more warning to beware of the opposing forces that are trying to turn you away from the Book of Allah and which are hatching conspiracies against you, and that you should keep away from them.

It is a pity that inspite of this warning the Muslims, under the influence of the western philosophy of law and secular mode of government, have given up the Islamic system of government, and

in the countries where they are not in power by themselves, they are found to be supporting the non-Islamic laws and commands instead of expressing their dislike for them. This situation, as is clear from the verses, is not only contrary to the witness of truth but is also dangerous for the very faith.

163. The word used here is 'jahiliyah' (Ignorance) as opposed to Islam, and here the judgement of the days of ignorance means those commands, laws and customs which were put into practice by the people against the Divine Shariah. The reason for declaring them to be of the "jahiliyah" is that though apparently they appear to be beneficial for the society, they are not based on the knowledge of truth but on emotionalism and ignorance.

This jahiliyah or ignorance is not confined to the period of pre-Islamic days only but was found even in the subsequent periods also and even in the modern era of learning and science this ignorance is spread all over .

Allama Ibn Katheer, illustrating examples of the ignorance of his time (fourteenth century A.D.) writes:

"And as the tartars who judge by their royal political commands, which are derived from the directives of their king, Changez Khan, and which he had formulated under the name , Alyasiq'. In fact, it is the name of a book which is a collection of commands which he had taken from different Shariahs, e.g. Judaism, Christianity and Islam, etc. In this there are many commands which are entirely based on his own personal view and desires. In this way this collection has become a self-made shariah, which is being followed and whose commands and judgments are preferred to the judgments and commands of the Book of Allah and the Sunnah of the Prophet. So whoever acts in this way is an infidel and deserves to be beheaded, unless he turns to the Judgment of Allah

and His Messenger, and any matter, whether big or small, he may not decide without referring to it.

-(Tafseer Ibn Katheer, Vol. II page 67).

164. Among the Muslims there were some who were not sincere in their faith. These people had friendly relations with the Jews in view of their personal interests, even though such a relationship was forbidden earlier (Surah Aal-i-Imran, Verse No.28). Here it is further emphasised, and people are warned that faith and friendship with the enemies of Islam cannot go together, and therefore those persons who would cultivate friendship and friendly relations with them would be counted as belonging to that group or community.

It should be noted that the restriction on the friendship with the Jews and the Christians in the Quran means that there should not be heart-felt love or friendship with them, because heart-felt friendship and love for the enemies of the Prophet and the rebels against Allah is contrary to faith. Secondly, it implies that Muslims should not overlook the religious interest and political benefits of Islam and Muslims and should not cultivate friendly relations with infidel individuals or groups for the sake of their own personal interests. The political conditions obtaining at the time of the revelation of these verses demanded that the Muslims should be very cautious in forming relationship with non-Islamic elements, so that they may not divulge their war secrets to others, and besides, if it was required to take any action against any group of the infidels, then their personal friendship might not come in the way, but that they should be above all friendly and personal considerations and should give proof of their loyalty to Allah and His Messenger .

As regards human friendship with the infidels in the ordinary circumstance it has not been forbidden. For further explanation, Note No.41, Surah Aal-i-Imran may be seen.



You see those in whose heart is a disease eager running towards them, saying: "We fear lest there may befall us disaster." But it may happen that Allah will give you victory or show something else from Himself. Then will they feel ashamed of that which they are hiding in their hearts. (Al-Quran)

52. You see those in whose heart is a disease ¹⁶⁵ eager running towards them, saying: "We fear lest there may befall us disaster."¹⁶⁶ But it may happen that Allah will give you victory or show something else from Himself. Then will they feel ashamed of that which they are hiding in their hearts.¹⁶⁷

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا آيَةٌ فَقَعَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

53. And those who believe will say: " Are these the men who swore their strongest oaths by Allah, that they were with you? All they did was in vain,¹⁶⁸ and they have become the losers.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنْ تَأْتَهُمْ لَعْنُكُمْ تُحِطُّ عَنْبَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

54. O you who believe ! whoever turns away from his religion, (he will not in anyway harm Allah), soon will Allah bring forth a people whom He will love and they will love Him, humble towards believers, stern towards disbelievers, striving in the cause of Allah, and fearing not the reproaches of the reproachers.¹⁶⁹ This is the grace of Allah, He bestows it on whom He pleases. And Allah is bountiful¹⁷⁰ and He is All-knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

55. Your friend, in reality, is Allah, His messenger, and the believers¹⁷¹, who establish salat (prayer), and pay zakat and bow down before Allah.¹⁷²

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

56. And whoever takes Allah, and His messenger and those who believe, for friend, (he is the party of Allah, and) verily, only the party of Allah will be victorious.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

57. You who believe ! Take not for friends such of those, who were given the Book before you, and disbelievers as make a jest and sport of your religion.¹⁷³ And fear Allah if you are (true) believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

165. That is: The disease of discord, hypocrisy.

166. The hypocrites were afraid that if the final victory were gained by the enemies of Islam, then there would be no future for them. Therefore, they were not openly and wholeheartedly supporting Islam. They thought that it was better for them if they remained with the group of Muslims, and also had relations with the anti-Islam communities.

167. That is: He may bestow the favour of final victory on Muslims or before that cause some such event to occur as would bring the hypocrites to disgrace.

168. The acceptance of one's acts and deeds depends on sincere faith. All manifestations of religiosity with hypocrisy are unacceptable to Allah. Therefore, all the acts and deeds of such people which merely have the label of religiosity on them would go in vain and would be of no avail.

169. Here the idea is to show that for the purpose of striving for religion persons who are hypocrites and self-seeking are quite useless. For this high purpose the people required are such and such.

The hypocrites were in love with the world. It is obvious that people of this type can spare no time from their worldly occupations to devote to religious work. They had a soft corner for the enemies of the religion. How could they then

take up cudgels against them? They were hungry for self-praises. How could they be expected to bear the criticism and reproaches of the world on following the path of truth and justice?

In the positive qualities that have been mentioned in the verse there is full material for providing training to the soldiers in the cause of Truth.

170. Refers to the fact that He is not stingy in the matter of bestowing His favours, but that His bounty knows no bounds.

171. That is: The people who are not loyal to God do not deserve to be your friends, but those who deserve your friendship are God, His Messenger and His loyal slaves. You should take them into your confidence.

172. "They bow down before Allah" expresses the spirit both of salat and zakat, that the sincere believers make arrangements for the prayer in such a way that in their hearts there is sense of humbleness, and when they pay zakat, at that time also their hearts bow down before Allah. But the conditions of the hypocrites are quite the opposite. Their prayers and their payment of zakat are for show only, their hearts do not bow down before Allah. When the heart does not bow down, what is the use of bowing down the head?

173. That is: To form friendships with such persons who make fun of Islam is detrimental to the self-respect of Muslims.



58. And when you call for prayer they take it as a mockery and fun. That is because they are a people who understand not.¹⁷⁴

59. Say: "O people of the Book! What else is the reason of your resentment against us than that we believe in Allah, and the revelation that has come to us and that which came before us, and that most of you are evil-doers?"¹⁷⁵

60. Say: "Shall I tell you of the worse fate than this that was meted out by Allah?¹⁷⁶ Those whom Allah has cursed,¹⁷⁷ on whom His wrath has fallen,¹⁷⁸ and some of whom he transformed into apes and swine,¹⁷⁹ and those who worshipped Taghut (rebels).¹⁸⁰ These are the people whose position is the worst and they are far astray from the straight path.

61. And when they come to you, they say: "We believe;" but they had come in disbelief and went away in the same, and Allah knows best what they were hiding.

62. And you will see many of them vying with one another in sin and transgression, and their devouring of illicit gain. Evil indeed are the things that they do.

63. Why do not the Rabbis and the theologians forbid them from uttering sinful words and eating things forbidden?¹⁸¹ Evil indeed is what they are doing.

64. And the Jews say: "Allah's hand is tied up."¹⁸² Their hands are tied up and they are accursed for what they said.¹⁸³ -Nay, both His hands are widely outstretched;¹⁸⁴ He spends as He pleases.¹⁸⁵ And in fact, the revelation that has come to you from your Lord increases in most of them rebellion and disbelief.¹⁸⁶ And We have cast among them enmity and hatred till the Day of Resurrection.¹⁸⁷ Every time they kindle the fire of war, Allah extinguishes it.¹⁸⁸ And they strive to do mischief on earth, and Allah loves not those who do mischief.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا

هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

قُلْ يَاهَلَّ الْكِتَابِ هَلْ تَنْقُصُونَ مِنَّا إِلَّا أَنْ أَمَّا بِاللَّهِ
وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ
فَاسِقُونَ ﴿٥٩﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ
اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَادَةَ وَالْخَنَازِيرَ
وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنْ سَوَاءِ
السَّبِيلِ ﴿٦٠﴾

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ
قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
وَأَكْثُهُمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ
الْإِثْمَ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلِغُلَّوْبِهَا
قَالُوا بَلْ يَدُهُ مَبْسُوطَةٌ لِّيَفْقَ كَيْفَ يَشَاءُ وَلَكِنَّ كَثِيرًا
مِّنْهُمْ مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَايَةُ
الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كُلُّهَا أَوْ قَدْ وَاثَارًا
لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسِعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

174. That is: They make fun of Azan, the call to the prayer. Azan or call to prayer is the symbol of Allah and it is an invitation to the people to come to worship Allah. To ridicule such a thing is not the act of a sane person, and such an unreasonable thing can be done only by a person who is a fool.

175. That is: You are annoyed with us only because we believe in every truth that has been revealed by Allah, whether it is the earlier Scriptures or the Quran. If apart from this, we have committed any other fault, show us. But if only our belief is disagreeable to you then it clearly means that you are bent on disobeying Allah, for no man of faith can adopt such an attitude with people following the right path.

176. That is: On account of your animosity to Islam, you are waiting for an adverse fate for us, but the pages of your own history are full with the examples of much worse fate, and you are going the same way. Therefore, instead of wishing for adverse consequences for others, think of the consequences that you are likely to encounter.

177. In the Bible, the mention of this curse is found at various places, e.g.

You shall say to them, Thus says the LORD, the God of Israel: Cursed be the man who does not heed the words of this covenant..... they have gone after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore, thus says the LORD, Behold, I am bringing evil upon them which they cannot escape; though they cry to me, I will not listen to them..... (Jeremiah II)

178. In the Bible it is written:

"Thus says the LORD of hosts, the God of Israel: You have seen all the evil that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, because of the wickedness which they committed, provoking me to anger, in that they went to burn incense and serve other gods Therefore my wrath and my anger were poured forth." (Jeremiah 44)

179. Allah had created them in the honourable species of man, and had also provided guidance for their moral and spiritual evolution. But when they failed to understand their high position and

tried to lower themselves from the high position of mankind, Allah transformed their honour into disgrace and provided a great lesson for others by changing them into apes and swine.

This is a tragic happening which occurred with a group of the Jews due to their transgression. As regards the question as to how men were transformed into apes and swine, there is no need to try to interpret it by far-fetched explanations. Suffice it to say that the God who gives shape and features to man, can also distort his features in any way He likes. Therefore, if the faces of the men who distorted the religion of Allah were distorted into the faces of apes and swine, what is unbelievable and astonishing in that!

180. By taghut is meant the mischievous and the rebellious people, and by worship is meant following them blindly and obeying them in sinful acts. Here the word worship has been used to mean excess in obedience. In explaining taghut, Imam Razi writes:

"One opinion is that by taghut is meant that calf which was worshipped, and another opinion is that it means the theologians of the Jews. And every person who obeyed some one in sinning against Allah's command has, in reality, worshipped him".-(At-Tafseerul Kabir, Vol.12, p. 37).

What is stated in the verse means that obeying the rebels against Allah instead of obeying Allah implies worshipping them. This is the worst disgrace that can come to one's lot. The history of the Jews is a witness to this fact that this disgrace had come to their lot.

181. It signifies that in a corrupt society the learned men and the leaders have a great responsibility for reforming the people. It is among the duties of these learned men, etc. to forbid people from committing sins and especially from earning by illegal means and devouring forbidden things. But when a section of the learned men itself suffers a moral setback, then it not only does, not forbid people from doing evil things but itself indulges in that. As is popularly known the forbidden chicken becomes lawful for the Qazi. Ibn Jarir Tabari says that no other verse is more forceful than this one for rousing the ulema from slumber. He has quoted Ibn Abbas in support of his statement (See Tafseer Tabari part 6, p.193).

This is a mirror which the Quran has placed before the Muslims so that their ulema may see their faces in it.

182. When they used to be asked to spend in the cause of Allah, they used to say that Allah's hand is tied up, that is He has become a miser, that is why He is asking them to spend for Him. They are being reproached for this blasphemy of theirs.

183. It shows that one who utters derogatory remarks against Allah deserves to be cursed.

184. Allah's ma'rifat or recognition has been explained in the Quran in a very simple, natural and understandable way. Therefore, in reply to the blasphemous words of the Jews meaning that Allah has become miserly, the meaning of what has been stated here-both His hands are widestretched-is quite clear. But later on the polemicists (Mutakallimin) started discussions as to what is meant by the hands of Allah, etc. Such kinds of discussions are not only useless but also divert the reader's minds to other channels, away from the main purpose and dawah of the Quran, and their minds are occupied by unnecessary arguments. That is why Quran has forbidden to go into 'mutashabihat' (allegorical references), and this was the practice of the earlier sages (Salaf Saleheen) that they used to avoid interpreting them. Imam Razi writes:

"As regards the question, what is implied by hand and what is its reality, we leave its understanding to Allah, and this was the method that was adopted by our righteous forefathers (Salaf Saleheen)."

-(At-Tafseerul Kabir, Vol.12, page 43)

185. That is: He is very generous and magnanimous for His slaves and He is ruling over them with extreme graciousness.

186. That is: Prejudice has made them blind. That is why they grasp only misguidance from true guidance.

187. Kindling of fire of hatred and rancour among the Christians was mentioned in Verse No.14. In this verse is mentioned the casting of enmity and hatred among the Jews. The atmosphere of hostility that is found between the Jews and the Christians is very deep rooted, and in this connection each group has compiled its own history. Therefore, it is likely that temporarily there may be a clear atmosphere between them in view of certain considerations, but to remove the indelible stain in their bosoms is not possible for anyone. Therefore, they will continue to go at each other's throats. (For further explanation Note No.78 may be seen).

188. Whenever the Jews tried to foment a war, Allah arranged to put it down. Had He not done so, the earth would have witnessed great disaster. Whatever battle the polytheists of Makkah waged against the Muslims, they were all incited by the Jews. With the help of their scheming minds, they always tried to foment discord among the Muslims and the infidels, but Allah had been protecting Muslims from being destroyed from this fire of war.

Even today Israel (Jews) is actively busy in inciting war and fomenting trouble, which goes to prove the truthfulness of the holy Quran.



And had they stood fast by the Torah and Injeel, and the revelation that was sent to them from their Lord, they would have been fed from above them and from beneath their feet. Among them there is a group on the right path, but many of them are of evil conduct. (Al-Quran)

65. And had the people of the Book believed and been righteous, We should indeed have blotted out their sins and admitted them to the gardens of bliss.¹⁸⁹

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ سِيًّا
وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿١٨٩﴾

66. And had they stood fast by the Torah and Injeel,¹⁹⁰ and the revelation that was sent to them from their Lord,¹⁹¹ they would have been fed from above them and from beneath their feet.¹⁹² Among them there is a group on the right path,¹⁹³ but many of them are of evil conduct.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿١٩٠﴾

67. O Messenger! Convey (to the people) what has been revealed to you from your Lord. If you did not, then you would not have fulfilled His mission.¹⁹⁴ And Allah will protect you from men.¹⁹⁵ Verily, Allah guides not those who are infidels.¹⁹⁶

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٩١﴾

68. Say: "O people of the Book ! You have no basis at all, unless you stand fast by the Torah and Injeel, and the revelation that has come to you from your Lord."¹⁹⁷ But the revelation that has come to you from your Lord will increase in most of them rebellion and disbelief.¹⁹⁸ So grieve not over (the condition of) the infidels.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُتِمُّوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَكِنْ يَذَنِّبُوا مِنْكُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٩٢﴾

69. Verily, those who are Muslims or Jews, and Sabians¹⁹⁹ or Christians –whosoever believe in Allah and the Last Day and act righteously – on them shall be no fear nor shall they grieve.²⁰⁰

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٩٣﴾

70. We took the Covenant²⁰¹ of Bani Israil and sent to them messengers. Every time there came to them a messenger with what they themselves desired not – some they belied and some they slew.²⁰²

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٢٠١﴾

71. And they thought that no trouble would come of it. So they became blind and deaf.²⁰³ Then Allah accepted their repentance. Yet many of them became blind and deaf.²⁰⁴ And Allah sees well all that they do.²⁰⁵

وَحَسِبُوا أَنَّ أَكْثَرَهُمْ فَتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٢٠٢﴾

189. That is: If the people of the Book had accepted the faith preached by Prophet Muhammad (peace be upon him), and had they adopted righteousness, then Allah would have forgiven them, their past sins and would have admitted them to the blissful gardens of Paradise.

190. Standing fast by or establishing the torah and Injeel means to follow scrupulously the original Torah and the original Injeel (Gospel), and not the amended Torah and Gospel. For further explanation Notes No.143 and 197 may be seen.

191. That is: The holy Quran:

Standing fast By Allah's Book means to make it one's guidance and the law of life.

192. Means worldly favours and bounties.

In the Torah, it is written:

"If you walk in my statutes and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. (Leviticus. 26: 3,4)

"And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your GOD. Blessed shall you be in the city, and blessed shall you be in the field."

(Deuteronomy 28: 2,3)

But it should be clearly understood that Quran offers the worldly benefits as a result of obedience to Allah and not as the main objective and motivating force. That is why these blessings and favours have been mentioned in the Quran by the way, while seeking the pleasure of Allah and glory in the Hereafter has been presented as the main motivating force for offering worship and obedience to Allah. This fact has been repeated in the Quran so often and in such an effective way that it has become a specific characteristic of the Islamic Dawah, and without exception this has been the thrust of the missions of all the prophets. In the amended Torah the aspect of the Hereafter has been subdued and the worldly benefits of the obedience to Allah have been repeatedly mentioned as the main objective for worship and obedience. It shows how much the minds of the editors of the Torah were influenced by the world and its glamour.

Even today when the influenced minds present the Islamic Dawah, they do it by presenting the material and worldly benefits of the Islamic sys-

tem in beautiful words; The aspect of the Hereafter is presented by the way. This method of Dawah is neither of the prophets nor of the Quran nor can it change the inner man.

193. This was the group of the people of the Book which was on the right path, though it was small in number. When the message of Quran became clear to them, they accepted it and embraced Islam.

194. This is a very emphatic command which has been given to Prophet (Sallallahu Alaihi Wasallam). A prophet is a messenger of Allah. Therefore it is his duty and mission that he should convey, without reservation and without caring for any danger, the message of Allah to the people. Any hesitation or faltering in conveying this message is a defect in fulfilling the mission of prophethood. Prophet Muhammad (peace be upon him) fulfilled this mission in the best possible manner, and conveyed the whole Quran as it was revealed to him. In his last Hajj, which took place about three months before his death, he asked the gathering of the people:

"You would be asked about me, then what would you answer?"

قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ .

Those present replied: 'We give witness to the fact that you conveyed to us (Allah's Message), you fulfilled your duty and you wished us well.' He raised his first finger towards the sky and said:

اللَّهُمَّ اشْهَدْ (مسلم كتاب الحج)

"O Allah! Be a witness."

-(Muslim, Kitabul Hajj).

Today the Quran, as it was revealed to the Prophet, is in our hands. Therefore, none can put forth an excuse in the court of Allah tomorrow that the message of Allah did not reach him.

195. And this prophecy of the Quran came to be true word by word, for inspite of the scheming, conspiracies and warring activities of the opponents, the Prophet (Sallallahu Alaihi Wasallam) was safe from the mischief of his opponents and no force on earth could succeed in killing him.

196. That is: The infidels will never succeed in their aims. The plan which Allah had made in connection with the last Prophet (Sallallahu Alaihi Wasallam) would be successfully com-

pleted.

197. Standing fast by or establishing the revelation that has come to you means to follow scrupulously the Quran. By standing fast by the Quran is standing fast by the Torah and the Injeel, because so far as the original Torah and the original Injeel are concerned, there is no difference between their basic teachings and the basic teaching of the Quran. These are the different branches of one and the same tree. Had the "people of the Book" followed the teachings of the Torah and the Gospel (Injeel), then they would not have found anything new in the Quran, and that they would have continued their spiritual journey on the same path in the light of the teachings of Quran.

198. That is: On account of their prejudices and bigotry.

199. See Note No.86, Surah Baqarah.

200. This has been explained in Note No.87 Surah Baqarah.

201. Means pledge and promise for following the Shariah as also the promise of following and supporting any prophet that would be sent to them.

202. That is: On the one hand a covenant for following the Shariah and on the other hand the insolence of attempts to kill the prophets. When a man becomes a worshipper of his own desires, he collects in his personality contradictory traits.

203. That is: After committing these crimes, when they were not confronted with any trouble or doom, they thought that they were not going to

be punished for their crimes, although it was the leniency which is generally shown to the guilty in order to give them a chance to reform.

204. It means that when they turned to Allah and reformed themselves, Allah granted them forgiveness. But even after that they became blind and deaf. It is a reference to the history of the Bani Israil, in which the events of their rise and fall occurred several times. In the Bible, it is stated:

"So they ate, and were filled and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and killed thy prophets, who had warned them in order to turn them back to thee and they committed great blasphemies. Therefore thou didst give them into the hand of their enemies,...yet when they turned and cried to thee thou didst hear from heaven, and many times thou didst deliver them according to thy mercies... Yet they acted presumptuously and did not obey thy commandments," (Neh 9:25 to 29).

205. That is: Though they have become blind, but Allah sees well all that they do. In the Zabur (psalms) it is stated:

"They say the widow and the sojourner, and murder the fatherless; and they say, 'The Lord does not see; the God of Jacob does not perceive.' Understand, O dullest of the people; Fools, when will you be wise? He who planted the ear, does he not hear? He who formed the eye, does he not see? He who chastens the nations, does he not chastise? (Psalms 94: 6 to 10)



Indeed they have committed infidelity who said: " Allah is one of three in a Trinity," while there is no god except the One God. And if they desist not from what they are saying, verily a painful doom will befall those who are guilty of infidelity. (Al-Quran)

72. They indeed became guilty of infidelity who said "Verily Allah, He is Messiah, son of Maryam,²⁰⁶" Whereas the Messiah had said: "O Bani Israil! Worship Allah, my Lord and your Lord.²⁰⁷" Whoever joins a partner with Allah, Allah has forbidden him the Paradise, and his abode will be Hell-fire. And for the wrong doers there will be no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَلِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٤٧﴾

73. Indeed they have committed infidelity who said: "Allah is one of three in a Trinity,"²⁰⁸ while there is no god except the One God. And if they desist not from what they are saying, verily a painful doom will befall those who are guilty of infidelity.²⁰⁹

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا وَاحِدٌ وَإِن لَّمْ يَنْهَوْا غَائِقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الْيَوْمِ ﴿٤٨﴾

74. Will not then they turn to Allah and seek His forgiveness? For Allah is Oft -Forgiving, Most Merciful.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤٩﴾

75. Masih (Messiah), son of Maryam, was no more than a messenger. Many were the messengers that passed away before him.²¹⁰ And his mother was a woman of truth.²¹¹ They both had to eat food.²¹² See how Allah makes His arguments clear to them, and then see how senselessly they turn away!

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَنِ الطَّعَامَ أَنْظِرْكَ يَتِيمُ بَيْنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَتَى يُؤْفَكُونَ ﴿٥٠﴾

76. Say: "Do you worship, besides Allah, that which has no power either to harm or benefit you²¹³? And it is Allah alone Who hears and knows all things."²¹⁴

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥١﴾

77. Say: "O People of the Book! Do not commit excesses in your religion unjustly,²¹⁵ nor follow the vain desires of the people who went astray before this, who misled many and strayed away from the straight path."²¹⁶

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلَوْا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٥٢﴾

206. This has been explained in Note No. 85.

207. Prophet Eesa (Jesus) had neither claimed himself to be a god, nor did he ask his followers to worship him, but that he had preached to worship and pray to only one God and to believe in His Lordship only. Even today this preaching of Jesus is found in the Injeel:

“you shall worship the Lord your God and Him only shall you serve.” (Matthew 4: 10)

And this fully confirms the teaching of the Quran.

208. For explanation see Note No.280, Surah Nisa, and Note No.3 Surah Ikhlas.

It may be borne in mind that there are many sects among the Christians and there are many differences in the beliefs of these sects. Some believe that God dissolved in Jesus, i.e. Messiah is the physical existence of God, and some believe that there are three gods. There is also differences of opinion about the fixation of the three gods. Some believe the Father, the Son and the Holy Spirit to be the three factors of the trinity, while some others believe the Mother (Maryam or Mary) to be the third god in place of the Holy Spirit. (God gives us refuge from these false beliefs !)

209. That is: Those who will desist from these reprehensible acts will not be punished, but those who will not desist and will persist in their infidelity will have to face very painful punishment.

210. That is: Messiah or Jesus was a prophet like other prophets, and when none of these prophets was a god, then what is the reason for treating Jesus as god?

211. Maryam (Mary), mother of prophet Eesa was a virtuous and truthful lady. These qualities had undoubtedly led her to the peak of an exemplary moral character, but in spite of it she was a human being.

212. The clear proof of prophet Eesa and Maryam not being gods is that they both eat food like other humans, and how can those who have to eat food be considered gods? And one who himself is needy, how can provide for the needs of others?

So far as Injeel is concerned, it also presents prophet Eesa (Jesus) and his mother Maryam (Mary) as humans, and therein is also clearly mentioned the fact that prophet Eesa used to eat

food:

“ And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the pharisees saw this, they said to his disciples, “why does your teacher eat with tax collectors and sinners?” (Matthew 9: 10,11)

And Injeel also is the witness of the fact that Jesus used to get hungry:

“In the morning, as he was returning to the city, he was hungry.” (Matthew 21: 18)

213. That is: There is no being other than Allah who can harm or benefit anybody, then where does the question of worshipping any being other than Allah arise? Messiah's being a messenger of Allah does not mean that he has power to harm or benefit anybody, and therefore there is absolutely no ground for worshipping him.

214. That is: To hear all things and to know all things is not the attribute of Jesus, nor of any other being except Allah. Then what is the point in invoking Messiah or any other person for help and for solving difficulties. When they are unable to hear your invocation or appeals and please, how would they be able to come to help you or to pull you out of the difficulties?

215. This has been explained in Note No.277, Surah Nisa.

216. Refers to those persons who preceded them and who committed excesses in their faith and crossed the limits in their regard for Jesus. By indulging in their far-fetched interpretations and introducing innovations in religion they not only went astray themselves, but also misled others. Since this straying was in connection with the basic beliefs, it resulted in their straying away from the right path, which was lost to them, they fell far far away from the straight path the way of Islam.

The history of Christianity shows that St. Paul and his companions suggested and used the words Lord and son of God for the Christ and invented the belief of atonement. In the letters of St. Paul which have been appended to the four Gospels of the Bible, this misleading philosophy of theirs can be seen. Quran points to these very false beliefs and innovations.

78. Curses were pronounced on those who disbelieved from among the children of Israil, by the tongue of Dawood and of Eesa, son of Maryam,²¹⁷ because they disobeyed and persisted in excesses.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٨٨﴾

79. They did not forbid one another from the evil that they committed. Vile was that which they were doing.²¹⁸

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٩﴾

80. You will see many of them making friends with those who disbelieve.²¹⁹ Surely ill for them is that which they themselves sent forth for them, that Allah's wrath they have incurred, and in torment will they abide.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٩٠﴾

81. And only if they had believed in Allah, in the prophet, and in what has been revealed to him, never would they have taken them for friends.²²⁰ But most of them are disobedient.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ مَا اتَّخَذُوا الْمُشْرِكِينَ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٩١﴾

82. You will find the Jews and the polytheists the harshest of men in enmity to the believers; and you will find nearest among them to the believers those who call themselves 'Nasara' (Christians),²²¹ that is because there are among them worshipping men of learning and monks, and they are not proud.²²²

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَلِكَ يَأْتِيهِمْ مِنْهُمْ قَيْسِيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٩٢﴾

83. And when they listen to the revelation that has been sent down to the messenger, you will see their eyes overflowing with tears, because of their recognition of the Truth. They speak out: "Our Lord! We believe, so write us down among the witnesses."²²³

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٩٣﴾

84. "And how can we not believe in Allah and the Truth that has come to us, when we are eager for our Lord to admit us to the company of the righteous."²²⁴

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٩٤﴾

85. So in reward for this saying of theirs Allah awarded them gardens, with rivers flowing underneath. They will abide therein for ever. That is the recompense of those who do good.

فَأَنشَأَ اللَّهُ لِبَنِي إِسْرَءِيلَ نَهْرًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٩٥﴾

217. Those men of Bani Israil who had become rebellious and indulged in open contravention of the divine commandments were very severely taken to task by prophet Dawood (David). Such instances are found in Zabur (Psalms):

"Grant not, O Lord, the desires of the wicked, do not further his evil plot! Those who surround me lift up their head, let the mischief of their lips overwhelm them! Let burning coals fall upon them! Let them be cast into pits, no more to rise!"

(psalms 140: 8 to 10)

"For the sin of their mouths, the words of their lips, let them be trapped in their pride. For the cursing and lies which they utter, consume them in wrath, consume them till they are no more."

(psalms 59: 12, 13)

"He clothed himself with cursing as his coat, may it soak into his body like water, like oil into his bones!... May this be the reward of my accusers from the LORD, of those who speak evil against my life!

(Psalms 109: 18 to 20)

And prophet Eesa reproached and cursed severely those learned men who were prominent in opposing him and who had ignored the principal reality of the religion and were concerned only with its external manifestations. Some extracts from the Injeel, in this connection, are as under:

'But woe to you, scribes, pharisees, hypocrites because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in... Woe to you, scribes and pharisee, hypocrites for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind pharisee first cleanse the inside of the cup and of the plate, that the outside also may be clean...' Woe to you, scribes and pharisees, for you build the tombs of the prophets and adorn the monuments of the righteous, saying, "If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets... You serpents, you brood of vipers, how are you to escape being sentenced to hell?... 'O Jerusalem, Jerusalem killing the prophets and stoning those who are sent to you... Behold, your house is forsaken and desolate."

(Matt 23: 13 to 38)

218. This was the general condition of the Bani

Israil that they had given up restraining one another from committing evil or in other words they were practising *laissez faire*, which resulted in encouragement to the mischief-mongers, and corruption became wide spread.

There is a great lesson in this for the Muslim Ummah.

219. That is: Their attitude to the Muslims is inimical, while to the infidels they are affectionate. Thus they were the enemies of the Muslims and friends of the infidels of Makkah.

Same is the case of the hypocrite-Muslims of today; they are indifferent to the Muslims but are very eager to extend their hand of friendship towards infidels and polytheists.

220. That is: They are absolutely false in their claim that they believe in Allah, the Prophet and the Book, i.e. they believe in Moosa to be a prophet of Allah and the Torah to be a divine Book. If they were honest in their claim, they would not have become friendly to the enemies and the infidels, and antagonistic to the people of Faith (Muslims), for members of a species remain with the same species or as the saying goes: Birds of a feather flock together.

221. The Jews and the polytheists are the bitterest enemies of Muslims. However, the Christians are a bit nearer to the Muslims in friendship. The reason, as is explained in the next sentence is that one group of them proved to be friendly towards Muslims. This verse refers to that group only. It is not correct to consider the Christians of every era to be friendly towards Muslims. History shows that the Christians proved to be very bitter enemies of Muslims. The events of Spain and the wars of crusades are the open examples of their hostility towards the Muslims. Similarly the Christians of the present time, believing in secularism, can also not be counted as friendly, for they do not possess the qualities mentioned in the verse.

222. Monks are continent, God-fearing men. "They are not proud" signifies that they are humble and have no self-conceit, therefore whenever they see the truth, they accept it.

223. This is a description of those who were among the group of Christians. But they were truth loving, that is why they recognised that Quran was the divine word, when they heard it. Because of their recognising the Truth, tears came

to their eyes.

Much before the revelation of this Surah, that is at the time of the migration to Abyssinia (05 A.H.) this event had taken place. When Hazrat Ja'far (R) recited the earlier verses of Surah Maryam to Najjashi, king of Abyssinia, he was extremely impressed by the grandeur of the divine revelation, and he could not help shedding tears so much so that his beard was soaked with his tears. The bishops present in the court also wept. Then Najjashi said: "These words and the words revealed to Jesus are the two rays emanat-

ing from one and the same lamp."-(Siratun Nabi by Ibn Hisham, Vol. I, page 359). The fact is that any person who is in search of Truth will definitely find it in the pages of the holy Quran, and in his frenzy of the pleasure for getting at the truth would not be able to restrain his tears. It is a characteristic of the divine word that it melts the heart.

224. That is: When we want that Allah should include us in the company of the righteous people, it is expected of us that we should rise above sectarianism and welcome the truth with open arms.

Satan only seeks to cast enmity and hatred among you by means of wine and gambling, and keep you away from the remembrance of Allah and from salat (prayer). Will you not then abstain? And obey Allah and obey the messenger, and beware ! If you turn away, then know that the duty of our messenger was to convey the message clearly. (Al-Quran)

86. But those who rejected faith, and belied our revelations, they shall be companions of Hell-fire.²²⁵

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٦﴾

87. O you who believe ! Make not unlawful the clean things which Allah has made lawful for you,²²⁶ and commit no excess.²²⁷ Verily Allah does not like those who commit excesses.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

88. And eat of the lawful and clean things which Allah has provided for you; and fear Allah in whom you believe.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

89. Allah will not call you to account for your unintentional oaths, but He will call you to account for your deliberate oaths.²²⁸ In expiation²²⁹ thereof, feed ten needy persons with the average kind of food that you serve to your family, or clothe them, or give freedom to a slave. But whosoever cannot afford, for him is fasting for three days. That is the expiation for the oaths you have sworn.²³⁰ And be careful about your oaths.²³¹ Thus does Allah make clear His commands, so that you may be grateful.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ ۖ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

90. O you who believe ! wine and gambling, stone -altars and divination from²³² arrows for drawing lots are all filthy and acts of Satan. So refrain from this, so that you may succeed.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

91. Satan only seeks to cast enmity and hatred among you by means of wine and gambling, and keep you away from the remembrance of Allah and from salat (prayer).²³³ Will you not then abstain?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

92. And obey Allah and obey the messenger, and beware ! If you turn away, then know that the duty of our messenger was to convey the message clearly.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

225. Refers to those Christians who would persist in their disbelief and would not accept the Dawah of Quran.

226. Earlier a mention of the monk was made. In this context an attempt is being made to remove a possible misunderstanding. The Christian monks have made unlawful for themselves many clean and lawful things and pleasures of the world, which was not a proper thing. The followers of Quran should eschew this ascetic way of life and should not treat lawful things as forbidden.

One form of declaring the food made lawful by God as unlawful is being followed by the polytheists of India in connection with meat eating. They have a very uncomfortable feeling in eating the flesh of the clean animals, and they avoid eating it merely on account of their superstition in such a way as a forbidden thing is avoided; and they want that others should also give up eating flesh of the clean animals.

227. Committing excess can be in the form of making unlawful what is lawful, and another thing is of indulging in wasteful spending of lawful things.

228. This has been explained in Note No. 332, Surah Baqarah.

229. That is: Expiation for breaking the oath.

Kaffarah or expiation is the act prescribed by the Shariah such as giving alms etc for removing the sin of a fault committed. The word kaffarah means to cover .

230. That is if after taking an oath, you break it, then it will be incumbent upon you to expiate for that.

231. That is: Be very cautious in the matter of taking an oath, and when you have taken an oath remember it and try to redeem it. And if you are required to break it, then expiate for it. It means that in the matter of taking oaths carelessness is an irresponsible act.

232. Explanation regarding games of chance, drawing lots or divining arrows has been given in Note No.26.

233. Here three outstanding evils of wine-drinking and gambling have been mentioned:

First: These habits fan the flames of hatred and enmity among people. Since intoxicants like wine are stimulants, and also affect the intellect

and consciousness, a sort of provocation is generated in the drinker's mind and in this state the sense of revenge becomes uppermost. A man's intellect does not remain in a position to take the right decision or to control himself. This is the reason why we see many more accidents and tragic happenings in the state of intoxication and the rate of crimes also increases. In other words there is an undeniable connection between the crimes and wine-drinking.

As regards gambling, a loser has rancour in his heart against the winner, because in his heart he believes that his money has not changed hands on the basis of truth and justice, but only because of chance. In trade and business a man may sustain some loss, but he is not defeated, but in gambling defeat is an essential part of the game of chance along with the loss and damage, and this concept of defeat generates in the mind of the loser a bitter feeling against the winner.

Secondly, the characteristic of wine and gambling both is to lure men away from remembering God, and it is a fact that the drunkards are generally found to be involved in sinful acts and pleasure-seeking. Similarly a gambler is so much overwhelmed by the concept of winning and losing that a sense of leading a responsible life does not bother him at all, and he becomes a prey to the tendency of living a life of pleasure and luxury.

"Thirdly, these things prevent him from offering prayer to God. It is a thing of common observation that generally those who indulge in wine-drinking and gambling do not care to offer salat. In reality it is found that only those persons offer prayer whose souls are awakened. Wine and gambling lull the souls to sleep, then how a man indulging in them can rise for offering prayer. For further explanation, Notes Nos. 316, 317 and 318 of Surah Baqarah and Note No. 97 of Surah Nisa may be seen.

It should be noted that by Khamr (wine) is meant, as stated by the Prophet (Sallallahu Alaihi Wasallam) every kind of intoxicant:

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ

(مسلم كتاب الأشربة)

"Everything which may cause intoxication is

khamr (wine) and every intoxicant is haram (forbidden)."

(Muslim- Kitabul Ashrabah).

In another Hadith it mentioned that :-

كُلُّ مَا أَسْكَرَ عَنِ الصَّلَاةِ فَهُوَ حَرَامٌ

(مسلم كتاب الأشربة)

"Every thing that may cause intoxication and prevent from offering prayer (Salat) is forbidden."
-(Muslim - Kitabul Ashrabah).

It shows that the main cause of these things being forbidden is their ability to intoxicate. Therefore, every thing, which causes intoxication is khamr (wine), whether it is prepared from grape, or from dates, or from barley, or jaggery, or whatever name may have been given to it by the people. Besides beer, whisky, wine, the alcohol used for purposes of intoxication and all intoxicants, whether solid or liquid are covered by this com-

mand.

It is also mentioned in the hadith:

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

(الترمذى أبواب الأشربة)

"A thing whose large quantity can cause intoxication, its small quantity is forbidden."

-(At- Tirmizi- Abwabul- Ashrabah).

It is so because there should be no leaning towards what is forbidden and the opening for mischief should be closed.

It should also be understood about gambling that every dealing which it has, is dependent on chance and losing and winning as its basis is a game of chance, whether it is a betting on the cotton futures or horse-racing or dog-racing, or in any other form. The present day lotteries also are the developed forms of gambling, even if they are state lotteries.

Allah has made the Ka'ba, the Sacred House, a means of stability for the people, as also the Sacred Month, the animals for sacrifice and the animals with collars around their necks (as mark for sacrifice), so that you may know that Allah has knowledge of what is in the heavens and on the earth and that Allah is well acquainted with all things. (Al-Quran)

93. On those who believed and performed deeds of righteousness, there is no sin for what they might have eaten (in the past), when they feared Allah, believed in Him and performed righteous acts; again feared Allah and believed in Him; again feared Allah and did good.²³⁴ And Allah loves those who do good.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا
إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا
وَآمَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

94. O you who believe ! Allah will surely try you in the matter of a game which will be within the reach of your hands and your lances,²³⁵ so that He may see who fears Him unseen. So whoever transgresses after that, for him there will be painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَبَّوْا لَكُمْ اللَّهُ شَيْئًا مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ
وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ
ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

95. O you who believe ! Kill no game while you are in the state of pilgrimage (Ihram).²³⁶ whoever among you kills it intentionally, the compensation thereof is an offering of a domestic animal, equivalent to the one he killed, as adjudged by two just men among you, brought to the Ka'ba;²³⁷ or by way of atonement, the feeding of needy; or its equivalent fasts;²³⁸ so that he may taste the consequences of his deed. Allah has forgiven what is past, but whoever repeats, Allah will inflict penalty on him,²³⁹ And Allah is Mighty Lord of Retribution.

لَا يَحِلُّ لَالَّذِينَ آمَنُوا الَّتِي تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنْكُمْ
مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ
مِّنكُمْ هَدْيًا لِّلْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ
ذَلِكَ صِيَامًا لِّثَلَاثَةِ أَيَّامٍ فَإِنَّ اللَّهَ عَفِيفٌ أَعْلَمُ
فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

96. Lawful has been made for you the game of the sea and its use for food,²⁴⁰ for your benefit and that of the Caravan. But forbidden for you is hunting on land while you are in the state of pilgrimage (Ihram). And fear Allah to whom you shall be gathered.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيْرَةِ وَحُرِّمَ
عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي تَوَلَّوْنَ
تُحْشَرُونَ ﴿٩٦﴾

97. Allah has made the Ka'ba, the Sacred House, a means of stability for the people,²⁴¹ as also the Sacred Month, the animals for sacrifice and the animals with collars around their necks²⁴² (as mark for sacrifice), so that you may know that Allah has knowledge of what is in the heavens and on the earth and that Allah is well acquainted with all things.²⁴³

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمُوتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

234. That is: Before the clear and absolute command banning wine-drinking etc, was revealed, whatever the people might have eaten or drunk, Allah, will not call them to account for that, provided they had given the proof at every time of test and trial of their having fear of God, steadfastness and righteousness. The repeated mention of fear of God, faith, righteousness in these verses points to the fact that in obeying the Divine Commands occasions for trial repeatedly occurred, and the sincere slaves of Allah gave a good account of themselves and proved to be loyal to Him.

235. The command for prohibiting hunting when a man has put on Ihram for pilgrimage was given in the Verse No. 1. Here the people are being informed that in this connection they will be tried repeatedly, that is Allah will provide such occasions when the game would be within easy reach of their spears and they would be able to hunt the animals easily, but they should fear Allah and their pledge of following the Shariah should be kept.

At the time of the revelation of the Quran, hunting was a necessity for the Arabs. Therefore, this restriction was not a convenient thing for them and there was an open test for them.

236. In the command for not hunting while on the pilgrimage is also included the restriction for not capturing and slaughtering any animal that can be hunted if it comes near and can be easily caught and slaughtered.

237. That is: Like the animal that he has killed, and which should be a domestic animal and that should be sent to Ka'ba for sacrifice, for example if the pilgrim has killed a deer, then its equivalent can be a goat, and the equivalent of a neel-gai can be a cow. But the decision as to which animal can be considered equivalent would be given by two just and truthful men of faith.

238. This judgment will also be given by two

just and truthful men as to how many poor and needy persons should be fed or how many days fast should be observed.

239. It means that expiation or atonement does not mean that a man may go on committing sins after making atonements for them, and remaining under the wrong impression that he will not be called to account in the Hereafter.

240. That is: Hunting in the sea and rivers, etc., while on the pilgrimage is lawful. Similarly the food obtained from such hunting by the pilgrim (Muhrim) or by a non-pilgrim (Gair-Muhrim) is lawful for all, the pilgrims and non-pilgrims.

The words 'ta 'amuhu' (its food, i.e. sea-food) signify that without hunting, the food which the sea or the river may itself throw out are lawful for being consumed as food.

241. It is a point for gathering for the people and is an axis of all their activities. Forms of worship like Hajj and Umra are connected with it. It is the Qibla for salat. Religious interests are linked with it. Here the spring of guidance gushes forth. It is the House of peace, refuge of humanity, and is the most important means of unity of the millat.

242. The command about these things has been given in Verse No.2. Here it is being explained that along with the sacredness of the House of Ka'ba the sanctity of these things also carry the most important religious interests. Therefore, the directions that are being given in connection with their sanctity and deference should be observed scrupulously.

243. That is: The great benefits that are connected with these symbols convince us that the Being who has created this system of sanctity and has sent down the Shariah that is full of wisdom is in the know of all the realities of the heavens and the earth and He is absolutely perfect in His knowledge.



98. Know that Allah is severe in punishment, and that Allah is Oft-Forgiving, Most Merciful.²⁴⁴

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

99. The duty of the messenger is only to convey (the message). Allah knows what you disclose and what you hide.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

100. Say: "The filthy and the pure are not equal, although the abundance of the filthy may allure you.²⁴⁵ So fear Allah, O men of understanding! So that you may succeed.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

101. O you who believe! Ask not questions about things which, if made known to you, would be disagreeable to you²⁴⁶. And if you ask about them when the Quran is being revealed, they will be made known to you. Allah forgave this²⁴⁷. And Allah is Oft-Forgiving, Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

102. A group before you did ask such questions, and then because of that became disbelievers²⁴⁸.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

103. Allah has not prescribed (anything like) 'Bahirah' or 'Saibah' or 'Wasilah' or 'Haam'.²⁴⁹ But those who disbelieve invent a lie against Allah, and most of them have no sense.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَئِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

104. And when it is said to them: "Come to what Allah has revealed; and to the messenger", they say: "Enough for us is the way we found our fathers following." What! Even though their fathers had no knowledge whatever, and no guidance²⁵⁰?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

105. O you who believe! You should save your own souls. No harm can come to you from those who stray, if you are rightly guided²⁵¹. To Allah you will all return, then He will inform you of what you have been doing.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

244. Means that those who would show disrespect to these symbols would be liable for punishment and those who would show respect to them would deserve to be blessed with favours and bounties.

245. This is a crushing blow to the wrong mentality that is generally found in people about good and evil. When evil becomes popular and is practised commonly, it holds great attraction for the people. They flock towards it. They are in no mood to make a distinction between the pure and the filthy. Nor are they interested in knowing what is halal and what is haram. But to be influenced by the abundance of evil is the tendency of the unwise, not of the wise, because intellect and nature do not consider good and evil as equal, nor do they place good and evil people on the same plane and level. They distinguish between the milk and the dung, between the honey and the wine. However abundant filth may be, they always hate it.

This realistic principle has been clarified here with a view to preventing people from being polluted by the filthy and forbidden things as declared by the Shariah merely because large number of persons are attracted towards them or that trend of the time is favouring them.

246. That is: Do not ask irrelevant questions concerning the commands of the Shariah, because through that the restrictions will increase. The important characteristic of the mentality of the followers of Quran which was sought to be developed through this verse and other verses like this and by the special training given to its followers by the Prophet (Sallal Lahu Alaihi Wasallam), was that they used to follow the commands of the Shariah with complete sincerity and always used to strive to fulfil their real purpose. They had no interest in raising unnecessary discussions and being unduly inquisitive, for inquisitiveness and hairsplitting adversely affected the broadness which the Shariah had intended in relation to its commands, and they become narrow. During the periods that followed, this characteristic went on disappearing and the mentality of the people of the later periods had no relation to the mentality of the companions of the prophet. Accordingly a peculiar kind of theological mentality developed. And when people became unnecessarily inquisitive and the mind was entangled in details, practice suffered and talking grew. A par-

ticular section of the people became experts in putting farfetched questions, in hairsplitting and raising unnecessary and imaginary problems like the lawyers and advocates of today. Countless examples of such problems will be found in the books of Fiqh. For example, the question whether a man, who performs the rite of running between Safa and Marwah during the Hajj in the state of nudity, would be considered to have rightly performed his rite? It is obvious that it is an imaginary problem, for a man who would go on pilgrimage cannot be expected to do this shameless act. Or this question: If a man becomes an apostate while in the act of calling Aazan (call for prayer), then from where another person should start giving the call? Probably such a problem had never occurred and there is no possibility of its occurring till the Doomsday. Similar is the case with this problem: If somebody says to his wife: 'Divorce to your hand, divorce to your foot, or divorce to your head' then does the divorce take place, or if somebody tells his wife: 'As many divorces to you as there are stars in the sky', then how many divorces have taken place? Or whether can a person marry his own illegitimate daughter? When questions of this kind were invented, then essentially they affected the minds and the conducts, and naturally that style of thinking, that mentality and that spirit did not survive which was the distinguishing feature of the Muslims of the early times. In a hadith, the prophet has said:

وَسَكَتَ عَنْ أَشْيَاءَ مِنْ غَيْرِ نَسْيَانٍ فَلَا
تَبْحَثُوا عَنْهَا . (مَقْلُوبَةً كِتَابُ الْإِيمَانِ بِأَبِي الْعَتَمَةِ)

"And Allah has kept quiet about certain things, without having forgotten them; do not be inquisitive about them."

It is also mentioned in another hadith that the prophet used to forbid people from asking many questions.-(Muslim Kitabul Aqziah).

On one occasion he said: "O people ! Hajj is prescribed for you, therefore perform Hajj. That man asked: 'Whether every year, O Messenger of Allah!' 'The Prophet kept quiet. When that man repeated his question for the third time, the prophet said: 'If I had said yes, then it would have become compulsory for you, and then you would not have been able to act on it.' Then he said: 'Let me leave you in the state in which I leave you, because the peoples

of the previous time were doomed on account of asking many questions and of differences with their prophets. Therefore, whenever I may give you a command about something, act on it as far as it is possible for you, and when I may forbid you to do something, leave it.'

-(Muslim Kitabul Hajj, Chapter 73).

247. It seems that in connection with the details of the commands of Shariah, some people had asked unnecessary questions. They are being informed that this time Allah has forgiven them, but that in future they should take care.

248. This refers to the Jews who had created difficulties for themselves by asking irrelevant questions, and they went so much into the details of the Shariah-commands that they caused restrictions to be placed on themselves as a result of their hair-splitting; then they were so much absorbed and entangled in these minute irrelevant details that they became disobedient and rejectors of faith. In Surah Baqarah, Verses Nos. 67 to 71, the story of the cow has been narrated, that when they were asked to slaughter a cow, they asked so many questions that they made a simple and easy command of the Shariah a very difficult one to be followed. In this way they increased their own restrictions.

249. That is: These things were not prescribed by Allah. These are mere superstitions and they have no origin in the Shariah. Bahirah, Saibah, Wasilah and Haam are the names of the animals which used to be dedicated and liberated in honour of the idols by the polytheists.

Bahirah is that she-camel whose fifth offshoot used to be a male. Such a she-camel used to be liberated in honour of the idols after splitting its ears. They neither used it for riding, nor for milking nor for slaughtering.

Saibah was that camel, male or female, which used to be liberated in honour of idols as a measure of thanksgiving after fulfilment of some wish or after someone's recovery from illness. Such a camel was not used for riding thereafter.

Wasilah was that goat which gave birth to a fixed number of young ones and finally to a male and female issues together. The milk of such a goat was forbidden to women and it used to be liberated in honour of the idols.

Hamm was the camel which had given birth to ten young ones. It used to be liberated in honour of

the idols and it was considered improper to employ such an animal for labour.

These were absurd and superstitious practices. This practice was first introduced, as stated in a hadith, by A'mar bin Aa'mir Al-khuzai in the pre-Islamic days:

"The Messenger of Allah (Sallallahu Alaihi Wasallam) said: 'I saw A'mar bin Aa'mir Al-khuzai in the Hell dragging his intestines. He is the first man who had introduced the practice of Saibah.'"

-(Bukhari-Kitabut Tafseer).

Even today the polytheists practice the system of consecrating and liberating cows and bullocks in honour of the idols. Among Muslims are also persons who practise bid'at (innovations) and liberate goats, sheep, etc. in honour of some saint, wali etc. Allah's Shariah is clean and free from all these absurdities.

250. That is: The fact that a practice or a system being followed from the forefathers or of its being a part of the culture does not mean that practice or system is right or proper and it is based on right guidance. If somebody's forefathers were deprived of knowledge and learning and were misguided, then how far is it wise to follow blindly in their footsteps?

251. That is: When Allah's messenger had shown them the right path and had placed the argument for it, and if even after that they remained unreformed, then leave them to their plight. Their stubbornness would take them to their own downfall. They would not be able to harm you at all, provided you are rightly guided, and are steadfast and firm in your belief.

It does not mean that man should care for himself and should not attempt to guide others or he should have no concern with reforming others. Quran has placed the responsibilities of giving witness of the Truth, Dawah of Islam, advising for truth, bidding what is good and forbidding what is evil on the Muslim Ummah, and to fulfil these responsibilities is demanded by the fact of a man's being rightly guided. Therefore to interpret this verse in such a way as to cancel all these responsibilities is not correct. In order that there should be no misunderstanding in this connection, the great companion of the Prophet, Abu Bakr Siddique (R) had said in his address:

"O people! You recite this verse, and I have heard

the messenger of Allah (Peace be upon him) saying that when the condition of the people comes to such a stage that they may see an oppressor but they may not hold his hand, then it is not far that Allah may take them within the strike of His punishment."

-(Tirmizi-Abwabut Tafseer).

At the time of the revelation of the Quran, hunting was a necessity for the Arabs. Therefore, this restriction was not a convenient thing for them and this was an open test for them.



106. O you who believe! When death approaches any of you, the testimony among yourselves when making bequest shall be two just (reliable) men from yourselves;²⁵² or if you are travelling through the earth and the trouble of death befalls you, then two witnesses may be taken from among non-muslims.²⁵³ If you doubt (their integrity), detain them both after the prayer,²⁵⁴ and let them both swear by Allah: "We shall not sell the evidence for any price, even though he (the beneficiary) be our near relative, and we shall hide not the witness of Allah; if we do, then surely we will be sinners."²⁵⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ
حِينَ الْوَصِيَّةِ اثْنَيْنِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ آخَرَيْنِ مِنْ غَيْرِكُمْ إِنْ
أَنْتُمْ صَرْتُمْ فِي الْأَرْضِ فَاصْبِرْكُمْ مُصِيبَةُ الْمَوْتِ
تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَنِ بِاللَّهِ إِنْ رُبِمْتُمْ
لَا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّالْمِينَ الْاِثْنَيْنِ ﴿٢٥٥﴾

107. Then if it is known that these two were guilty of the sin (of usurping right), let two others more worthy witnesses stand forth in their places, from among those who were deprived of their right,²⁵⁶ and let them swear by Allah: "We affirm that our testimony is truer than that of those two, and that we have not committed any excess; if we do, surely we will be wrong-doers."²⁵⁷

فَإِنْ عُرِيَ عَلَىٰ آثِمًا اسْتَحَقَّ إِثْمًا فَآخَرَيْنِ يَقُومْنَ مَقَامَهُمَا
مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيَقْسِمَنِ بِاللَّهِ
لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا غَشَيْنَا لَكَ إِذَا
كُنَّا الظَّالِمِينَ ﴿٢٥٦﴾

108. By this way it is more likely that they would bear true witness, or fear that after their oaths some oaths may be rejected.²⁵⁸ Fear Allah and listen. Allah guides not the transgressors.

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ
تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمِعُوا لِلَّهِ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٥٨﴾

109. On the day when Allah will assemble all the messengers and will ask: "What reply did you get?"²⁵⁹ They will say: "We have no knowledge; only You know all that is hidden."²⁶⁰

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ
لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿٢٥٩﴾

252. That is: When the symptoms of the impending death may appear and the man concerned may intend to make a bequest or it may become necessary for him to make a bequest, then he should take two just and reliable men from amongst the Muslims as witnesses for that.

The bequest can be concerning one's property or concerning the deposits in trust kept with one, stating how they are to be returned to the depositors, or it can be concerning the debts that are to be repaid by the person making the will. The explanation of the Shariah-limits of the bequest has been given in Note No.29 Surah Nisa.

It may be noted that oral will is also permissible in Islam, but it is better to have it in writing. Since in those times reading and writing were not common and the material used for this purpose was also not readily available, Quran did not insist on the bequest being in black and white, but made it necessary to have two reliable witnesses for the same.

253. That is: If during journeying, the trouble of death is likely to befall a Muslim and two Muslims are not available to act as witnesses, then two non-muslims can be made witnesses to the will. However, this will be in exceptional cases, otherwise the main standard for witnesses is that which has been mentioned above.

Among the non-muslims also, only those can be taken as witnesses who believe in God, if need arises should be ready to swear by God while giving evidence. As for those who do not believe in God at all, they are not fit to be made witnesses, which is supported by the contents of the verse that follows.

254. When the testator is dead and the question of execution of his will is to be undertaken, and there is a doubt about the evidence of the witnesses, then they should be detained after the prayer and made to give their evidence on oath. This has to be done after the prayer, means after any farz prayer, so that the witnesses may give their statement, confirmed by oath, with full sense of responsibility.

255. With this sworn declaration they will have to give their evidence about the bequest. In this declaration there is an assurance that in the matter of this bequest they have not made any change or added anything by taking bribe, or for any personal gain, or for doing any favour to any of their relations.

256. If the heirs of the deceased are led to feel through some indications or circumstantial evidence that the witnesses have indulged in making false statement or are misappropriating the deposit in trust given by the will-maker to them—such occasions arise while travelling that a man hands over all his belongings to his companions for passing them on to his heirs—then two persons from amongst the heirs who may be most eligible for making a sworn declaration, should stand up and give their statement.

257. After their sworn contradictory statement, the evidence of the witnesses of the bequest will be nullified, and this dispute will be decided in favour of those whose rightful claim was being usurped.

It clarifies the principle about the system of evidence in the Islamic law that in certain conditions circumstantial evidence is not only acceptable but on its strength evidence can be rejected provided it is confirmed by a sworn statement.

258. The system of evidence mentioned here comprises of two important things: one is sworn statement or declaration and secondly contradictory or nullifying oaths. This is the most appropriate system because the witnesses will be careful and will give accurate evidence, otherwise they would think that their evidence would be rejected.

259. That is: All the Prophets that have been sent down to this world by Allah will be gathered in His court on the Day of Judgment, and He will ask them as to what response was received by them from the people to the Divine message that they conveyed to them.

260. It does not mean that the Prophets would express ignorance about the response that they received from their followers, because at different places in the Quran it is mentioned that they would give witness about the response from their communities. What the verse in question means is that seeing the grandeur of the Divine Court they will express their helplessness that in the presence of the Knower of all secrets their knowledge has no significance. This answer will be quite appropriate because the question pertains not only to the rejectors of the faith but also to the communities of the prophets. therefore. they will express their ignorance of the fact that after their departure from the world whether their followers made any changes in their teachings and if they did, what sort of changes they were.

110. (That day) when Allah will say: "O Eesa, son of Maryam !²⁶¹ Remember My favour to you and to your mother , when I helped you with the holy spirit ,²⁶² you spoke to the people in the cradle and in maturity;²⁶³ and when I taught you the Book and wisdom, and the Torah and the Injeel; and when you made out of clay the shape of a bird by My command, and you breathed into it and it became a bird by My command;²⁶⁴ and you healed those born blind and the lepers by My command;²⁶⁵ and when you raised the dead by My command;²⁶⁶ and when I restrained (the hands of) Bani Israil from (harming) you,²⁶⁷ when you went to them with clear signs, and those of them, who disbelieved said: "This is nothing but clear magic."²⁶⁸

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى
وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِي الْقُدُسِ فَتُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ
تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأِذْنِي فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًا بِأِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأِذْنِي
وَإِذْ تُخْرِجُ الْمَوْتَى بِأِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ
إِذْ جَعَلْتَهُمُ بَالِيسِيتَ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ
هَذَا إِلَّا أَسْحَرُكُمْ مِنْهُمْ ۖ ﴿٢٦٨﴾

111. And when I inspired²⁶⁹ the disciples to believe in Me and in My messenger, they said: "We believe and bear witness that we are Muslim."²⁷⁰

وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٢٦٩﴾

112. When the disciples said: "O Eesa, son of Maryam ! Can your Lord send down for us a tray of food from heaven?"²⁷¹ He said: "Fear Allah,²⁷² if you are true believers."

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ
رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ
اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٠﴾

113. They said: "We wish to eat from that and satisfy our hearts, and to know that you have indeed told us the truth, and that we may be witnesses thereof ?²⁷³

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ
صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿٢٧١﴾

114. Eesa, son of Maryam, said: "O Allah our Lord !²⁷⁴ Send down for us a tray of food from heaven, that it may be a festival for us – for the first and last of us ²⁷⁵–and a sign from You. And give us sustenance, and You are the Best of Sustainers."²⁷⁶

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا
وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿٢٧٢﴾

115. Allah said: "I will surely send it down to you,²⁷⁷ and whoever of you disbelieves after that then verily I will punish him with a punishment such as I have not inflicted on any one among all the people."²⁷⁸

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي
أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٧٣﴾

261. What Allah will say to the prophets, especially to prophet Eesa (Jesus), is being stated here.

262. The explanation of the Holy Spirit has been given in Note No. 110 and No.405 Surah Baqarah.

263. See Notes Nos. 68 and 69, Surah Aal-i-Imran.

264. The miracle of creating a live bird from the clay was performed by prophet Eesa by the command of Allah only. The breath of life was blown into their bodies with the command of God only, that is prophet Eesa had no power to instil or breathe life into the birds of clay, but it was a manifestation of the power of Allah.

265. This miracle of prophet Eesa is recorded in the Bible as under:

"As he passed by, he saw a man blind from his birth...As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, 'Go, wash in the pool of Silo'am' (which means Sent). So he went and washed and came back seeing. So they again said to the blind man, 'What do you say about him since he has opened your eyes?' He said, 'He is a prophet.'" (John 9: 1 to 17)

"And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, 'Jesus, Master, have mercy on us.' When he saw them he said to them, 'Go and show yourselves to the priests. And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice;"

(Luke 17: 12 to 15)

266. That is: He used to bring dead person back to life. This miracle is also recorded in the Injeel:

"While he was still speaking, a man from the rulers house came and said, 'Your daughter is dead; do not trouble the Teacher any more.' But Jesus on hearing this answered him, 'Do not fear; only believe, and she shall be well.' And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, 'Do not weep; for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But taking her by the hand he called saying, 'Child, arise.' And her spirit returned, and she got up at

once; and he directed that something should be given her to eat."

(Luke 8: 49 to 55)

267. That is: He saved him from the conspiracies of Bani Israil. They were not successful in crucifying him. For further explanation see Note No.81, Surah Aal-i-Imran.

268. They termed these miracles of prophet Eesa as manifestations of magic, although no magician has ever brought to life a dead person, nor gave sight to a blind man; nor could a magician prove himself to be a man of such high and noble character .

269. That is: The suggestion was put in the hearts of the disciples of Christ that they should accept faith and become Muslim. In other words their faith and belief in God and His messenger was a result of the guidance given by Allah.

The explanation of disciples (hawarieen) has been given in Note No.77, Surah Al-i-Imran.

270. It shows that the religion of the disciples of Christ was Islam and not Christianity, and they believed in Allah, and not Christ, to be the God. The falsehood that the Christians have ascribed to them against this belief are mere inventions, and on the Day of Judgment all this falsehood will be exposed.

271. By saying 'Can your Lord send down' the disciples did not mean that they had doubts whether the Lord had the power to do it or not, because the disciples were sincere believers, and there is no question about their being doubtful about Allah's power. What they meant was that whether sending down a tray with food for them would be in accordance with the wisdom of God, whether His wisdom would decide in favour of sending down a tray with food for them in a miraculous manner.

272. That is: While demanding such an extraordinary thing, fear Allah; if He grants you your request, He will subject you to a very hard trial.

273. From this statement of the disciples it appears that they had not demanded the sending down of the tray with food, but they had only made a request. And from their saying that they wished to eat from that, it is clear that they must have said it at a time when they must have been troubled with acute hunger.

274. These praying words prove that the Christ did not address Allah as his Father, but that he used to call Him as His Lord and that of the others. Thus it refutes the statement of the Bible that the Christ used to address God as his Father.

275. That is: This sending down of this sustenance, food from the heaven would become an occasion for celebration as a festival for all the people of his ummah.

By the first ones are meant those people of the Christ's ummah who were living in his time and by the last ones are those who came after him.

By festival is not meant merely an event for celebration but an event that may be remembered by the coming generations also.

Although this event is not recorded in the Bible with clarity or detail, but the description of the Last Supper in the Bible makes it an important event, and it is a well known event for the Christians. Possibly this Last Supper may be the same event as this sending down of the tray with food. It is likely that the people of Injeel might have forgotten the details, but a mention of the table spread is there in this event:

"And on the first day of Unleavened Bread And when it was evening he came with the twelve. And as they were at table eating, Jesus said 'Truly, I say to you, one of you will betray me, one who is eating with me. 'They began to be sorrowful, and to say to him one after another, 'Is it I?' He said to them, 'It is one of the twelve, one who is dipping bread into the dish with me. For the son of man goes as it is written of him, but woe

to that man by whom the son of man is betrayed...And as they were eating, he took bread, and broke it, and gave it to them, and said, 'Take; this is my body! And he took a cup, and when he had given thanks he gave in to them and they all drank of it ."

(Mark 14: 12 to 23)

It is also learnt from the Bible that this event took place on a Friday in the evening. (And on that very day in the night prophet Eesa was raised up to heaven). This appears to be the origin of the Good Friday that is being celebrated by the Christians, that on that day the Christ had taken his last supper in the evening:

"and after Good Friday is a special day for the administration of the Lord's supper.

-(The Oxford Dictionary of the Christian Church P-571).

276. In these words of prayer Prophet Eesa has attributed this sign (miracle) to Allah only, as also the sustenance. That is, to effect miracles and to provide sustenance is the act of Allah. In this attribute of His, neither Christ is a partner with Him nor any other being.

277. It signifies that Allah had decided upon to send down the tray with food, and therefore, It must have come down, and a majority of the commentators are of this opinion.

278. If even after seeing such a clear and open sign. anyone disbelieves. then his disbelief will be the greatest among all the people of the world, and therefore, he will be liable to get the severest punishment.



Allah will say: "This is a day on which the truthful will benefit from their truthfulness; theirs are gardens with rivers flowing beneath, they will live therein for ever; Allah is pleased with them and they are pleased with Allah," This is the great success. (Al-Quran)

116. And when Allah will say: "O Eesa, son of Maryam! Did you say to the people, 'take me and my mother for two gods beside Allah?'"²⁷⁹ He will say: "You are Immaculately pure.²⁸⁰ Never could I say what I had no right²⁸¹ (to say). Had I said such a thing, You would indeed have known it, You know what is in my heart, though I know not what is in Yours, verily You alone know in full what is hidden.

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

117. "Never did I say to them anything except what You commanded me to say, that 'worship Allah my Lord and your Lord';²⁸² And I was a witness over them as long as I remained amongst them; when You took me in your possession,²⁸³ You were watchful over them, and You are a witness to all things.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُ وَاللَّهِ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. "If you punish them, they are Your slaves, and if You forgive them, You are the Mighty, the Wise."²⁸⁴

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Allah will say: "This is a day on which the truthful will benefit from their truthfulness;²⁸⁵ theirs are gardens with rivers flowing beneath, they will live therein for ever; Allah is pleased with them and they are pleased with Allah," This is the great success.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

120. To Allah belongs the sovereignty of the heavens and the earth and whatsoever is therein, and He has power over all things.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

279. The Christians not only worship the Christ, but they also worship his mother, Maryam or Mary, and this is the inevitable result of their belief that prophet Eesa is the son of God. When prophet Eesa is considered as God (Allah gives us refuge from this blasphemy), then why not his mother, who gave birth to him, be considered another god. Accordingly she was given the title of Mother of God:

"It was at Ephesus, the city of the goddess, that the earliest proof is found of an established cult of the Virgin Mary as the Mother of God, and in the council held at Ephesus in A.D.431 this cult was definitely established as a feature of the orthodox ritual."

-(Ency. of Religion and Ethics, Vol. IX p.908).

It should be noted that at the time of the revelation of Quran the protestant sect of the Christian had not existed. It came into existence centuries after the advent of Islam. At that time Catholic and other sects existed, e.g. Jacobites, Nestorian, Marian, etc. There were differences in beliefs among these sects. Some said that God had come as the Messiah, therefore the person of the Christ is the person of God. Some believed in Trinity, i.e. Father, Son and the Holy Spirit all three were combined in godhood. Some considered the Holy Spirit as god in place of Maryam, and some thought along with the three components of trinity, Maryam was also worthy of worship being Mother of God. (Please see Arazul Quran (Urdu) by Sayed Sulaiman Nadavi Vol. II pages 196 to 199).

280. That is: You are completely free and pure from any partnership or association in your Godhood.

281. This is the statement of denial that prophet Eesa will give in the Hereafter in the court of Allah, which Quran is presenting to the world in advance, particularly for the information of the Christians that they must realize that the invented things which are being ascribed to the Christ have

no substance whatsoever.

282. For explanation, please see Note No.76, Surah Al-i-Imran.

283. In the text the word تَوَفَّيْتَنِي "tawaffaitani" has been used, which here means to take or to seize or to end the time. The explanation of this word has been given in Note No.82, Surah Al-i-Imran.

Since Prophet Eesa was raised up alive in the heaven by Allah, the words uttered by him 'You took me in Your possession, interpret the event correctly instead of the words "You caused my death." Similarly the words 'I remained amongst them' are more appropriate than the words مَا دُمْتُ فِيهِمْ "I was alive amongst them".

284. This statement of the Christ is pathetic as well as responsible. He will not intercede in favour of the Christians, because intercession or appeal for mercy for the polytheists is not permissible. Instead he will entrust their case to Allah, who has the power and authority to decide whatever He pleases, and His decision will essentially be just. This refutes the statement of the Bible in which it is stated:

"The Father judges no one, but has given all judgment to the son," (John 5:22)

On the Day of Judgment when the worshippers of Christ will see that Allah Himself is conducting the court and Christ has no authority whatsoever in the Court and that he has appeared merely as a witness, then the whole edifice of their belief in Christianity will collapse and they will receive the shock of their life.

This statement of the Christ is so realistic and so effective that it can melt the most hard-hearted men. what a pity that the worshippers of Christ do not ponder over this!

285. That is: Today only those will reach their goal who were truthful in the world, who believed firmly in the oneness of God, and who did not introduce or follow any innovations in the Religion of Allah.

